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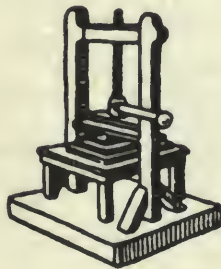
EARLY NEW ENGLAND CATECHISMS

A BIBLIOGRAPHICAL ACCOUNT OF SOME CATECHISMS
PUBLISHED BEFORE THE YEAR 1800, FOR
USE IN NEW ENGLAND

BY

WILBERFORCE EAMES

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EARLY NEW ENGLAND CATECHISMS.

THE early New England Catechisms—forerunners of the New England Primer—form a branch of the literature of education in America which is worthy of retrospective study. Although the subject offers an interesting field for bibliographical research, a satisfactory treatment is difficult because of the scarcity of material. Notwithstanding the many catechisms that were printed, both in this country and abroad, for the use of children here, but few copies have come down to our own times, and of many editions nearly every vestige has been lost. It has been truly said of these early books for the education of youth, that “they were considered too small and unimportant to be preserved in the libraries of the learned, and the copies that were used by children, were generally worn out by hard service or otherwise destroyed.”¹

One phase of the history of educational and entertaining books for children has been treated by Mr. Charles Welsh, in his work entitled, *A Bookseller of the Last Century, being some Account of the Life of John Newbery, and of the Books he published, with a Notice of the later Newberys*, London, 1885. This volume contains a descriptive catalogue of children's books, filling one hundred and eighty pages of an appendix. The same author's paper, *On some of the Children's Books of the Last Century*, was read before the “Sette of Odd Volumes,” in London, and was privately printed in 1886 for members of the club. Newbery was one of the pioneer publishers of children's

¹ *Livermore's Origin of the New England Primer* (1849), preface..

books in England, and his example was followed by Isaiah Thomas in this country. In 1896 Mr. Andrew W. Tuer's *History of the Horn Book* appeared in London, in two volumes, quarto, treating that subject fully; and in September of 1897, there was published Mr. Paul Leicester Ford's masterly treatment of *The New England Primer*—a model of critical research and fine bookmaking.

My remarks will relate chiefly to some of the catechisms for children and older persons, which were used in New England in the seventeenth and eighteenth centuries. It would not have been possible to gather material, in the way it is here presented, without the use of the remarkable collection of catechisms brought together half a century ago by Mr. George Livermore of Dana Hill in Cambridge. When his library was dispersed by public sale in 1894, the collection referred to was secured almost intact for the Lenox Library, now a part of the New York Public Library. The credit for this paper, therefore, is largely due to Mr. Livermore, to whom we are indebted for gathering the material and saving it from destruction. There was, moreover, an earlier owner of a portion of this collection of catechisms, a contemporary of the Rev. Thomas Prince, in the last century, to whom we are under obligations for the preservation of some of the oldest American catechisms now extant. I do not know his name, and can only say that he had nine of these little publications, dating between 1656 and 1740, bound together in one volume.¹ The catechisms are now separate, having been broken apart some time before the Livermore sale, but the evidence of their former condition still remains.

¹They were arranged and bound in the following order: (1) Cotton's *Spiritual Milk for Boston Babes*, Cambridge, 1656; (2) Noyes's *Short Catechism*, Boston, 1714; (3) Fiske's *Watering of the Olive Plant*, Cambridge, 1657; (4) Norton's *Brief Catechisme*, Cambridge, 1660; (5) Seaborn Cotton's *Brief Summe . . . of our Christian Faith*, Cambridge, 1663; (6) Stone's *Short Catechism*, Boston, 1684; (7) Fitch's *First Principles of the Doctrine of Christ*, Boston, 1679; (8) Perkins's *Foundation of Christian Religion*, Boston, 1682; and (9) the Westminster Assembly's *Shorter Catechism*, Boston, 1740.

In the preparation of these notes I have made some use of Mr. Livermore's articles on the New England Primer,¹ printed in 1849, and of two articles on Catechisms, by Dr. J. Hammond Trumbull, which were printed in the "Sunday School Times" in 1883.² The fifth article of Mr. Livermore's book, just mentioned, relates to "the catechisms, their origin and history, with some account of the authors and their contemporaries." My descriptions of the catechisms are made, in most cases, from the books themselves.

What catechism was most used, in the early part of the seventeenth century, by the Puritans in England, the Pilgrims at Leyden and Plymouth, and the first settlers on the Bay? The evidence seems to point to the Rev. William Perkins's *Six Principles of Christian Religion*.³ The author was born in 1558 and died in 1602. He was educated at Christ's College, Cambridge, where he matriculated in 1577. In 1584 he was elected fellow of the college, and became catechist there, and afterwards lecturer at Great St. Andrews. From this time he began to be widely known as a preacher, and on account of his sympathy with the Puritan movement. His publications began about the year 1589, and their influence among the Puritans is said to have been but little inferior to that of the writings of Calvin and Hooker. There has been some uncertainty as to the date of the first edition of his catechism. Mr. J. Bass Mullinger, in the *Dictionary of National Biography*, puts it at 1592; the British Museum has an edition of 1591; and the Livermore collection contains one dated

¹The Origin, History and Character of the New England Primer: being a series of articles contributed to the *Cambridge Chronicle*, by "The Antiquary." *Cambridge*: MDCCCXLIX. 4^o, (44) pp. These articles, eight in number, were contributed by Mr. Livermore to the *Cambridge Chronicle* for April 5, 12, 19 and 26, and May 3, 10, 17, and 24, of 1849. Twelve copies only were printed off in book form, of which the one used is No. 12, presented to Mr. Lenox in 1855.

²Dr. Trumbull's articles in the "Sunday School Times" are as follows: (1) *The New England Primer and its predecessors*, April 29 and May 6, 1882; (2) *Catechisms of Old and New England* (supplementary to the two former papers), September 8 and 15, 1883.

³For the titles of some other catechisms see the Appendix.

1590, which is probably the first edition, as it is one of the author's earliest publications. Its title is as follows :—

The | Foundation of Chri- | stian Religion, ga- | thered
into sixe | Principles. | And it is to be learned of ig- |
norant people, that they may be | fit to heare Sermons
with pro- | fit, and to receiue the | Lords Supper with |
comfort. | Psal. 119. 30. | The entrance into thy words
sheweth | light, and giueth vnderstanding to | the
simple. | [*London:*] Printed by Thomas Orwin for |
John Porter. 1590. | 8^o, (20) leaves. A—C⁴ in eights.
The title is within a pictorial border.

The epistle to the reader is as follows :—

“To all ignorant people that desire to be instructed.

Poore people, your manner is to sooth vp your selues, as thogh ye wer in a most happy estate : but if the matter come to iust triall, it wil fall out farre otherwise. For yee lead your liues in great ignoraunce, as may appeare by these your common opinions which follow.

1 That faith is a mans good meaning & his good seru-
ing of God.

2 That God is serued by the rehearsing of the ten
Commandements, the Lords praier, and the Creede.

3 That yee haue beleueed in Christ euer since you could
remember.

4 That it is pitie that he should liue which dooth anie
whit doubt of his saluation.

5 That none can tell whether he shall be saued or not
certainlie : but that al men must be of a good beliefe.

6 That howsoeuer a man liue, yet if hee call vppon
God on his death bedde, and say, *Lord haue mercie on me*,
& so goe away like a Lambe, he is certainly saued.

7 That, if anie be strangely visited, hee is either taken
with a Planet, or bewitched.

8 That a man may lawfully sweare when hee speakes
nothing but the truth : and swears by nothing but that
which is good, as by his faith or troth.

9 That a Preacher is a good man no longer than hee is
in the pulpet. *They thinke all like themselves.*

10 That a man may repent when he will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne, &c.*

11 That it is an easier thing to please God, than to please our neighbour.

12 That yee can keepe the Commandements, as well as God will giue you leaue.

13 That it is the safest, to doo in Religion as most doo.

14 That merrie ballads & bookes, as *Scoggin*, *Beuis of Southhampton*, &c. are good to driue away time, & to remoue hart quames.

15 That yee can serue God with all your hearts: and that yee would be sorrie else.

16 That a man need not heare so manie Sermons, except he could follow thẽ better.

17 That a man which cõmeth at no Sermons, may aswell beleue as he which heares all the sermons in the world.

18 That ye knowe all the Preacher can tell you: For he can say nothing, but that euerie man is a sinner, that we must loue our neighbours as our selues, that euerie man must bee saued by Christ: and all this ye can tell aswell as he.

19 That it was a good world when the old Religion was, because all things were cheape.

20 That drinking and beueling in the alehouse or tauerne is good fellowship, & shews a good kinde nature.

21 That a man may sweare by the Masse, because it is nothing now: and byr Ladie, because she is gone out of the Countrey.

22 That euerie man must be for himselfe, and God for vs all.

23 That a man may make of his owne whatsoeuer he can.

24 That if a man remēber to say his praiers in the morning (thogh he neuer vnderstād them) he hath blessed himselfe for all the daie following.

25 That a man praieth when he saith the ten Commandements.

26 That a man eates his maker in the Sacra.

27 That if a man be no adulterer, no theefe, nor murderer, and doo no man harme, he is a right honest man.

28 That a man need not haue any knowledg of religiō, because he is not book learnd.

29 That one may haue a good meaning, when he saith and dooth that which is euill.

These & such like sayings, what argue they but your grose ignorance? Now, where ignorance raigneth, there raignes sinne: & where sinne raignes, there the diuell rules: and where he rules, men are in a damnable case.

Ye will replie vnto me thus, that ye are not so bad as I would make you: if need be you can say the Creede, the Lords praier, & the 10. cōmandements: and therefore ye will be of Gods beleefe say all men what they will, and you defie the diuell from your hearts.

I answere againe, that it is not sufficient to say all these without booke, vnlesse ye can vnderstand the meaning of the words, and bee able to make a right vse of the Cōmandements, of the Creede, of the Lords praier, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersations. This is the verie point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfaigned faith, and sound repentance: here I haue set downe the principall points of Christian Religion in sixe plaine & easie rules, euen such as the simplest may easely learne: and hereunto is adioyned an exposition of them word by word. If ye do want other good directions, then vse this my labour for your instruction: In reading of it first learne the six principles, & when ye haue them without booke, & the meaning of them withall, then learne the exposition also: which being well conceaued, & in some measure felt in the heart, ye shall bee able to profite by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechisme, namely, the ten Commandements, the Creede, the Lords praier, and the institution of the two Sacraments, shall more easely be vnderstood. Thine in Christ Iesus: WILLIAM PERKINS."

The "Six Principles" are expressed in answer to the following questions:—

"*Question.* What doost thou beleue concerning God.

I. There is one God creator and gouernour of all things,

distinguished into the Father, the Sonne, and the holy Ghost.

Q. What doost thou beleue concerning man: and concerning thine owne selfe.

II. All men are whollie corrupted with sinne thorough Adams fal: & so are become slaues of Sathan, and guiltie of eternall damnation.

