

**MASHANTUCKET PEQUOT MUSEUM AND
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Archives & Special Collections

**Bibliography of
Native Americans and Christianity**

Introduction

A primary method by which Europeans have endeavored to assimilate the indigenous peoples of the Western Hemisphere has been religious proselytization. Male and female missionaries brought their various brands of Christianity to Native tribes, frequently translating sacred literature into Native languages to facilitate this process. Native responses have varied widely, from acceptance to rejection of the new belief systems. In a sad irony, conversion at times paved the way for further white depredations.

This bibliography features items in the Archives and Special Collections that document these efforts to bring Christianity to Native peoples and their responses to such conversion efforts. (JA)

MISSIONARY WRITINGS AND WHITE OBSERVATIONS

American Missionary Association. Pamphlets, 1884-1907. MSS 101.

These pamphlets come from the Santee Normal Training School in Santee, Nebraska, which prepared its students (both male and female children and youths from the Lakota tribes) to enter the teaching or preaching professions, as well as giving classes in industrial arts and home economics. Reverend Alfred Longley Riggs (1837-1916) founded this school in 1870, and it continued to operate well into the twentieth century. Unlike many other schools which insisted on students speaking English, the Santee School allowed its pupils to continue to use their native language; several courses were taught in the Dakota language. Among its notable alumni was Ohiyesa (1858-1939), who adopted the Anglicized name Charles Alexander Eastman. After graduating from the Santee School, he went on to attend Dartmouth College and Boston University Medical School. He served for many years as a physician to tribes in the Dakotas, first at the Pine Ridge reservation, then at the Crow Creek reservation.

Most of these documents are annual reports for academic or fiscal years. They provide student rosters which indicate each student's grade level and area of concentration. Some reports feature students' Anglicized and Native names. One document from 1894 comes from the school's student press; its text is written in the Dakota language. (JA)

Brainerd, David (1718-1747). *Memoirs of the Rev. David Brainerd, Missionary to the Indians on the Borders of New-York, New-Jersey, and Pennsylvania, Chiefly Taken from his own Diary.* New Haven, CT: S. Converse, 1822. VAULT BX7117 .B73 1822.

Although tuberculosis cut his life short, David Brainerd (1718-1747) is remembered as "one of the most influential missionaries of all time." Born in Haddam, Connecticut and educated at Yale, he spent his brief career preaching among the Seneca and Delaware Tribes in New York, Pennsylvania, and New Jersey. In 1749, after his death, his mentor Jonathan Edwards (1703-1758) published his diary and journal under the title *An Account of the Life of the Late Reverend Mr. David Brainerd*. This later edition of Brainerd's diary and journal also includes the sermon that Edwards preached at his protégé's funeral. (This information was obtained, in part, from an article written by Professor Jeremy Lantz of Hillsdale College's Philosophy and Religion Department: www.hillsdale.edu/dept/Phil%26Rel/JE/BrainerdD/LantzJ.html.) (JA)

Buell, Samuel (1716-1798). *A Sermon Preached at East-Hampton, August 29, 1759, at the Ordination of Mr. Samson Occum, a Missionary Among the Indians.* New York: James Parker and Company, 1761. MSS 8.

Samson Occum, or Occum, (1723-1792) was a Mohegan Indian born in New London, Connecticut. As a young man inspired by the Great Awakening, Occum fell under the influence of Dr. Eleazar Wheelock (1711-1779), a cleric with the Congregational Church, and was converted to Christianity at age eighteen. His first missionary experience was with the Montauk Indians near East Hampton on the eastern tip of Long Island, New York from 1749 to 1764. In 1759, the Presbyterian Church ordained him. The Rev. Samuel Buell delivered the sermon at his ordination. A prefatory letter from Rev. Buell to Rev. Mr. David Bostwick included with the sermon contains important biographical information on Occum. It describes his learning the English language, his conversion to Christianity, his education under Wheelock, the grant he received to preach in Windham County, Connecticut, and his family life and ministry in Montauk.

In Montauk, Occum served as the town's minister, judge, teacher, and letter-writer. Each year, from 1761-1773, he made a journey to minister to the Oneida Indians of upstate New York. In 1764, he left Montauk and returned to the Mohegan tribe in Connecticut. Soon after, in 1765, he journeyed with the Rev. Nathaniel Whitaker to raise funds for Wheelock's Indian School. In 1773, Occum negotiated a land grant from the Oneida to move selected New England Indians beyond the reach of European-Americans. In 1789, Brothertown was established on this land. Occum worked with the Brothertown Indians for the remainder of his life, dying in New Stockbridge, New York in 1792. (EC)

Caswell, Harriet S. (b. 1834). *Our Life Among the Iroquois Indians.* Boston: Congressional Sunday-School and Publishing Society, 1892. RARE E99 .S3 C3 1892.

This book chronicles the work of Reverend Asher Wright (1803-1875) and his wife Laura Maria Wright (1809-1886), who served as Congregationalist missionaries among the Seneca Tribe in New York. (JA)

Company for Propagation of the Gospel in New England and the Parts Adjacent in America. *Some Correspondence Between the Governors and Treasurers of the New England Company in London and the Commissioners of the United Colonies in America, the Missionaries of the Company, and Others, Between the Years 1657 and 1712, to Which are Added the Journals of the Reverend Experience Mayhew in 1713 and 1714.* London: Printed from the originals in the possession of the New England Company by Spottiswoode & Company, 1896. LHRARE F7 .S66 1896.

This book reprints some of the correspondence exchanged between the Company for Propagation of the Gospel in New England and such luminaries as John Eliot, Thomas Mayhew, and Cotton Mather (see below). In addition, it closes with several diary entries of Experience Mayhew (see below). (JA)

Council for American Indian Ministry and United Church Board for Homeland Ministries. *A Quincentenary Sourcebook*, 1992. Accession Number 1999-0093.

Sponsored by the United Church of Christ, these two organizations assembled this packet on the occasion of the quincentennial of Christopher Columbus' first arrival in the Western Hemisphere. The materials criticize the traditional, Eurocentric view of this historic event, and remind the reader of the impact which the European arrival wrought upon the Native populations. A resolution adopted by the Eighteenth General Synod of the UCC calls for "an honest and constructive national observance of the Christopher Columbus Quincentenary," "long overdue apologies," and "New Beginnings in American Indian and Euro-American relationships." (JA)

Davidson, J. N. (John Nelson). *Muh-he-ka-ne-ok: A History of the Stockbridge Nation.* Milwaukee: Published by Silas Chapman, 1893. MSS 186.

Originally intended to be a chapter in a history of the Presbyterian and Congregational Churches of

Wisconsin, Reverend John Davidson's history of this Native American group eventually became substantive enough to be published on its own. The *Handbook of North American Indians (HNAI)* describes the Stockbridge Nation as a congeries of members of various tribes from Massachusetts, Connecticut and New York (including the Mahican and Housatonic). John Sergeant (1710-1749) (see below) established the Stockbridge community as a mission village in Massachusetts in the mid-1730s, seeking "to protect his people from the influences of both the non-Christian Indians and the not-too-Christian Whites." By 1738, all the Natives from that vicinity had moved there, creating what became, according to some sources, "the most impressive Indian settlement in New England." Sergeant allowed many tribal traditions to continue, albeit within an English Puritan religious and political context. Since the Mahicans constituted the original majority of the Stockbridge Nation, Sergeant preached in their language and also translated the Bible accordingly. Sadly, this community proved short-lived. Moravian missionaries lured several Stockbridge residents into their denominational settlement in New York in the 1740s. Worse depletions resulted from the French and Indian War and the Revolutionary War. (According to the *HNAI*, nearly half of the men from Stockbridge lost their lives assisting the Americans in the fighting of 1775-1776.) After independence was won, white residents of Massachusetts forced the Natives out of Stockbridge; in 1783, the remnants of the Stockbridge village, numbering 420, moved to Oneida Creek in New York. There, they briefly flourished as an agrarian society before being forcibly relocated to Wisconsin in the mid-1830s.

