

THE ELIOT TRACTS

With Letters from John Eliot to
Thomas Thorowgood and Richard Baxter

Edited with an Introduction by Michael P. Clark

Eliot Tracts With Letters From John Eliot To Thomas Thorowgood And Richard Baxter

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Eliot Tracts With Letters From John Eliot To Thomas Thorowgood And Richard Baxter:

The Eliot Tracts Michael P. Clark, 2003-11-30 The Eliot Tracts collects for the first time a series of 11 documents published in London between 1643 and 1671 that describe missionary work by the British among the Indians in New England. Written by John Eliot, Thomas Shepard, and other intellectual and political leaders among the colonists, these tracts constitute the most detailed and sustained record of missionary activity by the English in the New World in the first century of settlement. They are also one of our richest sources of ethnographic information about the Indians of Southern New England in the 17th century as recorded by the British settlers. In addition to the tracts, the volume contains two letters written by John Eliot that argue for the millennialist significance of the missionary work and so situate the missionaries' project within one of the most important theological debates of the time. The introduction establishes the historical and theological context in which the tracts were written and published. The text of the tracts and letters is that of the original 17th century

publications, including interlinear English-Algonquian translations. Functional variations in relative font size and spacing have been retained to reproduce the visual organization of the original documents, though simplified and regularized across all the tracts to give the volume a visual conformity and coherence. An index allows readers to trace the record of particular towns and individual proselytes and missionaries across the 30 years covered by the tracts and to follow the contributions of the different authors as they recount their experiences over that period.

John Eliot and the Praying Indians of Massachusetts Bay Kathryn N. Gray, 2013-09-12 This book traces the development of John Eliot's mission to the Algonquian-speaking people of Massachusetts Bay from his arrival in 1631 until his death in 1690. It explores John Eliot's determination to use the Massachusetts dialect of Algonquian both in speech and in print as a language of conversion and Christianity. The book analyzes the spoken words of religious conversion and the written transcription of those narratives; it also considers the Algonquian language texts and English language texts which Eliot published to support the mission. Central to this study is an insistence that John Eliot consciously situated his mission within a tapestry of contesting transatlantic and political forces and that this framework had a direct impact on the ways in which Native American penitents shaped and contested their Christian identities. To that end, the study begins by examining John Eliot's transatlantic network of correspondents and missionary supporters in England; it then considers the impact of conversion narratives in spoken and written forms and ends by evaluating the impact of literacy on praying Indian communities. The study maps the coalescence of different communities that shaped or were shaped by Eliot's seventeenth-century mission.

John Eliot's Puritan Ministry to New England "Indians" Do Hoon Kim, 2021-12-10 John Eliot 1604-90 has been called the apostle to the Indians. This book looks at Eliot not from the perspective of modern Protestant mission studies, the approach mainly adopted by previous research, but in the historical and theological context of seventeenth-century puritanism. Drawing on recent research on migration to New England, the book argues that Eliot, like many other migrants, went to New England primarily in search of a safe haven to

practice pure reformed Christianity not to convert Indians Eliot's Indian ministry started from a fundamental concern for the conversion of the unconverted which he derived from his experience of the puritan movement in England Consequently for Eliot the notion of New England Indian mission was essentially conversion oriented Word centered and pastorally focused and in common with the broader aims of New England churches pursued a pure reformed Christianity Eliot hoped to achieve this through the establishment of Praying Towns organized on a biblical model where preaching pastoral care and the practice of piety could lead to conversion leading to the formation of Indian churches composed of sincere converts

Constructing Mission History Stanley H. Skreslet, 2023-01-17 Three master narratives currently dominate the analysis of modern mission history One puts foreign missionaries at the heart of the story A second emphasizes the colonial aspect of modern missions Here missionaries are not heroes but villains who are implicated in hegemonic schemes of imperial domination Thirdly mission history is subordinated to one of its outcomes the advent of World Christianity In this master narrative the concept of contextualization looms large bolstered by Sanneh's notion of translatability and emphasis on the agency of non Westerners who participate in and subtly shape the complex social processes of evangelization While all three of these master narratives are insightful none of them adequately balances concern for missionary initiative and indigenous agency Borrowing from speech act theory Skreslet offers a new analytical approach to the modern roots of World Christianity that differentiates between what a speaker might intend to communicate and the effects of what has been said or actions taken both in the moment and over time Corresponding to the concepts of illocution and perlocution as these technical terms are used in speech act theory the book is structured in two main sections Initially the focus is on expressed missionary motives Part two engages a representative set of modern era mission performances involving many more actors than just the foreign evangelizers whose stated or implied intentions are emphasized in part one