Q. What meanes is there for thee to escape this damnable estate?

III. Iesus Christ the eternall sonne of God, being made man, by his death vpon the Crosse, and by his righteousness, hath perfectly alone by himselfe, accomplished all thinges that are needful for the saluation of mankinde.

Q. But how maist thou bee made partaker of Christ and his benefits?

IIII. A man of a contrite and humble spirit by faith alone, apprehending and applying Christ with all his merits vnto himselfe, is iustified before God and sanctified.

Q. What are the ordinarie meanes for the obtaining of faith?

V. Faith commeth onelie by the preaching of the word, and increaseth daylie by it, as also by the administration of the Sacraments, and praier.

Q. What is the estate of all men after death?

VI. All men shall rise againe with their own bodies to the last iudgement, which being ended the godly shal possesse the kingdome of Heauen: but vnbeleeuers and reprobates shal be in hel tormented with the diuel and his Angels, for euer."

The exposition of the Principles then follows, in form of question and answer.

This, then, is the book that has helped to form the early New England character and creed. It is stated on good authority that John Robinson was largely influenced by its author, and that he republished the catechism, some time during his Leyden residence, for the good of the young people of his congregation, appending a few pages of questions and answers "touching the more solemn fellowship of Christians."¹ No copy of "this first edition," says

¹ Dexter's *Congregationalism* (1880), pp. 372, 373.

Dr. Dexter, "with Robinson's appendix (which must have been previous to 1625) is known to exist." The Appendix was also published separately, and is extant in several editions, dated 1636 (the earliest known), 1642 (two editions), 1644, and 1656, as described below:—

An Appendix to Mr. Perkins his Six Principles of Christian Religion. By John Robinson. [*London?*] 1636. 8°, (16) pp. A copy was in the first Brinley sale (1879), No. 531, which was bought by Dr. J. Hammond Trumbull.

An Appendix to Mr. Perkins' Six Principles of the Christian Religion. By John Robinson. [*London?*] 1642. 8°. Title from Ashton's edition of Robinson's works.

A Briefe Catechisme concerning Church-Government, by that Reverend Divine, Mr. John Robinson, and may fitly be adjoynd to Mr. Perkins Six Principles, as appendix thereto. 1 Timothy iii. 14, 15. *London: Printed in the year 1642.* 8°. (British Museum.)

A | Ivst and Necessary | Apologie | of certain | Christians, | No lesse contumeliously then com- | monly called Brovvnists, | or Barrovvists. | By Mr. Iohn Robin- | son, Pastor of the English | Church at Leyden. | Published first in latin in his and | the Churches name over which he | was set: After translated into En- | glish by himself, and now republished for | the speciall and common good of | our own countrymen. | . . . | [*Leyden?*] *Printed in the yeer of our Lord,* | M.DC.XLIII. | 12°, 66, (6) pp. A-C in twelves. (Union Theological Seminary; Massachusetts Historical Society.) Mr. Robinson's catechism, entitled "An Appendix to M. Perkins his six principles of Christian Religion," begins on p. 66, and takes up the remaining six pages.

An Appendix to Mr. Perkins, his Six Principles of the Christian Religion ; touching the more solemn fellowship of Christians (the Church of God) as being a Divine Institution. Very fit and necessary to be learned by all sorts of people in these perilous times. Acts ii. 47. [*London:*] Printed by J. L., for N. Bourne, and are to be sold at his shop, at the South Entrance of the Royal Exchange, in Cornhill, 1655. 8°.

This is the date (1655) given by Mr. Robert Ashton, in his edition of *The Works of John Robinson* (London, 1851), where the catechism is reprinted in vol. 3, pp. 421–436. In one place he refers to it as published in 1665, which is plainly a typographical error. The title given below, from the British Museum catalogue, is dated 1656 :

An Appendix to Mr. Perkins his Six Principles of Christian Religion ; touching the more solemn fellowship of Christians (the Church of God) as being a divine institution. *London*, 1656. 8°. (British Museum.)

The edition of 1655, according to Mr. Ashton, contains a preface, not found in the editions before-mentioned, written unquestionably by Mr. Robinson, in which he says :—

“Unto the former principles published by that reverend man, Mr. Will. Perkins, fully containing what every Christian is to believe touching God and himself, I have thought it fit, for the good of those especially over whom I am set (the younger sort of whom I have formerly catechised in private, according to the same principles), to annex a few others, touching the more Solemn Fellowship of Christians ; the Church of God as being a Divine Institution, Rev. ii. 7 ; the Spiritual Paradise and Temple of the living God, 2 Cor. vi. 16 ; Rom. ix. 4 ; in which his most solemn services are to be performed ; and to which he addeth daily such as be saved, promising to dwell in the midst of them by his most powerful and gracious presence,

JOHN ROBINSON.”

The first two questions and answers in Robinson's catechism are :—

"Q. 1. What is the church?

A. A company of faithful and holy people, with their seed, called by the Word of God into public covenant with Christ and amongst themselves, for mutual fellowship in the use of all the means of God's glory and their salvation.

Q. 2. Of what sort or number of people must this company consist?

A. It is all one whether they be high or low, few or many; so as they exceed not such a number as may ordinarily meet together in one place for the worshipping of God and sanctification of the Lord's-day."

Perkins's catechism was printed many times in England; ¹ it was reprinted in New England; it was translated by John Eliot into the Indian language of Massachusetts; and it was borrowed from by Abraham Pierson, in preparing

¹ Among the many editions of later date are the following :—

[London:] Printed by T Orwin for I. Porter, 1591. 8°. (British Museum.)

London, 1592. 8°.

London, 1595. 8°. (British Museum, according to Mitchell's list.)

London, 1597. 8°.

Cambridge: J. Legatt, 1600. 4°. (In his collected works, British Museum.)

Cambridge, 1601. 8°.

Cambridge: J. Legatt, 1603. F°. (In his collected works, British Museum.)

Cambridge: J. Legatt, 1605-06. F°. (In his collected works, British Museum.)

[London:] Printed by John Legatt for J. Porter, 1606. 12°. (British Museum.)

Cambridge: J. Legatt, 1608-09. F°. (In his collected works, British Museum.)

London: J. Legatt, 1612-13. F°. (In his collected works, British Museum.)

London, 1615. 8°. (Bodleian.)

London: J. Legatt, 1616-18. F°. (In his collected works, British Museum.)

London, 1618. 8°. (Emmanuel College, Cambridge.)

London: Printed by J. Legatt . . . sold by R. Allott, 1629. 12°. (British Museum.)

London: J. Legatt, 1631. F°. (In his collected works, British Museum.)

London: Printed by J. Legatt, for R. Allot, 1633. 12°. (British Museum; Bodleian.)

London, Printed by Iohn Legatt. 1635. F°. (In his collected works, Union Theological Seminary.)

London, Printed by Iohn Legate, and are to bee sold by Robert Allot . . . 1635. 8°. (Library of the Church of Scotland.)

London, 1636. 8°. (Bodleian.)

London, 1641. 8°. Two editions. (Bodleian.)

London, 1677. 12°. (British Museum.)

London, 1682. 12°. (Brinley sale, No. 531.)

In Latin: *Hanoviae*, 1608. 8°. (British Museum; Union Theological Seminary.)

In Welsh: London, 1649. 12°. (British Museum.)

In Irish: Dublin, 1652. 12°. (British Museum.)

his Quiripi catechism entitled, *Some Helps for the Indians*, Cambridge, 1658. The only American edition I have found is in the Livermore collection. It bears the date of 1682, and has the following title:—

The | Foundation of | Christian Religion | Gathered into
Six | Principles. | And it is to be learned of ignorant
People | that they may be fit to hear Sermons | with
profit, and to receive the | Lords Supper with Com- |
fort. | Psal. 119. Ver. 133. | The entrance into thy
Word sheweth light, | and giveth understanding to the
simple. | By William Perkins. | *Boston in New-England*
| *Printed by Samuel Green, and sold | by Mary Avery*
near the Blue | Anchor in Boston. 1682. | 8^o, title,
the Epistle in 3 leaves, the catechism pp. 1–39, notice
on p. (40).

In this edition the list of errors specified in the epistle to the reader is increased from twenty-nine to thirty-two, the three additions being:—

“30. That a man may go to Wizards called wise-men, for counsel: because God hath provided a salve for every sore.

31. That ye are to be excused in all your doings, because the best men are sinners.

32. The ye have so strong a Faith in Christ, that no evil company can hurt you.”

The Six Principles, in question and answer, with the Scripture Proofs in full (which are not given in the original edition), fill pp. 1–11, ending with the following statement:—

“The Scriptures for proof were only quoted by the Author, to move thee to search them: the words them-

The two following are based on Perkins's work:—

The Good Old Way, or Perkins improved, in a plain exposition and sound application of those depths of divinity briefly comprised in his Six Principles, by that late painfull and faithfull minister of the gospel, Charles Broxolme in Darbyshire. *London*, 1653. 8^o. (British Museum.)

A Short Catechisme holding forth and explaining the first Principles of the Oracles of God. *London*, 1646. 8^o. (British Museum.)

selves I have expressed at the earnest request of many, that thou mayest more easily learn them: if yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge, give God the glory in doing of his will.

Thine T. S."

If these initials belong to Thomas Shepard, father or son, the inference would be that they first appeared in some edition of Perkins's catechism printed at Cambridge in New England, either during the lifetime of the elder Shepard, who died in 1649, or in the time of the younger Shepard, who died in 1677. The "Exposition" of the Six Principles, in question and answer, follows on pp. 12-39, and on page 40 (unmarked) is this note by the editor:—

"The foregoing Excellent Composure, (with his other VVorks) gave full occasion for this Epigram on its famous Author, who was lame in his Right Hand, but like another Ehud, did no small service to the English Israel."

"Dextra quantumvis fuerat tibi manca, docendi:
Pollebas mira Dexteritate tamen.

Though Nature Thee of thy Right Hand bereft,
Right well thou writest with the Hand that's Left."

We come now to the catechisms made in New England, and those used in certain New England towns. In June, 1641, the General Court of Massachusetts, at their meeting in Boston, "desired that the eld^{rs} would make a catechisme for the instruction of youth in the grounds of religion."¹ In other words, according to Winthrop, it "was ordered that the elders should be desired to agree upon a form of catechism which might be put forth in print."² Lechford stated,³ in 1641, that "there is no catechizing of children or others in any Church, (except in Concord Church, & in other places, of those admitted, in their receiving:) the reason given by some is, because when

¹ *Mass. Records*, i. 328.

² Winthrop's *History of New England* (Savage), vol. 2, p. 37.

³ *Plaine Dealing* (London, 1642), p. 20.

people come to be admitted, the Church hath tryall of their knowledge, faith, and repentance, and they want a direct Scripture for Ministers catechizing; As if, *Goe teach all Nations*, and *Traine up a childe in the way he should goe*, did not reach to Ministers catechizings. But, God be thanked, the generall Court was so wise, in Iune last, as to enjoin, or take some course for such catechizing, as I am informed, but know not the way laid down in particular, how it should be done."