Davidson's book recounts the history of the Stockbridge Tribe, emphasizing the religious aspects of its experience. (JA)

Gilman, S. C. (Samuel C.). *The Conquest of the Sioux*. New, revised, and illustrated edition. Indianapolis: Carlton and Hollenbeck, 1897. Signed by the author. MSS 148.

This book, originally published under the title *Christian work among the Dakota Indians*, describes the efforts of various religious organizations and individuals to convert and educate Natives in the Great Plains region. In particular, Gilman discusses the work of the Christian Endeavor Society and the Young Men's Christian Association. He also devotes a chapter to the Santee Normal Training School in Nebraska. (JA)

Hare, Lloyd Custer Mayhew (b. 1893). *Thomas Mayhew: Patriarch to the Indians, 1593-1682*. New York: D. Appleton and Company, 1932. RARE F67 .M526 1932.

This biography details the life of Thomas Mayhew (1593?-1682), the founder of a family dynasty which settled in Martha's Vineyard and Nantucket Island and sought to convert the area's Natives to Christianity. (For more on the Mayhews, see MSS 185 and MSS 207 below.) (JA)

Hildreth, Samuel P. (Samuel Prescott) (1783-1863). *Contributions to the Early History of the North-West, Including the Moravian Missions in Ohio*. Cincinnati, OH: Hitchcock and Walden, 1864. RARE F476 .H64 1864.

Three chapters of this posthumously published book focus on the eighteenth-century Moravian missions among the Natives in the Ohio Territory. (See Loskiel ,etc. below for more information on the Moravian Church and its missionary efforts.) (JA)

Hopkins, Samuel (1693-1755). *Historical Memoirs Relating to the Housatunnuk Indians, or, An Account of the Methods Used, and Pains Taken, for the Propagation of the Gospel Among that Heathenish -Tribe*. Boston: Printed and sold by S. Kneeland, 1753. VAULT E99 .S8 H66 1753.

Reverend Samuel Hopkins wrote this account of the brief career of John Sergeant (1710-1749). Sergeant was a Yale-educated minister whom the Society for the Propagation of the Gospel in New England appointed to minister to the Housatonic Indians in Berkshire County, Massachusetts, in 1735. Notably, after chronicling Sergeant's life and career, Hopkins concludes with an address urging his fellow colonists to treat Natives "justly and kindly," and to assist in the proselytization effort. (JA)

Jackson, Sheldon (1834-1909). *Facts About Alaska: Its People, Villages, Missions, and Schools.* New York: Woman's Board of Home Missions of the Presbyterian Church, [1903]. RARE F909 .J15 1903.

Ordained as a Presbyterian minister, Sheldon Jackson traveled extensively throughout the United States west of the Rocky Mountains, establishing over one hundred missions and schools. Starting in 1877, he devoted himself to the material and spiritual welfare of the indigenous Alaskan population. He imported nearly 1,300 Siberian reindeer into the territory of Alaska to improve the residents' livelihoods, and founded numerous schools and missions there. (This information was obtained from the Web site www.netstate.com/states/peop/people/ak_sj.htm.)

In this booklet, Jackson presents a history of the late nineteenth-century efforts to build schools and churches in Alaska, and includes a map depicting the missions' locations. (JA)

Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791. Cleveland: Burrows Brothers Company, 1896-1901. RARE F1030.7 .C96 1896.

Edited by the noted historian Reuben Gold Thwaites (1853-1913), this 73-volume set reprints the writings and correspondence of Jesuit missionaries who served in eastern Canada, the Mississippi Valley, the Louisiana Territory, and the Great Lakes region in the seventeenth and eighteenth centuries. The documents appear in the original Latin, French, and Italian on the verso, and their English translations appear on the recto. (JA)

Jones, Electa F. (Electa Fidelia) (b. 1806). *Stockbridge, Past and Present, or, Records of an Old Mission Station.* Springfield, MA: S. Bowles and Co., 1854. RARE F74 .S75 J77 1854.

Akin to John Nelson Davidson (see above), Jones emphasizes the religious history of the Stockbridge Nation. She provides biographical information about Sergeant, and describes his establishment of the tribal mission in colonial Massachusetts. (JA)

Kip, William Ingraham (1811-1893). *Historical Scenes from the Old Jesuit Missions.* New York: Anson D. F. Randolph and Company, 1875. RARE BV2290 .K5 1875.

Kip, who served as the first United States bishop in the state of California between 1853 and 1893, was also a student of the history of the Jesuits' missionary efforts. An earlier work, *The Early Jesuit Missions in North America* (1847) focused on Jesuit proselytization in North America in the seventeenth and eighteenth centuries. (This is available in microfilm format in the Research Library.) This later work mainly discusses Jesuit ventures elsewhere in the world, in such places as China and Africa. However, one chapter focuses on missions in lower California, and two others study missions in South America. (JA)

Ladies' Union Mission School Association (Albany, NY). *Among the Pimas, or, the Mission to the Pima and Maricopa Indians.* Albany, NY: Printed for the Ladies' Union Mission School Association, 1893. RARE E99 .P6 L3 1893.

In 1870, German emigrant and Civil War veteran Charles Henry Cook (1838-1917) established the first governmental day school for the Pima and Maricopa Tribes in the future state of Arizona. Through the ensuing decade, he also began conducting religious services for tribal members. He became an ordained Presbyterian minister in 1881, learned the languages of these two tribes, and spent the rest of his professional life as a missionary for them. Between his ordination and his retirement in 1913, Cook oversaw the construction of seven churches on the Gila River Reservation, and baptized over 1,800 persons. He was also a tribal advocate in secular affairs, as well, defending tribal claims to the area's water supply.

Members of the Ladies' Union Mission School Association helped staff Cook's mission, and they created this chronicle of its early years. Additional chapters provide information on the Pima Tribe, and on the geographical features of the Gila River Reservation. (JA)

Livingston, John Henry (1746-1825). *A Sermon Delivered Before the New-York Missionary Society, at Their Annual Meeting, April 3rd, 1804.* New York: Printed by T. & J. Swords, 1804.
RARE BV2075 .L58 1804.

Founded in 1796 by a congeries of Protestant denominations, the New York Missionary Society was the first such organization in the United States. Initially, it concentrated on conversion of indigenous peoples in North America, but soon expanded its activities overseas. Similarly to the Society's annual report issued two years earlier (see below), the directors' report appears after the text of Livingston's sermon. Also included at the end are two speeches given by the Seneca leader Sagoyewatha (also known as Red Jacket) (ca. 1756-1830), and two speeches given by leaders of the Delaware to their tribal members. (JA)

London Yearly Meeting (Society of Friends). Meeting for Sufferings. Aborigines' Committee. *Some Account of the Conduct of the Religious Society of Friends Towards the Indian Tribes in the Settlement of the Colonies of East and West Jersey and Pennsylvania.* London: Edward Marsh, 1844.
RARE BX7607 .A2 S63 1844.

This book provides a history of the Quakers' interactions with the Native populations of eastern North America from the late seventeenth century until 1843. (To a degree, the title belies the actual geographical scope of the work.) It discusses how the Society of Friends sought to improve the material, as well as the spiritual, welfare of the Natives under its aegis. (JA)

Loskiel, George Henry (1740-1814). *History of the Mission of the United Brethren Among the Indians in North America.* Translated from the German by Christian Ignatius Latrobe. London: Printed for the Brethren's Society for the Furtherance of the Gospel, 1794. VAULT E99 .M9 L82 1794.

The Moravian Church (also known as *Unitas Fratrum*, "Unity of Brethren") originated as a Protestant movement in fifteenth-century Bohemia and Moravia (in what is now the Czech Republic). Spearheaded by the protest movement of Jan Hus (1369?-1415), this church was officially organized in 1457, sixty years before Martin Luther wrote his Ninety-Five Theses. Persecuted through much of the sixteenth and seventeenth centuries, the Moravians finally found refuge in the German state of Saxony in the early eighteenth century. Beginning in the 1740s, Moravian settlers established communities in Pennsylvania, New Jersey, and Maryland. These communities served as bases for the Church's missionary efforts toward Native Americans and other peoples around the world.