The Bible in American Life Philip Goff, Arthur E. Farnsley II, Peter J. Thuesen, 2017-03-01 The Bible in American Life is a sustained collaborative reflection on the ways Americans use the Bible in their personal lives It also considers how other influences including religious communities and the internet shape individuals comprehension and engagement with scripture

Building the British Atlantic World Daniel Maudlin, Bernard L. Herman, 2016-03-11 Spanning the North Atlantic rim from Canada to Scotland and from the Caribbean to the coast of West Africa the British Atlantic world is deeply interconnected across its regions In this groundbreaking study thirteen leading scholars explore the idea of transatlanticism or a shared Atlantic world experience through the lens of architecture built spaces and landscapes in the British Atlantic from the seventeenth century through the mid nineteenth century Examining town planning churches forts merchants stores state houses and farm houses this collection shows how the powerful visual language of architecture and design allowed the people of this era to maintain common cultural experiences across different landscapes while still forming their individuality By studying the interplay between physical construction and social themes that include identity gender taste domesticity politics and race the authors

interpret material culture in a way that particularly emphasizes the people who built occupied and used the spaces and reflects the complex cultural exchanges between Britain and the New World **Missionary Strategies in the New World, 1610-1690** Catherine Ballériaux, 2016-02-05 Missionaries who travelled to the New World in the 17th century encountered an array of cults and rituals Catholics and Calvinists were united in viewing this idolatry as superstitious Ballériaux presents a study of French Spanish and English missions to the Americas based on a comparative analysis of the goals expressed in their writings

Earthquake and the Invention of America Anna Brickhouse, 2024-09-17 Earthquake and the Invention of America The Making of Elsewhere Catastrophe explores the role of earthquakes in shaping the deep timeframes and multi hemispheric geographies of American literary history Spanning the ancient world to the futuristic continents of speculative fiction the earthquake stories assembled here together reveal the emergence of a broadly Western cultural syndrome that became an acute national fantasy elsewhere catastrophe an unspoken but widely prevalent sense that catastrophe is somehow un American Catastrophe must be elsewhere because it affirms the rightness of here where conquest according to the syndrome's logic did not happen and is not occurring The psychic investment in elsewhere catastrophe coalesced slowly across centuries varieties of it can be found in various European traditions of the modern Yet in its most striking modes and resonances elsewhere catastrophe proves fundamental to the invention of US America which is why earthquake as the exemplary elsewhere catastrophe is the disaster that must always happen far away or be forgotten The book's eight chapters and epilogue range from Plato to the Puritans from El Inca Garcilaso de la Vega and Voltaire to Herman Melville and N K Jemisin examining along the way the seismic imaginings of Edgar Allan Poe James Fenimore Cooper Frederick Douglass Emily Dickinson and Jose Mart among other writers At the core of the book's inquiries are the earthquakes historical and imagined that act as both a recurrent eruptive force and a provocation for disparate modes of critical engagement with the long and catastrophic history of the Americas

Mere Civility Teresa M. Bejan, 2017-01-02 In liberal democracies committed to tolerating diversity as well as disagreement the loss of civility in the public sphere seems critical But is civility really a virtue or a demand for conformity that silences dissent Teresa Bejan looks at early modern debates about religious toleration for answers about what a civil society should look like

Apocalypse in American Literature and Culture John Hay, 2020-12-17 The idea of America has always encouraged apocalyptic visions The American Dream has not only imagined the prospect of material prosperity it has also imagined the end of the world Final forecasts constitute one of America's oldest literary genres extending from the eschatological theology of the New England Puritans to the revolutionary discourse of the early republic the emancipatory rhetoric of the Civil War the anxious fantasies of the atomic age and the doomsday digital media of today For those studying the history of America renditions of the apocalypse are simply unavoidable This book brings together two dozen essays by prominent scholars that explore the meanings of apocalypse across different periods regions genres registers modes and traditions of American literature and culture It locates the logic and rhetoric of