In 1642 a law about catechizing was passed by the General Court, which is here copied from the original printed digest of 1660, page 16:—

"CHILDREN & YOUTH,

"Forasmuch as the good education of children is of singular behoofe & benefitt to any Common-wealth, & whereas many parents & masters are too indulgent & negligent of their duty in that kind. It is Ordered . . . Also that all masters of families, do once a week (at the least) catechise their children and servants in the grounds and principles of Religion, & if any be unable to do so much; that then at the least they procure such children and apprentices, to learn some short orthodox catechism without book, that they may be able to answer unto the questions, that shall be propounded to them, out of such catechism by their parents or masters or any of the Selectmen, when they shall call them to a tryall, of what they have learned in this kind."

The following title, from Haven's list of *Ante-Revolutionary Publications*, is probably based only upon the statement of Winthrop given above:—

A Catechism agreed upon by the Elders at the Desire of the General Court. *Cambridge*. [*Daye*.] 1641.

No record has been found of the publication of such an edition, and it may well be doubted that the elders ever agreed upon a uniform catechism. "The fact seems to

be," as Dr. Trumbull expresses it, "that the early Congregationalists in New England did not object to *catechizing*, but had some differences of opinion about *catechisms*; and, moreover, they regarded the catechetical instruction of the young as a duty of the *household*, rather than a distinct office of the church." Increase Mather, in speaking of catechisms, says: "These last Ages have abounded in labours of this kind; one speaketh of no less than five hundred Catechisms extant: which of these is most-elegible, I shall leave unto others to determine. I suppose there is no particular Catechism, of which it may be said, it is the best for every Family, or for every Congregation."¹

The remarks of Cotton Mather are much to the same effect. "Few Pastors of Mankind," he says, "ever took such pains at *Catechising*, as have been taken by our New-English Divines: Now let any Man living read the most judicious and elaborate Catechisms published, a lesser and a larger by Mr. Norton, a lesser and a larger by Mr. Mather, several by Mr. Cotton, one by Mr. Davenport, one by Mr. Stone, one by Mr. Norris, one by Mr. Noyes, one by Mr. Fisk, several by Mr. Eliot, one by Mr. Seaborn Cotton, a large one by Mr. Fitch; and say, whether true Divinity were ever better handled."²

The first town to adopt the practice of catechising children was Concord, as mentioned in the extract from Lechford. The church there was organized in 1636, its teacher being the Rev. Peter Bulkeley, who was born in 1583, came to New England in 1634 or 1635, and died in 1659. Mr. Shattuck, in his *History of Concord* (1835), states that catechizing was one of the constant exercises of the Sabbath. "All the unmarried people," he says, "were required to answer questions, after which expositions and applications were made by Mr. Bulkeley to the whole congregation. This exercise was, however, soon after adopted

¹ Preface to Fitch's *First Principles of the Doctrine of Christ*, Boston, 1679.

² Mather's *Magnalia* (1702), book 5, p. 3.

in other churches." Salem and Boston were among the earliest to have printed catechisms of their own. Rowley, and probably Newbury, began about the same time, and then came, at intervals, Ipswich, Cambridge, Dorchester, Roxbury, Chelmsford, New Haven, Hartford, Hampton, Norwich, Andover, and several other places.

THE SALEM CATECHISMS.

[1641-1648?]

If we may judge by the material now at hand, Salem comes first among the New England towns, in point of time, with a printed catechism. The author was the Rev. Hugh Peters (born 1598, died 1660), who came to New England in 1635, and was chosen teacher of the first church in Salem in 1636. In August, 1641, he obtained leave from the church, and was sent to England on official business by the General Court of Massachusetts. It is likely that the recommendation of the General Court in the preceding June, about catechising and catechisms, influenced him in bringing out the publication described below, which was printed at London in 1641; and as he therein called himself, "now teacher in New England," it is evident that he intended to return to his Salem congregation, and that the catechism was prepared for their use. The title is as follows:—

Milke for Babes, and Meat for Men. Or, Principles necessary to be knowne and learned of such as would know Christ here or be known of him hereafter. By Hugh Peters, sometime lecturer at St. Sepulchre's, London, now teacher in New England. *London, Printed by E. P. for J. W.* 1641. 8°, 34 pp. (British Museum; New College, Edinburgh.)

Another Salem catechism seems to have been printed seven or eight years later. In a memorandum of several

books printed at Cambridge by Stephen Day, preserved among the Dunster manuscripts in the archives of Harvard University, for the knowledge of which I am indebted to Mr. Andrew McFarland Davis's paper on "The Cambridge Press,"¹ the following entry appears :—

"In Norriss's Katechism about 3 Rheam Paper 7. 10. 00"

The name of "Mr. Norris," and the valuation, are repeated in another column of the memorandum, preceded by the titles of the "Psa Booke" and "Law Booke." The six titles which precede the entry first mentioned are seemingly given in the order of their printing.² From this it would appear that Mr. Norris's Catechism was one of the last of Day's publications, and that it came from the press after the Law Book, probably in 1648 or 1649. Cotton Mather, as already quoted, mentions the book, but no copy is known to be extant. It is placed, provisionally, under Salem, because Elder Edward Norris, the associate of Rev. Hugh Peters in the first church there, was the best known person of the name, at that time. He came to New England, probably in 1639, was ordained as Mr. Peters's colleague in 1640, and had sole charge of the Salem church from 1641 to 1657, when Mr. John Whiting was called to assist him. Mr. Norris preached the election sermon in 1646, represented his church at the Cambridge Synod in 1647, and died in 1659. His son of the same name taught the grammar school in Salem from 1640 to 1671.³

In July, 1660, Mr. John Higginson was ordained minister of the Salem church. On September 10th it was voted

¹ *Proceedings of the Am. Ant. Soc.*, vol. 5 (1889), pp. 295-302.

² They are as follows, the dates being added in brackets :—

Freeman's Oath. [1639.]

Psa booke. [1640.]

The Capital Lawes. [1642.]

The Spelling Books. [164-?]]

The Declaration of the Narragansett Warr. [1645.]

The Lawe Booke. [1648.]

Norriss's Katechism. [1648?]

³ Felt's *Annals of Salem* (1827), pp. 200-202.

"that Mr. Cotton's Catechism should be used in families for teaching children, so that they might be prepared for public catechising in the Congregation."¹ In November, 1675, it is stated that "according to notice from the General Court, Mr. Higginson revives his attention to the children of his Congregation. He proposed to chatechize them every second week on the 5th and 6th days as formerly."²

THE BOSTON CATECHISMS.

[1642-1669.]

Four Boston catechisms will be mentioned, two of them being by John Cotton, one by John Norton, and one by John Davenport. Cotton was teacher of the church in Boston from 1633 to his death in 1652, and Norton was associate and then teacher in the same church from 1652 to 1663. The first of Cotton's catechisms to be mentioned is the one for adults, which ran through the following editions:—

The Doctrine of the Church, to which is committed the
Keyes of the Kingdome of Heaven. By John Cotton
. . . *London*, 1642. 4°. (Bodleian.)

The | Doctrine of the | Church, | To which is committed
the Keys of the | Kingdome of Heaven. | Wherein is
demonstrated by way of Question and | Answer, what
a visible Church is according to the order | of the
Gospel: and what Officers, Members, Worship and |
Government Christ hath ordained in the New Testa-
ment. | By that Reverend and learned Divine. Mr. Jo.
Cotton, B. D. and Teacher of the Church at Boston, in
New England. | *London: Benjamin Allen.* 1643. |
4°, 13 pp. Title from Sabin's *Dictionary*.

¹ Felt, p. 207.

² Felt, p. 251.

The | Doctrine | of the | Church, | To which are committed
the Keys of the | Kingdome of Heaven. | Wherein is
demonstrated by way of Question and | Answer, What
a visible Church is, according to the order | of the
Gospel: And What Officers, Members, Worship and |
Government Christ hath ordained in the New Testament.

| By that Reverend and learned Divine Mr. John Cotton, | B. D. and Teacher of the Church in Boston in
New-England. | The Second Edition: | Printed according
to a more exact Copy; the Marginall | proofes in the
former Edition misplaced, being herein placed more |
directly; and many other faults both in the Line and
Margent, are | here Corrected: And some few proofes
and words are added in the | Margent, for the better
preventing or satisfying of some doubts in | some Con-
troversall Points. | . . . | *London, | Printed for Ben:
Allen & Sam: Satterthwaite, and are to be sold in Popes
| head Alley and Budge-row. 1643. | 4^o, title and 13
pp. A-B in fours. (Lenox collection.)*

Sabin's description differs from the above, and is as follows: The Second Edition, printed according to a more Exact Copy, . . . *London: Benj. Allen and Sam. Satterthwaite. 1644. 4^o, title and 14 pp.*

The | Doctrine | of the | Church, | To which is committed
the Keys of the | Kingdome of Heaven. | Wherein is
demonstrated by way of Question and | Answer, What a
visible Church is, according to the order | of the Gospel:
And what Officers, Members, Worship, and | Govern-
ment Christ hath ordained in the New Testament. | By
that Reverend and learned Divine Mr. Jo. Cotton, B. D.
| and Teacher of the Church at Boston in New-England.
| The Third Edition: | More exactly corrected, the
Marginall proofes in | the former Edition misplaced,
being herein placed | more directly; and many other
faults both in the | Line and Margent, are here Cor-

rected. | . . . | *London, Printed for Ben: Allen, and are to be sold in Popes-head Alley.* 1644. | 4^o, title and 14 pp. A-B in fours. (Lenox collection.)

The first two questions and answers of Cotton's *Doctrine of the Church* are these:—

"*Question*, What is a Visible Church?

Answer, A Church is a mysticall body, wherof Christ is the Head, the Members be Saints, called out of the world, and united together into one Congregation, by a holy Covenant to worship the Lord, and to edifie one another, in all his holy Ordinances.

Qu. What sort of members hath God set in his Church?

Ans. Some that are Ministers or Officers in the Church; others commonly called by the generall name, which belongeth to all the Members, Brethren and Saints."

Cotton's other catechism is the one for children, entitled *Milk for Babes*—"that incomparable Catechism," as Cotton Mather calls it. The title was perhaps suggested by Crashaw's older work.¹ Appearing first in 1646, or earlier, it ran through many editions:—

Milk | For | Babes. | Drawn | Out of the Breasts of both
| Testaments. | Chiefly, for the spirituall nourishment
| of Boston Babes in either England: | But may be of

¹ *Milke for Babes. Or, A North-Countrie Catechisme. Made plaine and easie, to the Capacitie of the Countrie people. The Second Impression. By William Crashaw Batchellor in Diuinity, and Preacher of the Word. London, Printed by Nicholas Okes, and are to be sold by Thomas Langley . . .* 1618. 8^o. (British Museum.) The first edition was entered for publication in the Register of the Stationers' Company, Dec. 1, 1617.