Bishop George Henry Loskiel wrote this history of the Moravians' conversion efforts in North America, covering the time frame up through 1787. A three-part study, it begins with an overview of the tribes themselves (mainly the Iroquois and Delaware peoples), describing their political organizations, lifestyles, and indigenous belief systems. The subsequent two parts focus on the missionaries' work. (Loskiel, a regular correspondent with several of the missionaries, would travel to the United States in 1802, and preside over a Moravian conference in the following year.) (JA)

Mann, William Julius (1819-1892). *Ein Aufgang im Abendland: Mittheilungen aus der Geschichte der Früheren Evangelischen Missionversuche unter den Indianern Amerikas.* Reading, PA: Verlag der Pilger-buchhandlung, 1883. RARE E98 .M6 M36 1883.

Mann was a German-born Lutheran theologian and minister. Ordained in 1841, he emigrated to the United States in 1845, where he served as Pastor for St. Michael's and Zion's Church in Philadelphia, Pennsylvania. In this German-language book, he examines the history of European efforts to convert Native North Americans to Christianity, giving particular attention to such notables as John Eliot, David Brainerd, and Eleazar Wheelock. (JA)

Mather, Increase (1639-1723). *De Successu Evangelii Apud Indos Occidentales in Nova-Anglia.* Utrecht: Wilhelm Broedeleth, 1699. MSS 189.

In 1688, Mather wrote this letter in response to burgeoning interest in England about conversion of

the Natives to Christianity. (This copy is a later edition of what soon became a major publication.) He discussed the progress of such proselytizing efforts as the "Praying Indian" villages in colonial Massachusetts. (JA)

Mayhew, Experience (1673-1758). *Indian Converts: or, Some Account of the Lives and Dying Speeches of a Considerable Number of the Christianized Indians of Martha's Vineyard, in New-England.* London: Printed for Samuel Gerrish, Bookseller in Boston, 1727. MSS 185.

Experience Mayhew was the son of Matthew Mayhew (see the next entry). Like his forebears, Experience Mayhew proselytized Christian beliefs among the Native population of Martha's Vineyard. In this book, he profiled one hundred twenty-nine local Natives who had been converted. Appended to the end of this volume is *Some account of those English ministers who have successively presided over the Indian work in that and the adjacent islands*. This brief study, possibly written by Boston clergyman Thomas Prince, profiles the members of the Mayhew family who preached to the Natives. (JA)

Mayhew, Matthew (1648-1710). *The Conquests and Triumphs of Grace: Being a Brief Narrative of the Success Which the Gospel Hath Had Among the Indians of Martha's Vineyard (and the Places Adjacent).* London: Printed for Nath. Hiller, 1694-1695. MSS 207.

According to the *Handbook of North American Indians (HNAI)*, Matthew Mayhew's grandfather, Thomas Mayhew, purchased deeds to Martha's Vineyard, Nantucket, and the Elizabeth Islands off Cape Cod in 1641; he consolidated this property into what the *HNAI* refers to as a "feudal domain, with himself as governor, chief justice, and Lord of the Manor of Tisbury." Thomas and his son, Thomas, Jr., began preaching to the islands' indigenous populations. The *HNAI* states that the Mayhews were more tolerant of Native religious traditions than their contemporary John Eliot (1604-1690) (see below), and that they allowed more of a "transition period" from one belief system to the other. Consequently, their efforts met with more lasting success than Eliot's. Like Eliot, the Mayhews also strove to protect their congregations against abuses by white settlers. Matthew Mayhew here provides an account of his grandfather's and father's missionary efforts. (JA)

Miller, Samuel (1769-1850). *A Sermon, Delivered Before the New-York Missionary Society, at Their Annual Meeting, April 6th, 1802.* New York: Printed by T. & J. Swords, 1802. RARE BV2075 .M55 1802.

In this oration, Presbyterian minister Samuel Miller approvingly noted that Protestant missionary activity among American Indian communities was then on the rise. For example, he reports that Reverend Joseph Bullen (1750-1825), serving among the Chickasaw Tribe, has converted fourteen people, and "his preaching is heard with growing attention and seriousness." Appended to the transcript of Miller's speech are an annual report of the Society's directors (featuring descriptions of the work of other Society missionaries among the Seneca and Tuscarora, and an announcement of a new Moravian mission among the Cherokee), a letter from leading members of the Tuscarora tribe, and a speech from Sagoyewatha on behalf of the Seneca Tribe. (JA)

Mission School (not specified). Gouache, n.d. Accession Number 1997-0094.

This anonymous watercolor depicts four Native men positioned in a circle. One is standing and leading the group in prayer. Two others are dancing. The fourth, seated diametrically opposite the leader, beats a drum. On the reverse of the painting is a hand-drawn stamp which says "The challenge of home missions," and shows an open door with a cross in the doorway. (JA)

Missionary Society of Connecticut. *Connecticut Evangelical Magazine, Volume III* (July 1802 - June 1803). Hartford: Printed by Hudson and Goodwin for the Editors, 1803. LHRARE BR1 .C66 vol. 3.

----- *Connecticut Evangelical Magazine and Religious Intelligencer, Volume V* (January - December 1812). Hartford: Printed by Peter B. Gleason and Co., 1812. LHRARE BR1 .C6 vol. 5.

Founded in 1798 for the purpose of Christianizing the Natives then residing in Vermont and the Ohio Territory, the Missionary Society of Connecticut issued this monthly periodical as a forum for historical studies, sermons, and missionary reports. Many of the historical essays focus on the first conversion efforts undertaken by English colonists. (The addition of the phrase *and Religious Intelligencer* in the title roughly coincided with an expansion in the geographical scope of the Society's proselytizing activities; the later volume features reports from missionaries stationed in British India.) (JA)

Moore, Martin (1790-1866). *Memoirs of the Life and Character of Rev. John Eliot, Apostle of the N.A. Indians.* Boston: T. Bedlington, 1822. LHRARE BV3785 .E55 1822.

Moore, who was Pastor of the church of Natick, Massachusetts, wrote this biography of the man who had established that town, and several others, as "Praying Indian Communities" in seventeenth-century Massachusetts. This book concentrates on the establishment of these communities. One chapter addresses Eliot's translations of sacred literature into Native languages, and closing chapters discuss his character and the success of his efforts. (JA)

Morse, Jedidiah (1761-1826). *Signs of the Times: A Sermon Preached Before the Society for Propagating the Gospel Among the Indians and Others in North America.* Charlestown (Mass.): Printed for the benefit of the Society by Samuel T. Armstrong, 1810. RARE BX7236 .M67 1810.

Connecticut-born Congregationalist minister Jedidiah Morse spent most of his career as Pastor in Charlestown, Massachusetts. An advocate of ameliorating the condition of Native Americans, he was sent by the federal government to visit various tribes in 1820. (His 1822 report of his findings to the Secretary of War is available on microfilm in our Research Library.) A decade earlier, he delivered this sermon to the Society for Propagating the Gospel. In it, he describes the contemporary efforts of Protestant missionaries around the world, and praises the Society for its work over the previous twenty-three years. Appendices detail the Society's history and chronicle its involvement in other causes (such as helping to enforce the Constitutionally-mandated cessation of the United States' participation in the slave trade). (JA)

Mountain, George J. (George Jehoshaphat) (1789-1863). *The Journal of the Bishop of Montreal, During a Visit to the Church Missionary Society's North-West American Mission.* London: Seeley, Burnside, and Seeley, 1845. RARE BV2815 .N6 M6 1845.

In 1844, Mountain, the Bishop of the United Church of England and Ireland for the Diocese of Quebec, traveled from the city of Quebec to mission in the Red River Settlement (an agricultural colony encompassing parts of what are now the states of North Dakota and Minnesota and the province of Manitoba). This book is a record of his journey and his impressions of the conversion efforts being taken toward the area's Native population. (JA)

New York (State). State Historian. *Ecclesiastical Records, State of New York.* Albany, NY: J. B. Lyon, State Printer, 1901-1916. RARE BR555.7 .N7 E33 1901.

