A Brief Documentary History of the Missionary Project to the Indians of New England and its Legacy
The Yale Indian Papers Project
New England Indian Papers Series

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Contributing Institutions

The British Library
Brown University Library
Connecticut Historical Society
Connecticut State Library
East Lyme Historical Society
Indian & Colonial Research Center
Leffingwell House & Museum
Massachusetts Archives
The Mohegan Tribe
The National Archives of the United Kingdom
New London County Historical Society
Yale University
The New World Missionary Project
The English Trans-Atlantic Missionary Endeavor
European Methods of Civilization

- Educate Indian minds
- Christianize Indian souls
- Colonize Indian lands
Society for the Propagation of the Gospel in New England (1649, Congregational)

The humble petition of the Company for propagation of the Gospel in New England & parts adjacent of America.

Humbly sheweth,

That hitherto by the blessing of God on spirituals of some of the English Nation, many of the Heathen Nations of New England were converted to the faith of Christ, it being hoped that the Redeemer's Rivera that then were...
John Eliot
(c. 1604 - 1690)
Praying Indian Town Experiment
Caleb Cheeshahteaumuck,
Harvard 1665

Harvard Indian School
(1655-1695)
INDIAN Dialogues,

For

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

Mal. 1. 11. For from the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the Heathen, saith the Lord of Hosts.

Printed at Cambridge, 1671.
King Philip/Metacomet’s War, 1675-1678
• Company for the Propagation of the Gospel in New England and Parts Adjacent in America / The New England Company (re-chartered 1660, Congregational)

• Society for the Promoting of Christian Knowledge (1699, Anglican)

• Company for the Propagation of the Gospel in Foreign Parts (1701, Anglican)

• Presbyterian Society in Scotland for the Promotion of Christian Knowledge (1709, Presbyterian)

• Mission to New York/Connecticut (1740, Moravians)
Yale's Ministry to the Indians

Jonathan Edwards, Yale 1721,
John Sergeant, Yale 1729,
Jonathan Barber, Yale 1730,
Eliwa Whelock, Yale 1733,
Henry Barclay, Yale 1734,
Asahiah Horton, Yale 1735,
David Brainerd, Entered Yale 1739,
William Samuel Johnson, Yale 1744,
Alexander Phelps, Yale 1744,
John Brainerd, Yale 1745,
Eliza Spencer, Yale 1746,
Jesse Strong, Yale 1747,
John Ogilvie, Yale 1748,
Gideon Hawley, Yale 1749,
Henry Babcock, Yale 1752,
Stephen West, Yale 1753,
Charles Jeffrey, Smith, Yale 1754,
Eheneew Moseley, Yale 1755,
Titus Smith, Yale 1756,
Theophilus Chamberlain, Yale 1785,
Aaron Kinno, Yale 1755,
Ralph Whelock, Yale 1755,
Samuel Wales, Yale 1757,
David Avery, Yale 1768,
John Hall, Yale 1769,
Samuel Johnson, Yale 1778,
David McClure, Yale 1789,
Allyn Mather, Yale 1771,
Oliver Arnold, Yale 1778,
Hezekiah May, Yale 1793,
Joseph Williams, Yale 1790,
Samuel Erman Jarvis, Yale 1805.
First Great Awakening, 1731-1755
Prostantissimi, Et Generosissimi Domini
Deo optimo maximo
gratias Ago, qui me vocavit e lenebris genti=
lisoni in Clarum Lucem Evangelii vobisque
Gratiae reddo, pro ventris beneficiis Immed=
=sis, Et immeritis, in mei Indum. Collatis; Etsi
vobis ignotium. Deus et Spero, promiss
amplissimis vos remunerabit. timere Deum,
Et mandatis Eius obedire Cupio. Superiore
A plain and faithful
NARRATIVE
of the
Original Design, Rise, Progress
and present State
of the
Indian Charity-School
At Lebanon, in Connecticut.

By Eleazar Wheelock, A.M.
Pastor of a Church in Lebanon.
Mr. Occom's Address to His Indian Brethren.

On the Day that Moses Paul, an Indian, was executed at New-Haven, on the 2nd of September, 1772, for the Murder of Moses Cook.

I.
Mr. Kemble, Indian, very attend and hear, with great attention and wish great for.

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This may come out of the mind of.

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II.
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XXV.

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18-19th Century Indian Missionary Activities
18th Century Indian Renaissance
I pray Your Honor to give me a copy of new Book to...
Brothertown Removal (1785)
Migrations of New York Indians

- Oneida
- Stockbridge-Munsee
- Brotherton

- Bowler (1856)
- Oneida (1823)
- Sharpsburg (Kaukauna) (1822-32)
- De Pere (1823-32)
- Stockbridge (1832-48)
- Muncey (1784-1837)
- Thames River (1840)
- Lake Huron
- Lake Michigan
- L. Erie
- Stockbridge
- New Stockbridge (1784-1818)
- Brotherton (1785)
- Delawares (Lenni-Lenape) (1600)
- Mohicans (Mahican) (1600)
- Mohiguans
- Oneida (1600)
- N.Y.
- CONN. R.I.
- MASS.
- VT.
- N.H.
- CANADA
- Canada

Some Stockbridge migrate to Indian Territory, 1839; return 1840.

Reject removal, take citizenship, and divide lands, 1839.
Second Great Awakening, 1790-1840
Paul Cuffee, Shinnecock
New England Indian Churches
Mashpee Revolt, 1833-34

William Apes

Blind Joe Amos
Oration delivered by Rev. J. B. Sanderson, on the Celebration of the Sixth Anniversary of President Lincoln's Emancipation Proclamation at Stockton, January, 1st. 1869.
QUASH WILLIAMS
BORN A SLAVE DEC. 16, 1763,
UNITED WITH THE FORT NELSON CHURCH AT THE AGE OF 22,
EMANCIPATED AT THE AGE OF 50, AND
DIED NOV. 2, 1830.

HIS WIFE
HANNAH
LIES BURIED BY HIS SIDE.

OLD QUASH WAS TRULY AN EXAMPLE
AND BY HIS LIFETIME DEEDS, HE SPEAKS.
HEREIN IS SET IN MEMORY OF HIS
CHRISTIAN VIRTUES.

THE MOTTO
"WALK AS WELL AS WALK."
Eastern Pequot "Fourth Sunday Meetings"
The colored folks, and those partly Indian, who lived around Lantern Hill section, held religious services almost weekly. The meetings were sometimes held at the home of John Jack or in the Lantern Hill schoolhouse. However, often during the summer, the meetings would be held out-of-doors at various places. I recall having attended one of these meetings under the shade of the old apple tree, at the home of Mary Esther Perkins on the east road. The leader of the meetings was Calvin Williams. How he could talk! Every now and then he would shout “Glory Hallelujah! Praise the Lord! Amen!” And how those folks could pray. John Jack would get down on his knees and pray for a half an hour. Then there was an old colored lady who was blind, known as Blind Eliza. She would pray fervently, with the tears streaming down her checks, while Elder Williams kept shouting incessantly, “That’s right, Sister, praise the Lord! Glory, Glory Hallelujah!”  — George Stone, *Cracker Barrel Chronicles*