Milke for Babes. Or, A North-Country Catechisme, made plain and easie to the capacity of the simplest, with household prayers for families and graces for children. The 4th Impression, corrected and enlarged by the author, William Crashaw, B. D., and Preacher of the Word of God at Whitechapell. London, Printed by Nicholas Okes, dwelling in Foster-lane. 1622. 8^o. (Emmanuel College, Cambridge.)

Milke for Babes, Or, A Countrey Catechisme, Made plaine and easie. With household Prayers for Families, and Graces for Children. The sixth Impression corrected and reuised by the Author William Crashaw, Batchellor in Diuinity. London, Printed by Nicholas Okes. 1633. 8^o.

Hugh Peters's catechism, *Milke for Babes, and, Meat for Men*, is described among the Salem catechisms. Still another publication has the title:—

Milk for Babes: or, a Mother's Catechism for her Children . . . Whereunto also annexed Three Sermons. By Robert Abbot. London, 1646. 8^o. (British Museum.)

like use for any | Children. | By John Cotton, B. D. |
 and Teacher to the Church of Boston | in New-England.
 | *London,* | *Printed by J. Coe, for Henry Overton,* |
and are to be sold at his Shop, in | *Popes-head Alley,* |
 1646. | 8^o, 13 pp. (British Museum; Dr. Charles
 Deane.)

Another edition, printed at London, in 1648, is also in
 the British Museum, bound in the same volume with the
 edition of 1646, with press-mark E. 1186. (15.) The old-
 est known edition printed in New England has come down
 to us in but a single copy, with title as follows :—

Spiritual | Milk | for | Boston Babes | In either England.
 | Drawn out of the | Breasts of both Testaments | for
 their souls nourishment | But may be of like use to any
 | Children. | By John Cotton, B. D. | late Teacher to
 the Church of | Boston in New-England. | *Cambridg* |
Printed by S. G. for Hezekiah Vsher | *at Boston in*
New-England | 1656. | 8^o, (2), 13 pp. (Livermore
 collection.)

The running heading is "Milk for Babes." On the back
 of the title of this copy is the autograph signature of
 "Jno. Hull," master of the mint, whose diaries are printed
 in the third volume of our Society's *Transactions*. Hull
 became a member of the first church in Boston, under John
 Cotton's teaching, in 1648. The catechism begins :—

"Q. What hath God done for you?

Answ. God hath made me, He keepeth me, and He
 can save me.

Quest. Who is God?

A. God is a Spirit of himself, and for himself.

Q. How many Gods be there?

Ans. There is but one God in three Persons, the
 Father, the Son, and the Holy Ghost."

Other editions were printed in 1665 (probably),¹ at Cambridge in 1668, and at London in 1668 and 1672.

Spiritual Milk for Babes. A catechism. By John Cotton. *Cambridge*, 1668. 8°, 13 pp. Title from the addenda to Haven's list.

Spiritual Milk for Babes. By John Cotton. *London*, 1668. 12°, (2), 12 pp. Title from Sabin's *Dictionary*.

Spiritual | Milk | for | Babes | Drawn out of the | Breasts of both Testaments, | for their Souls Nourishment; | and of great use for | Children. | By John Cotton, B. D. | and Teacher to the | Church of Boston in | New-England. | Corrected in Quotations by | L. H. 1665. | *London*: | Printed for Peter Parker, in | Popes-head-Alley. | 1672. | 8°. (Library Company of Philadelphia.)

The title of this edition is reproduced in facsimile in Smith and Watson's *American Historical and Literary Curiosities*, plate xv., verso. The statement that it was "Corrected in Quotations by L. H. 1665," may refer to the Rev. Leonard Hoar, who was in England from 1653 to 1672, where he published, in 1668, 1669 and 1672, editions of his *Index Biblicus*, the last one having the same initials signed to the dedication.

Milk for Babes, by John Cotton : with serious advice at the End. [*Boston*: Printed by Samuel Green, 1690?] 8°, 14 pp. "Mr. Bartholomew Green says—It [the serious advice] was wrote by Mr. Cotton Mather & Printed by Mr. Samuel Green." Title and note from Thomas Prince's manuscript catalogue, as quoted in Sibley's *Harvard Graduates*, iii. 49.

Cotton's little catechism was finally incorporated in the *New England Primer*,² and in that form it came to be

¹ See title of the edition of 1672.

² See the bibliography in Ford's *New-England Primer*, pp. 299-308.

more widely known than any other catechism, excepting, of course, the Westminster Assembly's *Shorter Catechism*. An Indian translation is described in the section on "Indian Catechisms."

The Rev. John Norton was Cotton's successor in the church at Boston, where he remained from 1652 until his death in 1663. He was the author of two catechisms, a larger and a lesser. The first one was printed during his ministry at Ipswich, in 1648, and will be described later, as the "Ipswich Catechism." The other was printed during his Boston ministry, for the use of the children of his congregation. It has this title:—

A Brief | Catechisme | Containing | the Doctrine | of God-
lines, | or | of living vnto God. | By John Norton, |
Teacher of the Church at | Boston in New-England. |
Cambridg | Printed by S. G. and M. J. | New-Eng-
land. | 1660. | 8°, 22 pp. (Livermore collection;
Massachusetts Historical Society, lacking title.)

According to the Rev. Thomas Prince's manuscript catalogue, in the library of the Massachusetts Historical Society, this catechism was first printed in 1660, and again in 1666. It begins thus:—

"The Doctrine of Godliness.

Quest. What is Divinity?

Answ. The Doctrine of Godliness, or of living unto God.

Quest. How many parts hath it?

Answ. Two: 1. Faith in God. 2. Obedience unto God.

Q. How many Gods are there?

Answ. One.

Q. How many Persons are there?

Answ. Three."

At the end are the Commandments, each followed by the questions: "What are we here commanded?" and "What are we here forbidden?"

A Brief Catechism. By John Norton. *Cambridge*, 1666.
8°, 22 pp. Title from the addenda to Haven's list.

In September, 1667, shortly after John Wilson's death, John Davenport was called from New Haven to the First Church in Boston. He was ordained minister December 9, 1668, and died March 15, 1670, aged seventy-two years. In 1669 he published a catechism for the use of his new charge. No copy of this catechism has been found, and the only authority I have for the statement is the extract given below, copied from the appendix to the *Cambridge Platform* printed at Boston in 1701,¹ which contains, in five pages, "Some Collections For the Information of those that are not acquainted with the Principles and Practices of the First and most Eminent Leaders, in the Churches of Christ in New-England":

"The Reverend Mr. *John Davenport*, in his Catechism, Printed *Anno* 1669 for the use of the first Church in *Boston*, of which he was then Pastor; shows his concurrence with *the Platform of Church Discipline*, in matters Relating to Church Government."

THE ROWLEY CATECHISM.²

[1642.]

Ezekiel Rogers was the younger brother of Daniel Rogers, who composed a *Practicall Catechisme*, which ran through several editions.³ He was born about the year 1584, was graduated M.A. from Christ's College, Cambridge, in 1604, and became chaplain in the family of Sir Francis Barrington, in Essex, who obtained for him the living of Rowley in Yorkshire. In 1638 he removed to

¹ This edition of the *Platform* was "Reprinted for the first Church of Christ in Boston, pursuant to a Vote of that Church, Febr. 10th. 1700-1." It was probably edited by Rev. James Allen, who had been Davenport's colleague. See A. B. Ellis's *History of the First Church* (Boston, 1881), p. 159.

² I am indebted to the Rev. Egbert C. Smyth, D.D., of Andover, for calling my attention to this catechism, and for indicating the sources of information.

³ See the Appendix.

New England, with a large company of his townsmen, and in 1639 commenced a new settlement named Rowley. Here he remained as minister of the church until his death, January 23, 1661.¹ The catechism described below as having been "gathered long since for the use of an honourable family," was probably made while Rogers was in the service of Sir Francis Barrington. It seems not to have been published until 1642, when it was printed at London. Two editions have been traced:—

The Chief Grounds of Christian Religion set down by way of catechising, gathered long since for the use of an honourable family. By Ezekiel Rogers, Minister of God's Word, sometime of Rowley in Yorkshire, now in New England. . . . *London: Printed by I. L. for Christopher Meredith, at the sign of the Crane in Paul's Churchyard, 1642. 8°.* (Bodleian; New College, Edinburgh.)

The Chief Grounds of Christian Religion set down by way of catechising . . . By Ezekiel Rogers . . . *London, 1648. 8°.* (British Museum; Bodleian.)

The edition of 1642 is reprinted in Rev. Dr. Alexander F. Mitchell's *Catechisms of the Second Reformation* (London, 1886), pp. 53–64, from which source the above title and the opening questions, as below, are extracted:—

"*Question.* Wherefore hath God given to man a reasonable and an immortal soul?

A. That he above all other creatures should seek God's glory and his own salvation.

Q. Where is he taught how this is to be done?

A. In the Scriptures or Word of God.

Q. What are the Scriptures?

A. The Canonick books of the Old and Newe Testament.

¹ Gage's *History of Rowley*, pp. 10–15, 55–67; J. A. Doyle in the *Dictionary of National Biography*.

Q. What do the Scriptures teach us?

A. The true knowledge of God and of ourselves."

The catechism is grouped under headings, as follows :—
 "The first generall head; of God," "The second generall head; of Man," "The first estate," "The second estate of misery," "The third estate of grace," "The fourth estate of immortality."

At the end is the text from Rev. 20. 6: "Blessed and holy is he that hath part in the first resurrection: for on such the second death hath no power."

In the work by Dr. Mitchell, referred to above, an attempt is made to trace out the sources of the several answers in the Westminster Assembly's *Shorter Catechism*; and those manuals which seem to have been most closely followed and deserve to be most carefully compared, are reprinted in full or in part. The conclusion to which he comes is stated in these words :—

"I may say generally, that so far as plan and the order of the questions or interrogatories is concerned, I still regard the little catechism of Ezekiel Rogers, who was a minister first in Yorkshire, and latterly in New England, as most closely resembling the Assembly's *Shorter Catechism*. The answers in his little treatise are much more simple and elementary, the exposition of the ten commandments is in the briefest possible form, and the verbal coincidences in individual answers are few. But all is there in miniature, and almost all in the same order as in the later and fuller catechism."¹

A little farther on he adds :—

"It contains in miniature almost all that is in the *Shorter Catechism* of the Westminster Assembly. It is decidedly similar to it in plan and type of doctrine, though the verbal coincidences are by no means so numerous as in some of the other catechisms reprinted in this volume."

¹ Mitchell's *Catechisms of the Second Reformation*, introduction, pp. xxxi, xxxii. See also the same author's *Westminster Assembly, its History and Standards* (London, 1883), p. 436.

THE NEWBURY CATECHISM.

[1642?]