This seven-volume set reprints documents relating to the Dutch Reformed Church in New York from the era of Dutch settlement in the area until the end of the eighteenth century. Many of these documents address the activities of Catholic and Protestant missionaries among the region's indigenous populations. (JA)

Periodical Accounts of the Work of the Moravian Missions, Volumes I to XXXIV (August 1790 - December 1889) (incomplete). London (etc.): Trust Society for the Furtherance of the Gospel, 1790-1889. MSS 196.

These monthly journals chronicle the activities of the Moravian missions throughout the Western Hemisphere, Africa, and (occasionally) Asia and Oceania. They reprint missionaries' letters, diaries, and memoirs, and also indicate personnel changes, illnesses, and deaths. Many of these journals report Moravian activities among Native North Americans. Though they refer to the Natives as "heathens," they frequently portray them sympathetically. For example, the September 1846 issue notes that "our Indians have much to suffer from the attacks of evil-minded persons, which attacks they have grace rather to bear with patience, than to repel by similar measures." (JA)

Pratt, Josiah (1768-1844) (comp.). *The Life of David Brainerd, Missionary to the North American Indians, A.D. 1742-1747.* London: Seeley, Jackson, and Halliday, 1856. RARE BX7117 .E3 1856.

Josiah Pratt, secretary to London's Church Missionary Society, used Brainerd's diary and journal to compile this biography. (JA)

Presbyterian Church in the U.S.A. : Woman's Executive Committee for Home Missions. *Our Schools Among the Indians.* New York: (n.d.) MSS 135.

This small booklet, published circa the 1890s, briefly profiles the various boarding schools that the Presbyterian Church had established for Native children in the western and midwestern states and territories. (JA)

Riggs, Stephen Return (1812-1883). *Mary and I: Forty Years with the Sioux.* Chicago: W. G. Holmes, 1880. RARE E99 .D1 R5 1880.

Stephen Riggs and his wife Mary were Congregationalist missionaries who began their work at the Lac-qui-parle Mission among the Wahpeton Dakota Tribe in Minnesota in 1837. Upon learning the tribal language, they and their colleagues not only translated several Christian writings accordingly (including an 1863 rendering of hymns; see below), but also compiled linguistic studies and dictionaries for the Dakota language. Toward the end of his life, Riggs wrote this account of his and his wife's work. (JA)

Rondthaler, Edward (1817-1855). *Life of John Heckewelder.* Philadelphia: Townsend Ward, 1847. RARE BV2765.5 .H44 R67 1847.

Born in England, John Gottlieb Ernestus Heckewelder (1743-1823) emigrated with his parents to Bethlehem, Pennsylvania in 1754. Though he was temporarily apprenticed to a local barrel-maker, he soon chose to serve the Moravian Church as a missionary. Starting as an assistant to David Zeisberger (see below), Heckewelder eventually worked among the Delaware Tribe in the Ohio Territory, helping to build the town of Schoenbrunn in 1772 (which had the region's first church). In his later years, Heckewelder oversaw tribal lands in Ohio for the federal government, and wrote several books on Native history. (JA)

Sergeant, John (1710-1749). Letter to Dr. Colman. Boston: Printed by Rogers and Fowle, 1743. MSS 212.

In this letter to Benjamin Colman (1673-1747), the minister of Boston's Brattle Street Church, Sergeant recommended establishing boarding schools for Native children in the area (for females, as well as males). In his response, Colman concurred, emphasizing the importance of educating the girls as well as the boys in the ways of Christianity. (JA)

Tuttle, Sarah. *Letters and Conversations on the Indian Missions at Seneca, Tuscarora, Cattaraugus, in the State of New York, and Maumee, in the State of Ohio.* Boston: Printed by T.R. Marvin for the Massachusetts Sabbath School, 1831. RARE E99 .I7 T96 1831.

Tuttle, who had previously written a similar book about the missionaries in the Hawaiian Islands and India, authored this book about conversion efforts among these Iroquois Tribes in New York and the Miami Tribe in Ohio. Expressed in the form of four separate conversations, the text provides a brief history of these missionary endeavors. (JA)

Walker, Robert Sparks (1878-1960). *Torchlights to the Cherokees: The Brainerd Mission.* New York: Macmillan Company, 1931. RARE E99 .C5 W25 1931.

The American Board of Commissioners for Foreign Missions founded the Brainerd Mission in Chattanooga, Tennessee, in 1817, for the purpose of bringing Christianity to the area's Cherokee residents. Cherokees from other states in the southeastern United States also attended this institution during its twenty-one years of existence. The forced westward removal of the tribe forced its closure in 1838. (In memory of this mission, a nearby ridge was named after it; Missionary Ridge would become the site of a major Civil War battle on 25 November 1863.) (JA)

Warren, John (1753-1815). *An Eulogy on the Honourable Thomas Russell, Esq., Late President of the Society for Propagating the Gospel Among the Indians and Others in North America, Who Died at Boston, April 8, 1796.* Boston: Printed by Benjamin Sweetser, 1796. RARE F69 .R978 1796.

Boston physician John Warren (one of the founders of Harvard Medical School) delivered this eulogy in honor of the versatile Thomas Russell (1740-1796). After several years as a merchant, Russell served in many civic capacities in Boston, including the local Agricultural Society and Chamber of Commerce. He was a leader in the city's Christian community, as well. "Fully persuaded of the truth of the religion which he professed himself," he became "one of the most zealous members" of the Society for Propagating the Gospel, and served as its president. (JA)

TRANSLATIONS OF SACRED LITERATURE

Baraga, Frederic (1797-1868) (translator). *Katolik Gagikwe-Masinaigan.* Cincinnati: Joseph A. Hemann, 1858. (Selections from the New Testament translated into the Chippewa (Ojibwa) language.) RARE PM854 .B23 1858.

Born and ordained into the priesthood in Austria, Baraga emigrated to the United States in 1830 in order to proselytize among Native Americans. For the remainder of his life, he worked among the Ottawa and the Chippewa (Ojibwa) Tribes in Upper Michigan. In this capacity, he also compiled the first known grammatical study of the Chippewa language and a Chippewa dictionary. Additionally, he translated several Catholic prayer and sermon books into the Ottawa and Chippewa languages. This book is one of these translations. (JA)

Bingham, Hiram (1789-1869) (translator). *Ke Kauoha Hou a Ko Kakou Haku e Ola'i a Iesu Kristo: Ua Unuhiia Mai ka Olelo Helene: A ua Hooponopono Hou Ia.* New York: American Bible Society, 1860. (Translation of the New Testament directly from Greek into Hawaiian and English.) RARE BS335 .H35 1860.

Bingham was a Congregationalist missionary who spent twenty-one years in the Sandwich Islands (as the Hawaiian Islands were then known) between 1819 and 1840. During that time, he learned the Natives' language, devised a written alphabet for it, and translated the Bible accordingly. This printing of the New Testament features the Hawaiian and English translations from the original Greek text in adjacent columns. (JA)

Church of England. *Ne Kaghyadousera ne Yoedereanayeadagwha*. [Hamilton, Ontario?: New England Company], 1842. (Translation of the *Book of Common Prayer* into the Mohawk language.) RARE PM1884 .C6 1842.

This edition of the Mohawk-language version of the Anglican Church's *Book of Common Prayer* resulted from the successful proselytization efforts of the Society for the Propagation of the Gospel in Foreign Parts among the Mohawks in Canada. (Acquiring more converts necessitated printing additional prayer-books.) (JA)

Church of England. *Ne Yakawea Yondereanayendaghkwa Oghseragwegouh*. London: Printed by C. Buckton, 1787. (Translation of the *Book of Common Prayer* into the Mohawk language.) VAULT BX5943 .A6 M8 1787.