apocalypse at the very core of American literary history Unscripted America Sarah Rivett, 2017-10-27 In 1664 French Jesuit Louis Nicolas arrived in Quebec Upon first hearing Ojibwe Nicolas observed that he had encountered the most barbaric language in the world but after listening to and studying approximately fifteen Algonquian languages over a ten year period he wrote that he had discovered all of the secrets of the most beautiful languages in the universe Unscripted America is a study of how colonists in North America struggled to understand translate and interpret Native American languages and the significance of these languages for theological and cosmological issues such as the origins of Amerindian populations their relationship to Eurasian and Biblical peoples and the origins of language itself Through a close analysis of previously overlooked texts Unscripted America places American Indian languages within transatlantic intellectual history while also demonstrating how American letters emerged in the 1810s through 1830s via a complex and hitherto unexplored engagement with the legacies and aesthetic possibilities of indigenous words Unscripted America contends that what scholars have more traditionally understood through the Romantic ideology of the noble savage a vessel of antiquity among dying populations was in fact a palimpsest of still living indigenous populations whose presence in American literature remains traceable through words By examining the foundation of the literary nation through language writing and literacy Unscripted America revisits common conceptions regarding early America and its origins to demonstrate how the understanding of America developed out of a steadfast connection to American Indians both past and present *Adam in Seventeenth Century Political Writing in England and New England* Julia Ipgrave, 2016-08-25 Designed to contribute to a greater understanding of the religious foundations of seventeenth century political writing this study offers a detailed exploration of the significance of the figure and story of Adam at that time The book investigates seventeenth century writings from England and New England examining writings by Roger Williams and John Eliot Gerrard Winstanley John Milton and John Locke to explore the varying significance afforded to the Biblical figure of Adam in theories of the polity In so doing it counters over simplified views of modern secular political thought breaking free from the confines of religion by showing the diversity of political models and possibilities that Adamic theories supported It provides contextual background for the appreciation of seventeenth century culture and other cultural artefacts and feeds into current scholarly interest in the relationship between religion and the public sphere and in stories of origins and Creation The Silence of the Miskito Prince Matt Cohen, 2022-11-22 Confronting the rifts created by our common conceptual vocabulary for North American colonial studies How can we tell colonial histories in ways that invite intercultural conversation within humanistic fields that are themselves products of colonial domination Beginning with a famous episode of failed communication from the narrative of the freed slave Olaudah Equiano The Silence of the Miskito Prince explores this question by looking critically at five concepts frequently used to imagine solutions to the challenges of cross cultural communication understanding cosmopolitanism piety reciprocity and patience Focusing on the first two centuries of North American colonization Matt

Cohen traces how these five concepts of cross cultural relations emerged from and continue to evolve within colonial dynamics Through a series of revealing archival explorations he argues the need for a new vocabulary for the analysis of past interactions drawn from the intellectual and spiritual domains of the colonized and for a historiographical practice oriented less toward the illusion of complete understanding and scholarly authority and more toward the beliefs and experiences of descendant communities The Silence of the Miskito Prince argues for new ways of framing scholarly conversations that use past interactions as a site for thinking about intercultural relations today By investigating the colonial histories of these terms that were assumed to promote inclusion Cohen offers both a reflection on how we got here and a model of scholarly humility that holds us to our better or worse pasts Puritanism and Natural Theology Wallace Williams

Marshall,2016-11-10 The prevailing consensus among historians is that natural theology within Protestantism was born in the eighteenth century as a byproduct of the Enlightenment and had a sharply diminished if not nonexistent role within Puritanism Based on an exhaustive study of the writings of some sixty English and American Puritans spanning from the late sixteenth century to the early eighteenth century this book demonstrates that the overwhelming majority of Puritan theologians not only embraced natural theology on a theoretical level but employed it in a surprising variety of pastoral apologetic and evangelical contexts including their missionary activities to the Indians of New England Some Puritans even asserted that people who had never heard about Christianity could be saved through the knowledge afforded them by natural theology This conclusion reshapes our understanding of the history of apologetics and sheds fresh light on the origins of the Enlightenment itself Puritanism and Natural Theology also examines the crises of doubt experienced by several prominent Puritan theologians advances our understanding of the oft debated issue of the role of reason within Puritanism and sets the Puritans enthusiasm for natural science within the broader context of their beliefs about natural theology **Indigenous**