The Newbury catechism, according to tradition, was published in compliance with the recommendation of the General Court in 1641.¹ It was composed by Mr. James Noyes, who was teacher of the first church there from 1635 to his death in 1656. The first edition has not been found, but copies of 1661 and 1676 are mentioned, and editions of 1694 and 1714 have been examined:—

A Short Catechism. By James Noyes. *Cambridge*, 1661.
8°, 16 pp. Title from the addenda to Haven's list.

A Short Catechism. By James Noyes. *Boston*, 1676.
8°, 15 pp. Title from the addenda to Haven's list.

A Short | Catechism | Composed | By Mr. James Noyes,
| Late Teacher of the Church of | Christ in | Newbury,
| in New-England. | For the use of the Children there.
| *Boston*, | Printed by Bartholomew Green. 1694. |
8°, 15 pp. (American Antiquarian Society.)

A Short | Catechism | Composed | By Mr. James Noyes.
| Late Teacher of the Church of | Christ in | Newbury,
| in New-England. | For the use of the Children there.
| *Boston*, | Printed by Bartholomew Green. 1714. |
8°, 15 pp. (Livermore collection.)

A Short Catechism. By James Noyes. *Newburyport*:
Printed by Barrett & March, 1797. 12°, 13 pp. Title
from Sabin's *Dictionary*.

The edition of 1714 is reprinted by Mr. Coffin in his *History of Newbury*, pp. 287–291. "It is the only copy," he says, "I have ever seen in Newbury, and was found

¹ Coffin's *History of Newbury* (1845), p. 33.

among the papers of Mr. Ichabod Coffin." Another copy was in Part III. of the Brinley sale, No. 5861. The catechism begins thus :—

“Quest. How do the Scriptures prove themselves to be true?

Answ. By the holiness of the matter, by the majesty of the style, by the accomplishment of the Prophecies, by the efficacy of their power on the hearts of men, besides the holy Ghost beareth witness, helping us to discern the truth of them.

Q. What is the sum of the Scriptures?

A. A Doctrine of a godly life.

Q. Wherein consists a godly life?

A. In the obedience of Faith.”

Many of the questions are very brief, as the following specimens will show: What is Faith? What is Election? What is Reprobation? What is Sin? What is Original Sin? What is Actual Sin? What is Guilt? What is Punishment? What is Christ? What is Redemption? What is Vocation? What is Repentance? What is Justification? What is Adoption? What is Glorification? What is a Sacrament? What is Discipline? What is Hope? What is Love? What is Fear? What is Humility? What is Gratitude? What is Obedience? What is Goodness? What is Mercy? What is Meekness? What is Patience? What is Temperance? What is Chastity? What is Modesty? What is Gravity? What is Righteousness? What is Liberality? What is Frugality? What is Verity? What is Fidelity? The last question is one that would puzzle even some adults of now-a-days :—

What is Contentation?

The answer is :—

“A grace which inclineth us to accept our own portion, whether good or evil, with Thanksgiving.”

THE IPSWICH CATECHISM.

[1648.]

This catechism was prepared by Mr. John Norton, who was born in 1606, graduated B.A. at Peterhouse College, Cambridge, in 1627, and came to New England in 1635. In 1636 he settled at Ipswich as minister of the church, of which he was formally ordained teacher, October 20, 1638. Here he remained until 1652, when he was called to the first church in Boston, on the death of John Cotton. Mr. Norton was also the author of a brief catechism for children, with a somewhat similar title, which is described among the Boston catechisms. The Ipswich catechism has this title:—

A Brief and Excellent Treatise containing the Doctrine of Godlinesse, or Living unto God. Wherein the Body of Divinity is substantially proposed and methodically digested, by way of Question and Answer . . . By John Norton . . . *London*, 1648. [1647, o. s.] 8°. (British Museum.)

THE CAMBRIDGE CATECHISM.

[1648.]

The Cambridge catechism was by Thomas Shepard, minister of the church there from 1636 to 1649. It was published first at London, with a preface "to the Christian Reader" by William Adderley, dated from Charterhouse in London, February 1, 1647 [1648, n. s.], and a joint opinion by John Gere and Will. Greenhill, dated March 27, 1648. No separate edition has been found, the editions described below having been appended to other works by the same author:—

The First | Principles | of the Oracles of | God. | Collected
| By Thomas Shepheard, | Sometimes of Emanuel-Col-
ledge. Now Preacher | of Gods Word in | New-Eng-

land. | . . . | *London*, | *Printed by M. Simmons*,
1648. | 12°. Appended to Shepard's *Certain Select
Cases Resolved*, 1648, of which it forms pp. 169-247.
(Boston Public Library.)

The First | Principles | of the | Oracles | of | God. | Col-
lected | By Thomas Shephard, | Sometimes of Emanuel-
Colledge. | Now Preacher of Gods Word | in New-
England. | . . . | *London*, | *Printed by W. Hunt*.
1650. | 8°. Appended to Shepard's *Certain Select
Cases Resolved*, 1650, of which it forms pp. 55-87.
(Lenox collection.)

The First | Principles | of the | Oracles | of | God. | Col-
lected by | Thomas Shephard, | Sometimes of Emanuel
College in | Cambridge, Now Preacher of | Gods Word
in New-England. | . . . | *London*, | *Printed for John
Rothwel*. 1655. | 8°, (5), 17 pp. (Lenox collection.)
This edition was originally appended to Shepard's *Theses
Sabbaticæ*, 1655, and the signatures run in continuation
of that volume, Z²—Aa⁴.

The First | Principles | of the | Oracles | of | God. | Col-
lected | By Thomas Shephard, | Sometime of Emanuel
Col- | ledge in Cambridge; Now | Preacher of God's
Word | in New-England. | . . . | [*London?*] *Re-
printed in the Year*, 1695. | 12°. Appended to Shep-
ard's *Certain Select Cases Resolved*, 1695, of which it
forms pp. 75-112. (Lenox collection.)

The | First Principles | of the | Oracles of God. | Col-
lected | By Thomas Shepard, | . . . | *Boston: Printed
and Sold by Rogers and Fowle in | Queen-Street*. 1747.
| 8°, (4), 27 pp. In the volume by Shepard entitled
Three Valuable Pieces, 1747. (American Antiquarian
Society.)

The edition of 1650 begins with the heading: "The Sum of Christian Religion: In way of Question and Answer. Delivered by Mr. Th. Shephard in N. E." Below are the first few questions and answers:—

"*Quest.* What is the best and last end of Man?

A. To live to God.

Q. How is man to live unto God?

A. Two waies. First, By Faith in God. Secondly, By observance of God.

Q. What is faith in God?

A. It is the first act of our Spirituall life, whereby the soule believing God, believeth in God, and there resteth as in the onely Author and Principle of Life."

THE DORCHESTER CATECHISMS.

[1650.]

There were two Dorchester catechisms, both by Richard Mather, who was teacher of the church from 1636 until his death in 1669. Cotton Mather thus refers to them: "He published *catechisms*, a lesser and a larger, so well formed that a Luther himself would not have been ashamed of being a learner from them."¹ As late as 1883, Dr. Trumbull stated that "no copy of either is now known." This may be true of the "lesser" catechism, but not of the "larger," printed in 1650, for a copy of the latter was in the possession of Mr. J. Wingate Thornton many years ago, and was described by him in the *Historical Magazine*, vol. 3 (1859), p. 24. On September 15, 1894, it came into the possession of our Society, by purchase from C. C. G. Thornton. Its title is as follows:—

A | Catechisme | Or, | The Grounds and Princi- | ples of
Christian Religion, set | forth by way of Question | and
Answer. | Wherein the summe of the Doctrine of |
Religion is comprised, familiarly opened, | and clearly

¹ Mather's *Magnalia* (1702), book 3, p. 128.

confirmed from the | Holy Scriptures. | By Richard Mather, Teacher to the | Church at Dorchester in New-England. | Hold fast the form of sound words which thou hast heard of me | in faith and love, which is in Christ Jesus. 2 Tim. I. 13. | When for the time ye ought to be Teachers, ye have need that | one teach you again the first principles of the Oracles of God, | and are become such as have need of Milke, and not of strong | meat. Heb. 5. 12. | *London, | Printed for John Rothwell, and are to be sold at | his shop at the signe of the Sunne and Foun- | taine in Pauls Church-yard neer the little | North-gate. 1650. | 12^o, (8), 124, (2) pp.* (American Antiquarian Society.)

The volume contains Mr. Thornton's name written in it, and on the title is the manuscript inscription: "Ex Libris Ed. Wigglesworth," being the signature of the first Hollis professor of divinity in Harvard College, who died in 1765. In an address to the reader, by John Cotton and John Wilson, it is stated that:—

"Our reverend brother (according to the precious Talent of wisdom, and sound judgement given unto him, &c. out of his faithfull love to the flock of Christ) he hath compiled this ensuing platform of wholesome Doctrine, in way of a larger Catechisme: wherein you shall finde the summe of the Doctrine of Christian Religion, with pithy solidity and orderly dexterity digested together; and with clear evidence of truth confirmed from the holy Scriptures: and both with such familiar plainnesse of savory language, as (by the blessing of Christ) the simple honest-hearted Reader may be informed and established in the highest truths, and the most intelligent may be refreshed and comforted, in revising and recounting the treasures of wisdom and knowledge which they have received and embraced, and the grounds upon which they have believed; and all may be led on in the constant profession and practice of the faith and love which is in Christ Jesus."

The first few questions, with their answers, are these:—

"*Quest.* What is Catechizing?

Ans. An instructing of the people in the grounds, or principles, or fundamentall points of Religion.

Q. How are these Catechisticall, and fundamentall points called in the holy Scripture?

A. They are called the foundation, the first principles of the Oracles of God, the beginning of the doctrine of Christ, the entrance into Gods word, milk for babes, and the form of wholsom words.

Q. How may the warrantableness of this kind of teaching appeare?

A. Both by expresse testimony of Scripture, and because Catechising is nothing else but the drawing of the doctrine of Religion into briefe summes; and this hath plentifull warrant in the word."