Beginning in 1714, the Society for the Propagation of the Gospel in Foreign Parts had periodically issued editions of the Anglican Church's *Book of Common Prayer* translated into the Mohawk language. By the mid-1780s, most of the copies of these earlier editions had become casualties of the Revolutionary War and the postwar removal of the Mohawks into Canada. This is one of the books printed to replenish the supply in 1787. However, unlike its predecessors, it features the English rendition on the verso, and the Mohawk rendition on the recto. (As the Preface explains, "Hereby the Indians will insensibly be made acquainted with the English language; and such White People in their vicinity as chuse to learn Mohawk, will hence derive much assistance.") An even more notable feature of this edition is the inclusion of the Book of Mark, translated into Mohawk by the Tribal military, political, and spiritual leader Joseph Brant (1742-1807). (JA)

Church of England. *Shahguhnahshe Ahnuhmeähwine Muzzeneëgun. Ojibwag Anwawaud Azhëuhnekenootah-Beëgahdag*. Winnipeg: R. D. Richardson, 1889. (Translation of the *Book of Common Prayer* into the Ojibwa language.) RARE BX5145 .A6 C446 1889.

This book presents, in the Chippewa language, the Anglican Church's Order for Morning and Evening Prayer, the Litany, the Holy Communion, and the Catechism. (JA)

Copway, George (1818-1869?) and Sherman Hall (1800-1879) (translators). *Iu Otoshki-Kikindiuin au Tebeniminúng Gaie Bemajiinúng Jesus Christ: Ima Ojibue Inueuining Giizhitong*. New York: American Bible Society, 1856. (New Testament, translated into the Ojibwa language.) RARE BS345 .O45 1856.

Born to the Mississauga band of the Ojibwa Tribe in Upper Canada, George Copway converted to Christianity in 1830, and briefly attended the Methodist Mission School at Rice Lake, Ontario. In the mid-1830s, he assisted Methodist missionaries in their efforts among the Lake Superior Ojibwa. After marrying Elizabeth Howell, a highly educated white woman, Copway and his spouse worked as missionaries among the Natives of Wisconsin and Minnesota between 1839 and 1842. In 1845, Copway was elected to a short-lived term as Vice-President of the Grand Council of Methodist Ojibwas of Upper Canada. He was subsequently accused of embezzlement, briefly imprisoned, and expelled from the Canadian Conference of the Wesleyan Methodist Church. However, Methodists in the United States then welcomed him into their fold. In his adopted country, Copway began a career as an author and lecturer on Indian affairs. Responding in 1850 to pressure by the administration of President Zachary Taylor to remove Ojibwas from territories in Wisconsin and Michigan to a region in central Minnesota, Copway advocated the creation of a separate Indian state in a pamphlet titled *Organization of a New Indian Territory, East of the Missouri River*. He then published the first book-length history of the Ojibwa Tribe, and, in late 1850, he represented the Christian Indians at the Peace Congress held in Frankfurt, Germany. At the end of his life, he converted to Catholicism at Lac-des-deux Montagnes, an Iroquois mission near Montreal. (This information was obtained from an article written by Emerita Professor A. LaVonne Brown Ruoff, formerly of the English Department of the University of Illinois at Chicago.)

With the assistance of Sherman Hall, Copway produced this translation of the New Testament in the Ojibwa language. (JA)

Eliot, John (1604-1690) (translator). *Mamusse Wunneetupanatamwe Up-Biblum God Naneeswe Nukkone Testament Kah Wonk Wusku Testament.* Cambridge (Mass.), 1661 - 1663. (Translation of the Bible into the Natick dialect of the Massachusetts language). Accession Number 2005-0013.

According to the *Handbook of North American Indians*, this is a copy of the first Bible printed anywhere in the New World. Eliot, sometimes known as the "Apostle to the Indians," created fourteen "Praying Indian" towns in colonial Massachusetts, populated by Natives whom Eliot and his fellow missionaries had converted to Christianity.

Assisting in the process of printing these Bibles at Harvard College was a Nipmuck known as James, to whose name was added the sobriquet "Printer," once he had proven his proficiency. According to Allan Forbes in his study of *Indian Events of New England* (see MSS 150 and MSS 151), James, also known as "Wowaus," was apprenticed to the college's printer, Samuel Green, for fifteen years, during which time he aided in the printing of the first edition of Eliot's Bible. In 1675, James rejoined his tribe against the English in King Philip's War. After the war, he received amnesty and resumed his printing duties in Cambridge. A postwar priority for him was printing the second edition of Eliot's Bible, since many copies of the first edition had been casualties of the conflict (see next entry). (JA)

Eliot, John (1604-1690) (translator). *Mamusse Wunneetupanatamwe Up-Biblum God Naneeswe Nukkone Testament Kah Wonk Wusku Testament.* Cambridge (Mass.), 1680 - 1685. (Translation of the Bible into the Natick dialect of the Massachusetts language). MSS 208.

This is the second edition of Eliot's translation of the Bible into the Massachusetts language.

According to a 1933 census, there were sixty-four known copies of this second edition still in existence, of which a large number were imperfect. Of the three copies that have gone to auction over the past thirty years, only this copy is complete. (JA)

Gaillard, Maurice (1815-1877) (translator). *Potawatemi Nemewinin ipi Nemenigamowinin.* St. Louis, Missouri: Francis Saler, 1866. MSS 202.

Gaillard was a Swiss Jesuit priest who emigrated to the United States and eventually arrived at St. Mary's Mission for the Potawatomi Tribe (near Topeka, Kansas) in the late 1840s. There, with his mentor, fellow Jesuit missionary Christian Hoecken (d. 1851), Gaillard studied the Potawatomi language and compiled grammatical books, dictionaries, and several translations of Christian literature.

Toward the end of his life, Gaillard courageously attempted to defend the land claims of Natives against white encroachments. Unfortunately, to his dismay, white settlers displaced the area's Native communities, whose residents were forced southward into present-day Oklahoma.

This item is Gaillard's translation of Catholic hymns and prayers into the Potawatomi language. (JA)

Giorda, Joseph and Joseph Bandini. *Smiimii lu tel Kaimintis Kolinzuten.* Montana: St. Ignatius Mission, 1876. (Narratives from the Holy Scriptures in Kalispel.) RARE BS 345 .K33 G6 1876.

Giorda and Bandini, two Jesuit priests, co-authored these translations of excerpts from the New Testament into the language of the Kalispel Tribe. (JA)

Guéguen, Jean-Pierre (1838-1909). *Niirawe Aiamie Masinaigan, ou, Recueil de Prières, Catéchisme, Chemin de la Croix et Cantiques a l'Usage des Sauvages du Saint-Maurice et de Mekiskan.* Montréal: C. O. Beauchemin, 1889. (Book of Catechisms translated into the Cree language.) RARE BX1958 .C88 G84 1889.

Guéguen was a Jesuit missionary who worked among the Cree Tribe in Canada. This is his translation of the Book of Catechisms into the Natives' language. (JA)

Hawaiian Board of Missions. *Te Boki ni Buobuoki'a Aine ni Kiribati n Aia Botaki n Taromaui.*
Honolulu: E Bouretiaki Iroun te Botaki are Hawaiian Gazette Company, 1896. (Selections from the Bible, translated into Gilbertese.) RARE BS335 .G5 B65 1896.

This is a collection of Biblical readings, translated into the language of the indigenous population of the Gilbert Islands, located in the middle of the Pacific Ocean. (JA)

Hess, William (d. 1843) (supposed translator). *Ne Kaghyadonghsera ne Royadadokenghdy ne Isaiah.*
New York: American Bible Society, 1839. (Translation of the Book of Isaiah into the Mohawk language.) RARE PM1884 .B525 1839.

William Hess, a Mohawk schoolmaster, is the putative creator of this book, a translation of the Old Testament's Book of Isaiah into the Mohawk language. (JA)

Hill, H. A. (Henry Aaron) (d. 1834) (translator). *Ne Orighwadogenhty ne Jinityawea-onh ne Royatadogenhty ne John.* [New York: Young Men's Bible Society, 1836.] (Translation of the Book of John into the Mohawk language.) RARE PM1884 .B5256 1836.

Henry A. Hill translated much of the New Testament into the Mohawk language in the early nineteenth century. Published posthumously, this is his rendition of the Book of John. (JA)

James, Edwin (1797-1861) and John Tanner (1780?-1847) (joint translators). *Kekitchemanitomenahn Gahbemahjeinnunk Jesus Christ, Otoashke Wawweendummahgawin.* Albany, NY: Packard and Van Benthuysen, Printers, 1833. (Translation of the New Testament into the Chippewa language.) VAULT BS345 .C55 1833.