Textual Cultures Tony Ballantyne,Lachy Paterson,Angela Wanhalla,2020-08-10 The contributors to Indigenous Textual Cultures examined the ways in which indigenous peoples created textual cultures to navigate shape and contest empire colonialism and modernity **American Passage** Katherine Grandjean,2015-01-05 Katherine Grandjean shows that the English conquest of New England was not just a matter of consuming territory of transforming woods into farms It entailed a struggle to control the flow of information who could travel where what news could be sent over which routes winding through the woods along the early American communications frontier **The Place of Stone** Douglas Hunter,2017-08-04 Claimed by many to be the most frequently documented artifact in American archeology Dighton Rock is a forty ton boulder covered in petroglyphs in southern Massachusetts First noted by New England colonists in 1680 the rock s markings have been debated endlessly by scholars and everyday people alike on both sides of the Atlantic The glyphs have been erroneously assigned to an array of non Indigenous cultures Norsemen Egyptians Lost Tribes of Israel vanished Portuguese explorers and even a prince from Atlantis In this fascinating story rich in personalities and memorable characters Douglas Hunter uses

Dighton Rock to reveal the long complex history of colonization American archaeology and the conceptualization of Indigenous people Hunter argues that misinterpretations of the rock's markings share common motivations and have erased Indigenous people not only from their own history but from the landscape He shows how Dighton Rock for centuries drove ideas about the original peopling of the Americas including Bering Strait migration scenarios and the identity of the Mound Builders He argues the debates over Dighton Rock have served to answer two questions Who belongs in America and to whom does America belong

Tears of Repentance Julius H. Rubin, 2020-04-01 *Tears of Repentance* revisits and reexamines the familiar stories of intercultural encounters between Protestant missionaries and Native peoples in southern New England from the seventeenth to the early nineteenth centuries Focusing on Protestant missionaries accounts of their ideals purposes and goals among the Native communities they served and of the religion as lived experienced and practiced among Christianized Indians Julius H. Rubin offers a new way of understanding the motives and motivations of those who lived in New England's early Christianized Indian village communities Rubin explores how Christian Indians recast Protestant theology into an Indianized quest for salvation from their worldly troubles and toward the promise of an otherworldly paradise The Great Awakening of the eighteenth century reveals how evangelical pietism transformed religious identities and communities and gave rise to the sublime hope that New Born Indians were children of God who might effectively contest colonialism With this dream unfulfilled the exodus from New England to Brothertown envisioned a separatist Christian Indian commonwealth on the borderlands of America after the Revolution *Tears of Repentance* is an important contribution to American colonial and Native American history offering new ways of examining how Native groups and individuals recast Protestant theology to restore their Native communities and cultures

Lacan, Foucault, and the Malleable Subject in Early Modern English Utopian Literature Dan Mills, 2020-02-13 Theoretically informed scholarship on early modern English utopian literature has largely focused on Marxist interpretation of these texts in an attempt to characterize them as proto Marxist The present volume instead focuses on subjectivity in early modern English utopian writing by using these texts as case studies to explore intersections of the thought of Jacques Lacan and Michel Foucault Both Lacan and Foucault moved back and forth between structuralist and post structuralist intellectual trends and ultimately both defy strict categorization into either camp Although numerous studies have appeared that compare Lacan's and Foucault's thought there have been relatively few applications of their thought together onto literature By applying the thought of both theorists who were not literary critics to readings of early modern English utopian literature this study will on the one hand describe the formation of utopian subjectivity that is both psychoanalytically Oedipal and pre Oedipal and socially constructed and on the other hand demonstrate new ways in which the thought of Lacan and Foucault inform and complement each other when applied to literary texts The utopian subject is a malleable subject a subject whose linguistic psychoanalytical subjectivity determines the extent to which environmental and social factors manifest in an identity that moves among Lacan's Symbolic Imaginary

and Real **The Earliest African American Literatures** Zachary McLeod Hutchins, Cassander L. Smith, 2021-12-16 With the publication of the 1619 Project by The New York Times in 2019 a growing number of Americans have become aware that Africans arrived in North America before the Pilgrims Yet the stories of these Africans and their first descendants remain ephemeral and inaccessible for both the general public and educators This groundbreaking collection of thirty eight biographical and autobiographical texts chronicles the lives of literary black Africans in British colonial America from 1643 to 1760 and offers new strategies for identifying and interpreting the presence of black Africans in this early period Brief introductions preceding each text provide historical context and genre specific interpretive prompts to foreground their significance Included here are transcriptions from manuscript sources and colonial newspapers as well as forgotten texts The Earliest African American Literatures will change the way that students and scholars conceive of early American literature and the role of black Africans in the formation of that literature

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