An entry in the Dorchester town records, among the rules and orders about the schoolmaster's duties, which were passed the 14th of the first month, 1645, requires that "eũy 6 day of the weeke at 2 of the Clock in the after-noone hee shall Chatechise his schollers in the principles of Christian religion, either in soĩne Chatechism which the Wardens shall p'vide, and p'sent or in defect thereof in some other."¹ The following order was made in 1655:—

"Whereas the Generall Court out of Religious Care of the Education of the youth of this Coĩmonwealth in the prenciples of Christian Religion hath enioyned the Select men of every Towne within there severall Lymetts to haue a vigilant eie to see that mens Cheldren and such as are within their Charge be Catechized in som Orthodox Catechisme in familes: so as they may be redie to answer the Selectmen as they see tyme Convenient to examine them. Wee the Selectmen of this Towne of Dorchester for the tyme being in our obedience to Authoritie and in pursute of so vsefull and p'fitable a worke Do hereby will and require all parents masters and any that haue the Charge and oversight of any youth with in this Plantation that they be diligent to obserue this Iniuntion to Catechize there Cheldren servants and others with in there severall Charge

¹ *Dorchester Town Records* (Boston, 1883), p. 56.

in some sound and Orthodox Catechisme that they may be able to render account heareof when they shall be herevnto required either in the Church or privatly: as vppon advice shall be Judged most conducing to the generall good of all men. And faile not herein vppon such penaltie as the Court shal see reson to inflict vppon Information giuen against such as shalbe found Delinquent herein: this 11 of the 12: m^o 1655.”¹

On the 2d of the last month, 1656, there was recorded “a memorandome that the Gran Jurymen were with us to speake with us aboute som things that they thought were lyable to bee presented as namly this that the Chatecysing of Children is neglected in ower towne.”²

In 1665, it seems that a new edition of one of the catechisms had been printed, for it was then voted that “the new impression of M^r Mathers Catechismes should be payd for, out of a Towne Rate, and so the books to become the Towns.” Anthony Fisher was authorized to pay £4. 10s. for the printing of said catechism, and the books were distributed to each family in town by the elders, the selectmen and Deacon Capen.³ No copy of this “new impression” has been found.

THE ROXBURY CATECHISM.

[1650?]

The only authority for this publication is the Dunster manuscript previously mentioned, as printed in Mr. Andrew McFarland Davis’s paper on “The Cambridge Press.”⁴ The entry comes in a list of several books printed at Cambridge by Samuel Green, during the first five years of his management of the press, and it is placed between

¹ *Dorchester Town Records*, p. 73.

² *Dorchester Town Records*, p. 84.

³ *History of Dorchester* (1859), pp. 202, 203; *Dorchester Town Records*, pp. 126, 127, 135.

⁴ *Proceedings of the Am. Ant. Soc.*, vol. 5 (1889), pp. 295-302.

the "Sinod Books" [Cambridge Platform] of 1649 and the Psalm Book of 1651, as follows:—

"Mr Danforth's Katechism	10 00 00
abate for printing & paper	6 00 00
	<hr/>
	4 00 00
Cost	4. 00. 00
& a 100 books	1. 00. 00
	<hr/>
	5. 00. 00"

As the person referred to is probably the Rev. Samuel Danforth of Roxbury, the catechism is placed under the heading of that town. Mr. Danforth was born in England in 1626. He was brought to New England in 1634, was graduated at Harvard College in 1643, and was ordained as colleague to Rev. John Eliot at Roxbury, September 24, 1650. He died in 1674.¹ If he is the author of this catechism, it was most likely printed at Cambridge not long after his ordination, in 1650 or 1651. No copy is known to be extant.

THE CHELMSFORD CATECHISMS.

[1657-1796.]

The town of Chelmsford was settled in 1653, and in 1655 the Rev. John Fiske removed to it from Wenham, with the greater part of his congregation. Mr. Fiske was born in 1601, came to New England in 1637, became pastor of the Wenham church (then part of Salem village) in 1644, and died at Chelmsford, January 14, 1676-7. At the earnest solicitation of the inhabitants of Chelmsford, to compose a new catechism for the use and instruction of their children, he prepared and published, at the cost of the town, the following:—

¹See C. M. Ellis's *History of Roxbury Town* (1847), p. 96; F. S. Drake's *Town of Roxbury* (1878), pp. 140-142; and Sibley's *Harvard Graduates*, i. 88-92.

The | Watering of | the | Olive Plant | in Christs Garden.
 | Or | A Short Catechism | For the first Entrance of our
 | Chelmesford Children : | Enlarged by | A three-fold
 Appendix | By John Fisk Pastour of the | Church of
 Christ at Chelmesford | in New-England. | Thy Children
 shall be like Olive-plants | round about thy Table. Psal.
 128. 3. | Those that be planted in the House of the |
 Lord, shall flourish in the Courts of our God. | They
 shall still bring forth fruit in old | Age &c : Psal. 92.
 13, 14. | *Printed by Samuel Green at Cambridg | in*
New-England. 1657. | 8^o, 88 pp. (Livermore col-
 lection.)

The address of two pages, "To the Church & Congregation at Chelmsford, Grace & Peace, through Jesus Christ," is as follows :—

"Beloved, What is here presented to Publick view is yours : for looking to the poor-Penman, as Relating to you : to the external moving Cause, as arising firstly & freely from you, to the End & use as centering in you, to the reason of the Publishing thereof, as resting with you, and the care & costs, as to that end expended by you : It must not otherwise be determined but yours. Which being so, you have saved me the labour, of prefacing on behalfe, either of this so necessary & fruitfull an exercise of Catechising, or of this present draught : or of publishing it. The present encumbrances of our new-beginning you know to have declined me till of late, from the former, and mine own inabilities much more from the latter, as being rather desirous to have made use of some others labours that way, or at least-wise to have acted mine own feeble apprehensions in a more private manner amongst our selves. But God hath moved your minds, first to see, and seeing to cause, as it must be as it is. I shall add only a word or two touching use ; 1. The Scripture quotations in the margent, are so severed by those distinct marks as it is not hard to discern to which answer they pertayn. 2. They are orderly set down (for the generall) as they relate to the severall sentences or parts in the answers. 3. Where more then one, are mentioned to the

same purpose, it is not without special cause, and may serve for help of memory, when we may have occasion to branch out such a subject, into its particulars. 4. Profitably you may reduce Promises to their proper heads in the Lords Prayer, and Dutyes or faylings to their proper places in the Decalogue. As for the annexing of these with the Doctrine of the Sacraments, by way of Appendix, It is because the same will more suit with such capacities as are allready entered, then such as are but in their enterance. I say no more but this, If now you & yours, (as is hoped) shall gain any Spiritual fruit by these poor weak Travells of mine, I have my desire: and no small encouragement, in the midst of many wilderness-discouragements. To His Blessing therefore I commit both you & yours, who is the God of all Blessing: and Rest

Yours in the Lord

JOHN FISKE.

Chelmsford this
25 of 1. mo: 1657."

The catechism (pp. 5-16) has the running heading, "The Olive-Plant watered," and begins thus:—

"Q. Who made thee, or gave thee thy Being?

Answ. God, the giver of Beings.

Quest. What is God?

Answ. The Maker, Preserver and Governour of all things.

Q. Are there not more Gods than one?

A. No, there is but One God in three Persons; the Father, Son, and Holy-Ghost."

The "three-fold Appendix," mentioned in the title, fills pp. 16-88, and is divided thus: "First touching Prayer," pp. 16-41; "Second touching the Nature and use of the two Sacraments of the Gospel," pp. 41-50; and "Third touching Obedience and the Rule thereof," pp. 50-88.

A copy of this edition was used by Mr. Allen, in his *History of Chelmsford* (Haverhill, 1820), where some extracts from it are printed. We learn from the addenda to Haven's list that there was subsequently published an:—

Appendix of Catechism, Touching Church Government.
By John Fiske. *Cambridge*, 1668. 8°, 16 pp.

There was another Chelmsford catechism published many years after, in 1796, which is somewhat of a curiosity. It was prepared by Rev. Hezekiah Packard, who was minister of the Chelmsford church from 1793 to 1802. It has this title :—

A | Catechism, | containing | The First Principles | of |
Religious and Social Duties. | Adapted to the Capacities
of Children and Youth, | and | Beneficial to Heads of
Families. | By Hezekiah Packard, | Minister of Chelms-
ford. | . . . | *Printed by Samuel Hall, No. 53, Corn-
hill, Boston.* | 1796. | 12°, 84 pp. (American Antiqua-
rian Society.)

The book has the following dedication : “To impartial Inquirers after Truth ; To real Patrons of the Christian Faith ; and To sincere Followers of Christ, our Lord and Master, This Catechism, Designed for the Benefit of the rising Generation, Is humbly dedicated by the Author, Who wishes to be numbered with such Inquirers, is a Professor of the same Faith, and a Servant of the same Master.”

Prefixed is the recommendation of a committee of three, Joseph Willard, Simeon Howard and David Tappan, in which they say :—

“Though the Catechism in common use be, in the main, an accurate, learned, and comprehensive summary, which reflects much honor on its venerable Compilers ; yet many parts of it, both in sentiment and language, greatly exceed the capacities of children ; and thus tend not only to fill their memories with mere words and phrases, but to induce an early habit of substituting these in the room of ideas, yea, of considering them as the very substance of religion.”

Another recommendation, signed by Henry Cumings, of Billerica, states that :—

"This catechism has one obvious excellence to recommend it, which is, That it meets all denominations of christians upon harmonious ground, neither embracing nor censuring the distinguishing peculiarities of different persuasions."

Part second contains "A Political Catechism, designed to lead Children into the Knowledge of Society, and to train them to the Duties of Citizens," the first question being: "What is Civil Government?" Part third was "designed for the benefit and instruction of young people and heads of families."

The first three questions and answers of the first part are :—

Question. Can you tell me, child, who made you?

Answer. God made me, and all things in Heaven and earth.

Q. For what end and design did God make you?

A. God made me to know and do His will, and to praise and enjoy Him forever.

Q. What must you do to please and enjoy God forever?

A. I must love and serve God; I must love and obey my Parents; I must speak the truth, and be just and kind."

THE NEW HAVEN CATECHISM.

[1659.]

John Davenport, the principal author of this catechism, was born in 1597, came to New England in 1637, and in 1638 was one of the founders of New Haven. He was pastor of the church there from 1638 to 1667, when he was called to Boston, where he died in 1670. In 1644 or 1645, William Hooke was associated with Davenport as teacher in the New Haven church. Hooke returned to

England in 1656, where he died in 1677. The catechism here described¹ contains the two names as joint authors :—

A | Catechisme | containing the | Chief Heads | of |
Christian Religion. | Published, at the desire, and for
the | use of the Church of Christ at | New-Haven. |

By { John Davenport, Pastor.
And
William Hooke, Teacher.

*London: | Printed by John Brudenell, and | are to be
sold by John Allen | at the Sign of the Sun-Rising in |
St. Pauls Church-yard, 1659. | 8°, 54 pp. (Yale
University ; British Museum ; Williams Library, Lon-
don.)*

On the back of the title is an advertisement of books printed for John Allen. The catechism begins on page 3 with :—

Qu. What is true Religion?

Answ. A wisdom from above, whereby we live unto God.

Qu. How may a man live unto God?

Answ. By faith in God, and obedience towards God.

Qu. What is faith in God?

Answ. It is the first act and meanes of spirituall life, whereby the soul, believing God, resteth in God, as in the only Author and principle of life."