Edwin James was a geologist and physician by training. Serving in the latter capacity for the United States Army in various frontier outposts in the Great Lakes region, he also studied the dialects of local tribes. While stationed there, he also met John Tanner, about whom he later wrote a book. The son of a Kentucky pioneer family, Tanner had been captured in 1789 during an Ojibwa raid. After living with his captor in the Ojibwa-Ottawa village of Saginaw for two years, he was given over to an Ottawa woman who accepted him as a son. Until around 1820, Tanner lived as a Native. His divided heritages doomed his subsequent attempts to re-enter white society. Accused of murder in 1846, he fled the Sault Sainte Marie area (where he was working as a government interpreter), and was never heard from again.

According to the British and Foreign Bible Society, this book, a collaboration between James and Tanner, was the first complete translation of the New Testament into the Chippewa language. (JA)

Jones, Peter (1802-1856) (translator). *Ojebway Nuhguhmonun Kanuhnuhguhmojawhin Egewh Uhneshenahbaig.* New York: The Methodist Book Concern, [1847?]. (*A Collection of Chippeway and English Hymns, for the Use of the Native Indians.*) Accession Number 2003-0058.

Peter Jones, whose indigenous name was "Sacred Feathers," was the son of Augustus Jones, a white Canadian land surveyor, and Tuhbenahneequay, the daughter of an Ojibwa Missisauga sachem. Cultural differences eventually divided man and wife, and she won custody of their two children, whom she raised according to Native traditions on the northern shore of Lake Ontario. Although he initially rejected Christianity, Jones was baptized into the Wesleyan Church in 1820, began proselytizing throughout Ontario in 1827, and became an ordained minister in 1833. Eventually, he was also named sachem of the Missisauga Tribe. In that capacity, he was a strong advocate for the Ojibwas' material, as well as spiritual, welfare, frequently meeting on their behalf with government officials in attempts to secure proper education and land titles. Meanwhile, he translated several religious and secular works into the Ojibwa language. (This information was obtained from the following Web site: www.nativepubs.com/nativepubs/Apps/bios/0188JonesPeter.asp?pic=none.)

This book, which features the lyrics of Christian hymns in English and Ojibwa on opposing pages, is

one of Jones's later publications. (JA)

Masthay, Carl. *Mahican-Language Hymns, Biblical Prose, and Vocabularies from Moravian Sources, with 11 Mohawk Hymns.* St. Louis: Published by the author, 1980. RARE PM1671.9 .M37 M34 1980.

Connecticut-born linguistic scholar Carl Masthay undertook the laborious task of translating the German manuscripts of eighteenth-century Moravian missionaries who had worked among the Mahican and Mohawk Tribes to make them accessible for the Tribe's modern-day descendants. In this book, Masthay provides renderings of hymns, prayers, and Biblical passages in English, Mahican, and German (in adjacent columns). Eleven additional hymns are transcribed into English, Mohawk, and German. Two pages toward the end of the book feature excerpts from one missionary's listing of Mahican words and their German equivalents (to which Masthay added the English translation, as well). (JA)

Norton, John (translator). *Nene Karighwiyoston Tsinihorighhoten ne Saint John.* London: British and Foreign Bible society, 1804. (Translation of the Book of John into the Mohawk language.) VAULT BS345 .M77 J65 1804.

Tribal member John Norton rendered this translation of the Book of John into his Native language. The Mohawk-language version appears on the verso, and the English-language version appears on the recto. (JA)

Pierson, Abraham (1608-1678) (translator). *Some Helps for the Indians: A Catechism in the Language of the Quiripi Indians of New Haven Colony,* 1658. Reprinted as Volume III of the *Collections of the Connecticut Historical Society*, Hartford: Printed by M. H. Mallory and Co., 1873. RARE BX1958 .Q7 P54 1873.

Pierson was an English-born clergyman who emigrated to New England in 1640. Four years later, he established a church in Branford, Connecticut, and remained its pastor until New Haven Colony united with the rest of Connecticut in 1662. Afterwards, he moved, with much of his congregation, to New Jersey. During his service in Branford, Pierson learned the language of the nearby Quiripi (Quinnipiac) Tribe, and endeavored to translate Christian literature into their language (matching John Eliot's simultaneous efforts to translate this material into the Massachusetts language). The main lines of text are written in the Quinnipiac language. The English translation appears in the spaces between these lines. (JA)

Potawatomi Tribe. Hymns, 1873 and 1877. MSS 203.

These manuscripts are renderings of various hymns into the Potawatomi language created at St. Mary's Mission. (JA)

Rand, Silas Tertius (1810-1889) (translator). *[Th]e Gospel Akordi[ng] tu Sent Luuk in Mikmak.* Bath (England): Printed for the British and Foreign Bible Society by Isaac Pitman, 1856. (Translation of the Book of Luke into the Micmac language.) VAULT BS345 .M57 .L8 1856.

Born in Nova Scotia, Rand was ordained as a Baptist minister in 1834, and began missionary work among the Micmac Tribe in 1846. During his years with the tribe, Rand also translated most of the Bible and several hymns and religious tracts into their language. Further, he compiled a 30,000-word dictionary and grammar for the Micmac language, and preserved over eighty tribal tales and legends in written form.

This is Rand's translation of the Book of Luke into Micmac. Its semi-Romanized text uses the shorthand writing system devised by Sir Isaac Pitman (1813-1897). (JA)

Ravoux, Augustin, bp. (1815-1906) (translator) and Martin Marty, bp. (1834-1896) (editor). *Katolik Wocekiye*. Sioux Falls (S.D.): Brown and Saenger, 1890. (Catholic prayer-book and hymns translated into the Santee dialect of the Dakota language.) VAULT BX2128 .D35 K3 1890.

French-born priest and missionary Augustin Ravoux created this rendition of Catholic devotional literature and hymns into the Santee dialect of the Dakota language. Martin Marty, then the Bishop of Sioux Falls, edited Ravoux's work. (JA)

Riggs, Stephen Return (1812-1883) and John Poage Williamson (1835-1917) (editors). *Dakota Odowan*. New York: American Tract Society, [1863]. (Hymns in the Dakota language.) RARE BV510 .D35 D35 1863.

Riggs and Williamson (a fellow Congregationalist missionary) co-edited this rendering of Christian hymns into the Dakota language. Occasional marginalia provides partial English translations of selected lyrics, along with musical notes. (JA)

Shultz, Theodore (1770-1850). *Acts of the Apostles Translated into the Arrawack Tongue*. New York: American Bible Society, 1850. VAULT BS345 .A73 Acts 1850.

Shultz was a Prussian-born Moravian missionary. When he entered the Moravian Church's foreign service in 1799, he was posted to what is now Suriname to work among the Arawak Tribe. There he remained for seven years before being transferred to the United States. Shultz compiled an improved dictionary for the Arawak language, and translated several Christian writings accordingly. This is an 1850 edition of his translation of the Book of Acts, which had first appeared in 1802. (JA)

Society for Promoting Christian Knowledge (Great Britain). *A Kwagutl Translation of Hymns as Sung in the C.M.S. Missions on the North of Vancouver Island*. London: Society for Promoting Christian Knowledge, 1916. Accession Number 2003-0057.

Established in 1698, the Society for Promoting Christian Knowledge is the Anglican Church's oldest mission agency. Although its initial priority was combating the "growth of vice and immorality" in English America, it soon broadened the geographical scope of its proselytizing activities, establishing churches throughout the British Empire through the eighteenth and nineteenth centuries. (This information was obtained from the following Web site: www.spck.org.uk/ .)

Originally published in 1889, this book is a new edition of hymn lyrics translated into the Kwakiutl language for the use of the indigenous population of northwestern British Columbia. (JA)

Spalding, Henry Harmon (1803-1874) and Eliza Hart Spalding (1807-1851) (translators). *Matthewnim Taaiskt*. New York: American Bible Society, 1871. (Translation of the Book of Matthew into the Nez Percé language.) RARE BS2574 .N3 1871.

On behalf of the Congregationalist American Board of Commissioners for Foreign Missions, missionaries Henry Spalding and his wife Eliza rendered this translation of the Book of Matthew into the Nez Percé language. (The first edition appeared in 1845.) The Spaldings had lived and worked with this tribe since 1836. In addition to preaching Christianity, they also taught school and instructed the Nez Percé in farming, blacksmithing, printing, and other pursuits. (JA)

Vetromile, Eugene (1819-1881) (translator). *Alnambay Uli Awikhigan*. New York: E. Dunigan and Brother (J. B. Kirker), 1857. (*Indian Good Book* translated into the Abenaki language.) VAULT BX2428 .A2 I63 1857.

Eugene Vetromile was a Jesuit missionary who worked among the Abenaki Tribe in Maine. Among his writings were a history of the tribe, a dictionary of their language, and this rendering of Catholic catechisms, hymns, and Mass sermons. (JA)

Worcester, S. A. (Samuel Austin) (1798-1859) (translator). *Epistles of Paul to Timothy* (translated into the Cherokee language), 1849. MSS 96.

Often considered the most important missionary to the Cherokee Tribe, the Boston-born Congregationalist Samuel Austin Worcester quickly learned the Cherokee language, and helped develop a written form of the new syllabary which Tribal member Sequoyah (1770?-1843) had invented for it. Subsequently, in 1828, Worcester assisted the noted Cherokee author Elias Boudinot (1802-1839) in establishing the weekly newspaper *Cherokee Phoenix*, which featured articles written in both English and Cherokee. Meanwhile, he also began translating Christian writings into Cherokee. Worcester attempted, without success, to prevent the removal of the tribe from Georgia in the early 1830s (he was the litigant in the 1832 Supreme Court case *Worcester v. Georgia*, a ruling which upheld the tribal position, but which President Andrew Jackson ignored). He moved westward with the tribe to present-day Oklahoma, and strove to help its members adjust to their displacement.

This small tract, its text written completely in the Cherokee alphabet, is one of Worcester's earlier efforts in translating parts of the New Testament. (JA)

----- and **C. C. Torrey (fl. 1859) (translators).** *Gospel According to Matthew (and other selections from the New Testament) Translated into the Cherokee Language.* Park Hill (OK): Mission Press, 1850-1860. VAULT BS345 .C45 1850.

A continuation of Worcester's endeavor to render the New Testament into the Cherokee language. Unfortunately, he died before completing this work. Torrey completed the volume in the following year. (JA)

Zeisberger, David (1721-1808) (translator). *Elekup Nihillalquonk Woak Pemauchsohalquonk Jesus Christ Seki Ta Lauchsitup Wochgidhakamike.* New York: Published by Daniel Fenshaw, 1821. (Translation of *The History of Our Lord and Saviour Jesus Christ* into the Delaware language). MSS 245.

Zeisberger was a Moravian missionary who had emigrated to the English colony of Georgia in 1739. When the Moravian enclave residing there moved to Pennsylvania the following year, he joined them, and began a missionary career among the Iroquois that would bring him to the Ohio Territory and Canada, as well.

Published posthumously, this distillation of the Four Gospels from the New Testament is translated into the Delaware language. (JA)

NATIVE RESPONSES

Boudinot, Elias (1802-1839). *Poor Sarah: or, Religion Exemplified in the Life and Death of an Indian Woman.* Mountpleasant, OH: Printed by Elisha Bates, 1823. MSS 193.

The great Cherokee author Elias Boudinot wrote this brief account of an elderly, impoverished Native woman whom he knew between 1814 and 1818 (the year she died). Married to an abusive husband, she converted to Christianity, where she sought solace. Her spouse opposed her attendance of church; consequently, until his death, she had to practice her devotion secretly. Literacy remained a fond dream for her, although she did learn to read parts of the Bible in later years. (JA)

Brooks, Joanna (b. 1971). "Six Hymns by Samson Occom." From *Early American Literature: Volume 38, Number 1* (March 2003). Accession Number 2003-0055.

Brooks, an English Professor at the University of Texas at Austin, wrote this essay on Occom as hymn composer. She demonstrates how eighteenth-century American Christianity combined with the contemporary southern New England Native experience to influence Occom's lyrical compositions.

The article also features transcriptions and analyses of the lyrics from six of his hymns. (JA)

Copway, George (1818-1869?). *Recollections of a Forest Life, or, the Life and Travels of Kah-ge-ga-gah-bowh, or George Copway, Chief of the Ojibway Nation.* London: C. Gilpin, [1850?]. MSS 122.

Recollections of a Forest Life, Copway's first book and autobiography, first appeared in 1847. Several editions soon followed of this best-selling publication. (JA)

----- *Running Sketches of Men and Places, in England, France, Germany, Belgium, and Scotland.* New York: J. C. Riker, 1851. RARE D967 .C78 1851.

This is Copway's account of his trip to Europe in 1850. In particular, he focuses on his representation of the Christian Indians at the Peace Congress held in Frankfurt, Germany, at the end of that year. During the proceedings, he was given forty minutes to address "the immorality and irreligion of war" (other delegates spoke for only twenty minutes each). (JA)

Du Creux, François (1596?-1666). Illustration, 1664. MSS 258.

Du Creux was a Jesuit missionary and historian who, in 1664, published one of the first books about "Canadian" history, *Historiae Canadensis...ad Annum MDCLVI* [*Histories of Canada...to the Year 1656*]. This illustration, taken from *Historiae Canadensis*, depicts in a single scene the martyrdoms of seven Jesuit missionaries, two French children, and an Algonquin youth who had converted to Christianity. All were killed by the Iroquois in New France between 1646 and 1650. (JA)

Gnadenhuetten Monument Society. *A True History of the Massacre of Ninety-Six Christian Indians at Gnadenhuetten, Ohio, March 8th, 1782.* New Philadelphia, OH: Printed at the Lutheran Standard Office, 1844. MSS 57.

Moravian missionaries had established the Ohio town of Gnadenhuetten for the Natives under their care in the eighteenth century. During the Revolutionary War, the residents' pacifist principles forbade them from allying either with the British or the Americans. When hostilities spread westward, this neutrality aroused suspicions among British officers who believed that the missionaries served as American spies, and that the tribal members living there served as partisans. As a result, the community was forcibly relocated to Sandusky in the summer of 1781. Though they were allowed to return the following winter, they then became the targets of an American militia force, led by one Colonel David Williamson, which unjustly held them responsible for alleged attacks on white settlers in Ohio. On 8 March 1782, Williamson's men herded ninety-six men, women, and children into makeshift huts and killed them in cold blood.

Sixty-two years later, the Gnadenhuetten Monument Society sought to construct a monument to honor the victims of this atrocity. The author of this pamphlet opines that the pacifistic religion of these and other Natives under Moravian influence made them especially vulnerable prey to such men as Williamson: "(The soldiers) well knew the pacific principles of the Moravian Indians, and calculated on blood and plunder without having a shot fired at them. With a mere show of defence it is likely that such men might have been repulsed." (JA)

Hunter, Lois Marie (b. 1903). *The Shinnecock Indians.* [Islip, NY]: Buys Brothers, 1950. RARE E99 .S38 H86 1950.

Lois M. Hunter authored this profile of her tribe (she was a descendant of the Shinnecock sachem Nowedonah, who had greeted the first English settlers on Long Island in June 1640). In her study, she examines the work of such white missionaries as Azariah Horton and such Native missionaries as Samson Occom among the Shinnecoeks and the neighboring Montauks. Additional chapters discuss the original Shinnecock Church, built in the late eighteenth century, and the new Shinnecock Church, which opened in 1939. (JA)

Jacobs, Rev. Peter (fl. 1824-1857). *Journal of the Reverend Peter Jacobs, Indian Wesleyan Missionary, From Rice Lake to the Hudson's Bay Territory, and returning, commencing May, 1852.* Second edition. Boston: Press of George C. Rand, 1853. MSS 200.