In 1853 the catechism was reprinted as below, under the editorship of Rev. Leonard Bacon :—

Ancient Waymarks. | A Profession of Faith, | By John
Davenport, | at the Institution of the | First Church in
New Haven ; | and the New Haven Catechism, | originally
prepared for that Church, | By | John Davenport, Pastor,

¹The titles and description of Davenport's New Haven catechism have been furnished by the courtesy of Prof. Franklin B. Dexter, Secretary of Yale University. The title of the original edition is entered anonymously in the "Catalogue of the Library in Red Cross Street, Cripplegate; founded pursuant to will of the Reverend Daniel Williams." (London, 1841), vol. 2, p. 69.

| and | William Hooke, Teacher. | With a Preface, |
 By | Leonard Bacon, | Pastor of the same Church. |
New Haven: | Printed by B. L. Hamlen, | Printer to
Yale College. | 1853. | 12^o, 72 pp. (Yale University.)

For another catechism by Davenport, printed in 1669 for the use of the First Church in Boston, see the account of Boston Catechisms.

THE HARTFORD CATECHISM.

[Before 1663?]

Hartford had a catechism at an early date, under the ministry of Rev. Samuel Stone, who came to New England in 1633, and was teacher of the church at Hartford from 1636 until his death in 1663. No record has been found, however, of its having been printed during his lifetime, and it may have been used for some time in manuscript copies only. The earliest edition known was published in 1684, for use in Farmington, Hartford County, under the direction or at the expense of John Wadsworth, one of the two men in the town, besides the minister, who bore the appellation of "Mister." Mr. Wadsworth was one of the standing Council during Philip's war, having been Deputy from 1672 to 1677, and Assistant from 1679 until his death in 1689. Mr. Brinley's copy of this edition (No. 867) was bought for the Watkinson Library, Hartford. Below is a description of the Livermore copy:—

A Short | Catechism | Drawn out of the | Word of God. |
 By Samvel Stone, Minister | of the Word at Hartford,
 | on Connecticot. | *Boston in New-England, | Printed*
by Samuel Green, for John Wadsworth | of Farmin[g]-
ton, 1684. | 8^o, 15 pp. (Livermore collection ; Watkin-
son Library.)

On the last (blank) page of the Livermore copy is written : " Elizbth Ellis mother died November : 83," and below,

in another hand, "John Marion His Book." The questions in this edition begin as follows:—

"*Quest.* What is Divinity or Religion?

Answ. A Doctrine of living well.

Q. What is it to live well?

A. To will the good Will of God.

Q. What are the parts of Divinity?

A. Faith in God, and Observance towards God.

Q. What is Faith in God?

A. A confidence in trusting in the name of God for life."

It was printed again as below:—

A | Short | Catechism | Drawn out of the | Word | of |
God. | By Samuel Stone, | Minister of the Word at
Hartford in | Connecticut. | *Boston, Printed by J.*
Franklin, for D. Henchman, 1720. 8°, title and 13
pp. (Watkinson Library.)

This copy of the 1720 edition, said to be "hardly less rare than the first [1684] edition," was in the Brinley sale, No. 5862.

Mr. Stone also left in manuscript, "A Body of Divinity, in a catechetical way," of which several copies are extant.¹ Cotton Mather states that "This Rich Treasure has often been Transcribed by the vast Pains of our Candidates for the Ministry; and it has *made* some of our most Considerable Divines. But all Attempts for the Printing of it, hitherto proved Abortive."² The widow of Mr. Stone married George Gardner, a merchant of Salem. In October, 1683, her son, Samuel Stone, of Hartford, brought an action against the administrator of her estate, "for unjust detaining from him the product of a certain book or Catte-

¹One ms. of this work, 540 pp. in quarto, is in the library of the Massachusetts Historical Society, and another is in the Watkinson Library at Hartford. See Winthrop's *History of New England* (Savage), vol. 1, p. 108, note; and G. L. Walker's *History of the First Church in Hartford* (1884), p. 180.

²Mather's *Magnalia* (1702), book 3, p. 118.

chism bequeathed to him by his Father, and sold by his mother, Mrs. Gardner, to the vallue of sixty pounds.”¹

THE HAMPTON CATECHISM.

[1663.]

The Hampton catechism was made by Mr. Seaborn Cotton, John Cotton's eldest son, who was born on the ocean voyage to New England in 1633. He was a graduate of Harvard College, and began to preach at Hampton, then in Massachusetts but now in New Hampshire, in 1657. He was ordained in 1658, and died in 1686.

The latest historian of Hampton repeats the statement of Dr. Cotton Mather, that Seaborn Cotton was the author of a catechism, but he adds, “we know nothing of the character of this work, nor whether any copies are still extant.”² Mr. Sabin, in his *Dictionary of Books relating to America*, copies the title from Thomas Prince's MS. catalogue of his New England Library, and adds: “I have met with no other notice of the pamphlet, which has probably perished.” Prince's title is: “Brief Summ of y^e Cheif Articles of y^e Xⁿ Faith — a Catechism. Camb. 1663. 8^o, pp. 36. This is s^d to be By Mr Seaborn Cotton, in y^e Title Page, in y^e Hand-Writing of —.” Even Mr. Sibley was not able to trace a copy, and had to content himself with Prince's account, for his *Harvard Graduates*. The description below is from the Livermore copy:—

A | Brief Summe | of the cheif articles | of our Christian
Faith, | Composed | in way of | Question and Answer,
| Now | Published, especially for the Benefit of | the
Town of | Hampton. | *Cambridg* | *Printed by Samuel*
Green, 1663. | 8^o, title and 36 pp. (Livermore col-
lection.)

The first few questions and answers are:—

¹ *Historical Magazine*, vol. 3 (1859), pp. 58, 59.

² *Dow's History of the Town of Hampton* (Salem, 1893), vol. 1, p. 360.

" *Quest.* What is Divinity?

Answ. It is the Doctrine of living well.

Quest. How many parts hath it?

Answ. Two, Faith in God, and Observance toward God.

Quest. What is Faith in God?

A. A confidence grounded upon knowledge, whereby God is trusted in, for life."

At a town meeting, in Hampton, 25 March, 1664, it was "voted, and agreed, y^t those y^t are willing to have their children called forth to be catechised, shall give in their names to Mr. Cotton for that end, between this and the second day of next month."¹

THE NORWICH CATECHISM.

[1679.]

The author of the Norwich catechism was the Rev. James Fitch, one of the first settlers of the town, in 1660, and its first minister. He was born in the County of Essex, England, in 1622, came to New England in 1638, and died in 1702. In 1679 the catechism was printed, with the following title:—

The first P[r]inciples of the Doctrine of | Christ ; | Together
with stronger Meat for them that | are skil'd in the Word
of Righteousness. | Or | The Doctrine of living unto
God, wherein the | Body of Divinity | Is Briefly and
methodically handled by way of | Question and Answer.
| Published at the desire, and for the use of | the Church
of Christ in Norwich in | New-England. | By James
Fitch Pastor | of that Church. | Psal. 34. 11. Come ye
Children, hearken unto me, I will | teach you the fear
of the Lord. | 2 Tim. 1. 13. Hold fast the form of
sound words | which thou hast heard of me, in Faith
and Love | which is in Christ Iesus. | *Boston, Printed*

¹ Sibley's *Harvard Graduates*, vol. 1, p. 289.

by *John Foster*. 1679. | 8°, (8), 76, (2) pp. (Livermore collection ; Watkinson Library.)

The address "To the Reader" is signed by Increase Mather, and dated, "Boston, 4. m. 23. d. 1679." In it he says :—

"As for the worthy Author, although the Lord hath-seen meet to fix his present station not only in a wilderness, but in one of the obscurest places therein, yet is his praise in the Gospel throughout all the Churches. And by what is here presented, (as well as by other things formerly published) it doth appear that the Author is a Workman that needeth not to be ashamed. For here is not only Milk for Babes in respect to Principles, with much solid dexterity asserted, but strong Meat in respect of rational explications, and Demonstrations of those Principles, that the ablest men, who have their senses exercised in discerning things of this nature, may be edified."

Each answer is followed by an exposition and definition. The first questions are :—

"Q. What is Religion?

A. Religion is a Doctrine of living unto God, and consists of two parts, Faith and Observance.

Q. What is Faith?

A. Faith is the first part of Religion, and is a trusting in God for life, proceeding from a grounded knowledge of God, as he hath made known himself in his sufficiency, and in his efficiency."

The last page contains on one side the form of Church Covenant, and on the other a list of errata.

On page 76 of the Livermore copy is the following manuscript memorandum : "Read June 1720. Read 1741." The Watkinson Library copy was from the Brinley sale, No. 768.

A writer in the *Historical Magazine*, vol. 3 (1859), pp. 59, 93, describes as a catechism another work by Mr. Fitch, which is not a catechism at all.

THE ANDOVER CATECHISM.

[1738.]

The catechism for Andover was prepared by Rev. Samuel Phillips, minister of the South Parish there, from 1710 to 1771. It is dedicated "To the Children under my Pastoral Care," March 30th, 1738, and has the title:—

The Orthodox Christian : | Or, | A Child | well instructed
in the | Principles | of the | Christian Religion : | Exhib-
ited in a Discourse by Way of | Catechizing. | Designed
for the Use and Benefit of the | Children, in the South
Parish in Andover : | To whom it is Dedicated. | By
Samuel Phillips. M. A | And V. D. M. | Published at
the Desire of many of his own People, | and of some
others. | 2 Tim. I. 13. Hold fast the Form of sound |
Words. And, | Eph. 4. 14. Henceforth, be no more
Children, | tossed to and fro, and carried about with
every Wind | of Doctrine ——. | *Boston, Printed by*
S. Kneeland; and T. Green, | for D. Henchman in
Cornhil. 1738. | 12^o, (4), viii, 135, (7) pp. (Liver-
more collection.)

Prefixed is the half-title: "Mr. Phillips's | Well in-
structed | Child." The dedication begins:—

"My dear Children, I do, here, according to Promise,
present to your View, the principal Things, to be known
and believed, to be done and practised, by you, in order
to Salvation: And altho' it cannot be expected, that you
should commit the *whole* to Memory; yet, I trust, that you
will be so just to me, and so kind to your selves, as fre-
quently to peruse the same; and to regard it, not only as
the fruit of my Studies, at some Leisure-Hours; but also,
and *especially*, as comprising the *Sum* and Substance of
Religion, both Natural and Revealed.

* * * * *

I am aware, that some have form'd a Scheme contrary
to this, at least, in some Articles; I mean, those who *deny*

the Doctrines of particular Election, original Sin, particular Redemption, efficacious Grace, and Perseverance. — But truly, after the most *exact* Search that I can make, I cannot help thinking, that the Doctrines, which are here delivered, not only those relating to the Points now mentioned, but others also, are Doctrines according to Godliness; most consonant to the holy Scriptures, and most agreeable to the Reason and Nature of Things, as well as to the Writings of Orthodox and *Calvinistical* Divines; from some *few* of which, I have, *of Choice*, taken the Liberty to borrow, *here a little*, and *there a little*, as they came in my Way; neither shall I make any Apology for my so doing, in a Performance of *this* Nature.

It is swell'd much beyond my first Intention; and it would have much more still, had I not dismiss'd many Thoughts,—lest it should prove too tedious.