Reverend Jacobs (whose Native name was Pah-tah-se-ga) was an Ojibwa from what is now the Canadian province of Ontario (it was part of what was known as "West Canada" between 1840 and 1867). He converted to Christianity in his youth, and became an ordained Methodist minister in 1842, following a brief career as a shopkeeper. The next year, he began his missionary work among the Natives of the Hudson's Bay Territory (which encompassed parts of modern-day Ontario, Manitoba, and the Northwest Territories). In this capacity, he not only proselytized Christian doctrine, but also built houses for the Natives, performed marriage ceremonies for them, and educated their children.

This book is a published version of his journal of a "tour of duty" into central Manitoba between May and July 1852, in which he describes his travels and the material and spiritual assistance he gave to the Natives he encountered.

The minister in charge of the Methodist mission at Rossville (north of Lake Winnipeg) wrote the final section of this book. Established in 1840, its efforts were proving so successful by this time that its leader could proclaim, "Heathenism has received its death blow." He also states that the supply of religious books in the mission can hardly keep pace with Native demand. (JA)

Love, William DeLoss (1851-1918). *Samson Occom and the Christian Indians of New England.* Boston: Pilgrim Press, 1899. Copy 1: PEQRARE E98 .M6 O13 1899. Copy 2: RARE E98 .M6 O13 1899.

William DeLoss Love, a Congregationalist minister and historian, wrote this biography of the great Mohegan ecclesiastic and missionary Samson Occom. In addition, several chapters provide the history of the Brothertown Natives, descendants of the Mohegan and Pequot Tribes who established Christian communities on lands obtained from the Oneida Tribe in New York in 1774. (JA)

Occom, Samson (1723-1792). *A Choice Collection of Hymns and Spiritual Songs, Intended for the Edification of Sincere Christians of all Denominations.* New London: Printed and sold by Timothy Green, 1774. RARE BV459 .O6 1774.

Occom assembled this collection of hymns and psalms from the writings of all of the Christian denominations then in English America, "so that every Christian may be suited." (JA)

----- *A Sermon Preached at the Execution of Moses Paul, an Indian: Who was Executed at New Haven the 2d of September, 1772, for the Murder of Mr. Moses Cook.* New-London: Printed and sold by T. Green, 1772. MSS 34.

Two years before he compiled the aforementioned book of hymns, Occom composed and delivered this sermon. According to William DeLoss Love in his book, *Samson Occom and the Christian Indians of New England* (Boston: The Pilgrim Press, 1899) while imprisoned for the murder of Cook (who was white), Paul

...chose one of his own race upon whom the Indians generally had come to look as their friend in trouble. Sometime before the execution day it was known that Occom would preach the sermon according to an ancient custom. So the throng had gathered out of curiosity or to hear him- a solemn congregation within the meeting house and a crowd without. The condemned man, surrounded by his guards, was brought into his presence and...received faithful ministrations from the ministers of the town; but he naturally turned to the man as the service began.

The pamphlet contains the text of the sermon preached by Occom. The sermon itself contains no direct references to the events leading up the murder. However, on the back of the pamphlet is a brief biography of Moses Paul, the murderer. Paul was probably Wampanoag, born at Barnstable,

Massachusetts in 1742. The crime for which he was to be hanged was committed 7 December, 1771 in Bethany, Connecticut. (EC)

----- Letter, 30 November 1752. MSS 3.

This letter, written in East Hampton, Long Island, New York, contains a request to the Rev. Solomon Williams of "Lebanon in New England" for additional funds. Harold Blodgett in his book, *Samson Occom*, says that Occom never made much money and was forced to carve spoons and rebind books to augment his meager income from preaching. At the time of this letter, Occom had been married for nearly two years to Mary Fowler of the Montauk tribe, who had recently borne their first child, a daughter also named Mary. (EC)

Philadelphia Ledger. Broadside, 1852. Accession Number 1997-0197.

On 1 March 1852, Reverend Thomas Sunrise, a member of the Oneida tribe, delivered a lecture on indigenous religious beliefs and customs at the Mount Zion Church in Kensington, Pennsylvania (on the outskirts of Philadelphia). This was a fund-raising event to help defray the costs of Sunrise's own travels and proselytizations among the Six Nations (an admission ticket for an adult would cost 12.5 cents, and one for a child would cost 6.25 cents). For the occasion, Reverend Sunrise would be dressed in traditional Native clothing. Accompanying the broadside is a brief letter written to the *Ledger* on 28 February 1852 by the Philadelphia minister William T. Duncan, who described how he wanted the broadside to be printed, and also paid for its publication. (JA)

Potawatomi Tribe (Kansas Territory). Papers, February - June 1858. MSS 201.

Although these materials pertain primarily to territorial and governmental issues, one of the propositions that the Potawatomi Tribe advanced to Washington D.C. via a special delegation in February called for "the suppression and the removal of the so-called Baptist Mission" from their reservation. Their petition asserted that this mission was "badly managed," "inefficient," and that it "does us no good." In fact, "it is rather a speculating concern, and actually incompetent to teach our children." However, the tribe then requested that "the allowance of the Catholic Mission be raised from \$75 to \$100 per annum for each scholar." (JA)

Quint, Wilder Dwight (1863-1936). *The Story of Dartmouth.* Boston: Little, Brown, and Company, 1914. RARE LD1438 .Q54 1914.

The first chapter of this book briefly chronicles Dartmouth College's origins as Eleazar Wheelock's Indian Charity School in eighteenth-century Lebanon, Connecticut. It begins with a description of Samson Occom's 1766 visit to London to obtain funding for the school. (JA)

A Speech Deliver'd by an Indian Chief, in Reply to a Sermon Preached by a Swedish Missionary, in Order to Convert the Indians to the Christian Religion. London, 1753. First edition to be printed in English. MSS 209.

Around 1710, a Swedish missionary (whose name was Joen Auren, according to an accompanying paper) went to Conestoga, Pennsylvania intending to convert the Natives of that region to Christianity. After he gave a sermon discussing "original sin" and "the necessity of a mediator," one of the Native leaders responded with this bold argument defending indigenous beliefs. He began with an assertion that "Our forefathers were under a strong Persuasion, as we are, that those who act well in this life shall be rewarded in the next...Does (the missionary) believe that our Forefathers, men eminent for their Piety, constant and warm in the pursuit of virtue, hoping thereby to merit everlasting happiness, were all damned?...If these be his sentiments, they are surely as impious as they are bold and daring." He then stated that "The Almighty, for any thing we know, may have communicated himself to different races of people in a different manner...To say that he could not, at one and the same time, equally reveal himself to all mankind, is nothing less than an absolute denial of his omnipotence. Without doubt, he can make his will manifest without the help of any book, or

the assistance of any bookish man, whatsoever...If we be the work of God (which I presume will not be deny'd) it follows from thence that we are under the care and protection of God." He concluded with a sentiment (shared by "Philanthropos," the author of the Preface) that actions speak louder than words: "Are the Christians more virtuous, or rather are they not more vicious, than we are?...In a word, we find the Christians much more depraved in their morals than ourselves; and we judge of their Doctrine by the badness of their lives." (JA)

An Indian Speech, in Answer to a Sermon, Preached by a Swedish Missionary, at Conestogo, in Pennsylvania. Stanford (N.Y.): Printed and sold by Daniel Lawrence, 1804. MSS 192.

A later edition of the previous item, this publication appends, as a counterpoint, "Observations of a Tuscarora-Chief." Also responding to a missionary, this chief said, "I see our hunting is almost gone; we must try to follow the path of white people, whom God manifestly blesses...I hope if white people love us, they will help us, and teach us how to live." (JA)

Williams & Smith, Stationers. *Rev. Samson Occom, Indian Preacher* (Engraving, October 1808). MSS 4.

Sixteen years after his death, Samson Occom (see above) was the subject of this engraving. (JA)

Introduction and annotations by Elliott Caldwell (EC), Timothy Spindler (TS), and Jonathan Ault (JA).

This bibliography was first compiled in November 2000, and will be updated quarterly. Any omissions or errors are deeply regretted by the bibliographers who have made every effort to ensure the accuracy of this document.

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