You see, *my Children*, that it comes forth (like the *fore-going* one) by way of Question and Answer; as also, in a plain Method, and easy Style; and if I may hereby, both please, and profit, entertain and improve *you*, I shall attain *my End*, that is to say, provided, *you* give unto God all the *Glory*.

For,

What I intend by it, is, not only to acquaint *you* with the Articles of *my* Belief; but *especially*, to help *you*, in some Measure, to understand your common *Catechism*; and to lead *you* on, to discountenance and decry those Doctrines, which tend to cherish *Pride*, *Security*, *Slothfulness*, and *Licentiousness* in Men, and then to sink 'em by *Despair*; because such Doctrines are *not* of *God*: And, on the other Hand, to embrace and profess those, that serve to *humble* Men, and to *quicken* them to, and *encourage* them in, Well doing; And at the same Time, to *exalt* the free Grace of *God*, in and thro' our *Lord Jesus Christ*.—To which *good* Ends, the Doctrines *herein advanced*, do mightily serve; and more especially those of original Sin; of particular Election; particular Redemption; the Necessity of efficacious Grace, for the beginning, carrying on, and perfecting the good Work in us; and of Justification by the Imputation of our Saviour's Righteousness unto us; as also, that of final Perseverance.—

Wherefore,

Next to your BIBLE and *Catechism*, I recommend *this*

little Book, to your frequent, and serious perusal; hoping, that by means of *these*, together with that *Epitome of the History of our Saviour*, lately published, *all* being accompanied with the *Teaching of the Holy Spirit*, you will become, as you grow up, intelligent and judicious Christians."

The delightful entertainment that was provided for the child is foreshadowed in the opening paragraphs:—

"*Minister*. I am very glad, Child, that we have the Opportunity of meeting again, at the appointed Time, and Place.

Child. I am so likewise: And I must needs say, Sir, that I have thought the Interval longer than common.

Min. I rejoice to hear it; I hope then, that you take Delight in such Opportunities.

Ch. I think, I do Sir: And, I desire to be very thankful to God for it.

M. What you have said, gives me great Encouragement to proceed; and, if you please, we will enter, now, without any further Introduction, upon the intended Exercise.

C. With all my Heart, Sir."

At the end of the catechism is a page of Errata, and then "To supply a few vacant Pages the following Hymns from Dr. Watts are here inserted," filling the last six pages. The copy here described bears the manuscript inscription on the fly-leaf: "For his Son William Phillips," and has the autograph: "George Livermore, Dana Hill, Cambridge, 1840."

THE SANDWICH CATECHISM.

[1793.]

The Rev. Jonathan Burr, the author of this catechism, graduated from Harvard College in 1784, and was minister of the church in Sandwich from 1787 to 1818. He was one of the founders of Sandwich Academy, and died in 1842, aged 85 years. The catechism is entitled:—

A | Catechism, | in Four Parts. | Compiled for the assist-
 ance of | Parents, | in the instruction of their | Children
 | in the first principles of | Piety and Morality | . . . |
Printed at Boston, | by I. Thomas and E. T. Andrews,
| Faust's Statue, No. 45, Newbury Street. | MDCC-
 xciii. | 12°, 24 pp. (American Antiquarian Society.)

On the back of the title is the following notice :—

"To Rev. Mr. Jonathan Burr. Sir, Your proposal of
 statedly catechising, and judicious selection for that pur-
 pose, were received, by the people of your charge, with
 approbation and a grateful sense of your benevolence and
 pious care to cultivate, in the tender minds of their chil-
 dren, the principles of virtue and religion.

In full parish meeting, they unanimously directed us the
 subscribers to present you their thanks, and request a copy,
 for the press, of the proposed Catechism ; which, with this
 testimony of their hearty concurrence in your laudable
 design, they have ordered to be printed.

We are very happy, Sir, in complying with their direc-
 tion ; and are in their names, as well as our own, your most
 obedient humble servants,

NATHANIEL FREEMAN,
 JOSEPH NYE,
 M. BOURN.

SANDWICH, February, 1793."

The first few questions are :—

"*Question.* Can you tell me, child, who made you?

Answer. God made me and all things.

Q. For what end did God make you?

A. To be good and happy.

Q. What must you do to be good?

A. I must love and reverence God ; love and obey my
 parents ; speak the truth always ; and be just and kind to
 all persons."

THE HINGHAM CATECHISMS.

[1794–1817.]

The authors of the first Hingham catechism were Daniel
 Shute and Henry Ware. The former was minister of the

Second (formerly the Third) Church in Hingham from 1746 to his death in 1802. He was a delegate to the Massachusetts and Federal Conventions. Rev. Dr. Ware was minister of the First Church from 1787 to 1805, when he was chosen Hollis Professor of Divinity in Harvard College. He died in 1845, aged 81 years. Their joint catechism appeared with this title :—

A | Compendious and Plain | Catechism, | designed for
the | benefit | of the | rising generation, | and | Recom-
mended to the attentive Use | of | Heads of Families |
in the | Education of their Children, | as adapted to
improve them | in piety and virtue. | It is better to die
without Children, than to have them that | are ungodly.
Son of Sirach. | Train up a Child in the Way he should
go ; and when he | is old, he will not depart from it.
Solomon. | Suffer little Children to come unto me ;—for
of such is the | Kingdom of God. Jesus Christ. | *Printed*
by Samuel Hall, No. 53, Cornhill, Boston, 1734. | 12°,
34 pp. (Livermore collection.)

The address : "To the Respectable Inhabitants of Hingham," signed by Daniel Shute and Henry Ware, states that "the model of instruction presented in this pamphlet is, in part, extracted from the catechism of the pious and learned Dr. Watts, with a little variation, and some additional questions and answers."

The first questions and answers are :—

"Q. Can you tell me, child, who made you ?

A. The great God, who made heaven and earth.

Q. Why did the great God make you and all other creatures ?

A. Perfectly happy in himself, his infinite goodness led him to make me, together with all other creatures, for the communication of happiness.

Q. Does God treat his creatures agreeably to this end in making them ?

A. Yes; he is good to all, and his tender mercies are over all his works."

In 1807 the Third Church of Hingham was formed, Rev. Henry Colman being its pastor until 1820. He prepared the following:—

Catechisms | for | Children and Young Persons. | In two parts. | Part I. | Containing a | Catechism for Children. | Part II. | Containing a | Catechism for Young Persons. | By Henry Colman, | Minister of the Third Church in Hingham, Mass. | *Boston: | Printed by John Eliot. | 1817. | 18°, 36 pp. (Livermore collection.)*

The prefatory "note" is dated "Hingham, June, 1817," and contains the following statement:—

"These Catechisms are but in part original with me. I have myself made several very considerable additions to a former edition, and numerous alterations and retrenchments, which have suggested themselves to me as proper or expedient, in the course of several year's use of them in my own family and parish. Some christians will without doubt consider them in many respects deficient, because they do not teach the peculiarities of their faith; but I have anxiously endeavoured to avoid every thing of a sectarian or controversial nature, and confidently trust, that they will be found to contain nothing but what is held in common by the great majority of serious and intelligent christians."

The first three questions are:—

"*Question.* Can you tell me who made you?

Answer. God made me, and all things.

Qu. What did God make you, and all mankind for?

An. He made us to be good and happy.

Qu. What is to be good?

An. To be good is to love and obey my parents, to speak the truth always, to be just and kind to all persons, to do nothing which I am afraid God should see me do, and to do every thing which I think will please him and cause him to love me."

THE MACHIAS CATECHISM.

[1797.]

The author of this catechism, the Rev. Clark Brown, was born at Stonington in 1772, and was ordained at Boston, October 7, 1795, pastor of the church in Machias. On May 1, 1797, he was invited to preach at Brimfield upon probation, and thereupon resigned his charge at Machias, was dismissed by vote of the town, May 10, and by vote of the church, November 2, 1797. He had preached at Brimfield the year before, during the illness of Rev. Nehemiah Williams, and while absent on a vacation from his people in Machias. On November 20, the town and church of Brimfield voted to give him a call, and in June, 1798, he was formally installed. In 1803 he was dismissed by vote of the church, and after preaching in several places, died in Maryland, January 12, 1817. He received honorary degrees from Harvard in 1797 and in 1811, and also from Dartmouth and several other colleges.

While pastor at Machias, it is stated that he "reformed the articles of faith, abrogating the doctrines of the Trinity and total depravity, and admitting persons to the Communion without any evidence of regeneration. About half of the Church refused to unite with it in its new form, and were suspended from Church privileges." According to Mr. Hyde's "Historical Address" at Brimfield,¹ Mr. Brown "was an avowed unbeliever in those Evangelical doctrines which this church has, during all its history, maintained as fundamental doctrines of the Christian faith." After mentioning several of his publications,² he adds: "Reference is made in one of these pamphlets to a catechism published by Mr. Brown, while at Machias, but no copy of it is known to be in existence." The following is evidently the work referred to:—

¹ *Historical Celebration of the Town of Brimfield* (Springfield, 1879), pp. 97-105.

² See Williamson's *Bibliography of Maine*, where titles are given of two of these pamphlets, both printed at New Bedford.

A | Catechism, | in | Three Parts : | designed for the use
 of | Children. | Part I.—Containing general In- |
 structions in Religious Know- | ledge. | Part II.—Con-
 taining explanatory | Directions, respecting the gen- |
 eral design & use of the Bible. | Part III.—Containing a
 Know- | ledge of the Christian Relig- | ion in particular.
 | By Clark Brown, B. D. M. | *Newbedford* :— | *Printed*
by John Spooner. | 1797. | 12°, 31 pp. (American
 Antiquarian Society.)

On the back of the title-page is the following :—

“Advertisement. The Author has no design, to disrespect the Catechism of the Assembly of Divines, by the present Compilation :—But is fully sensible that it is beyond the comprehension of Children—and that it contains some sentiments, with which, many sincere Christians are not pleased, and of consequence unwilling to have their Children taught them.—As many of the People of his Charge, considered the Assemblys’ Catechism in this light, the Author was induced to devote a few hours, in making the present Compilation : and at their request & expence it is published, particularly for the use of their Children.”

The catechism begins :—

“*Question* 1. For what end were we made?

Answer. To glorify God, and to be happy in his enjoyment forever.

Quest. 2. What is God?

Answ. God is a Spirit ; and though we cannot see him in this life, yet he sees us, and knows all our words, thoughts, and actions ; for he is present in all places.

Quest. 3. What are God’s attributes?

Answ. Eternity in his existence ; unchangeableness in his purposes ; and in his communications to us, wisdom, power, holiness, justice, goodness and truth.”

THE INDIAN CATECHISMS.¹

[1654–1795.]

At the end of Samuel Danforth's *Almanack* for 1649, printed at Cambridge by Samuel Green, are two pages of "A chronological table of some few memorable occurrences" in New England, in which, after mentioning the earthquakes, the violent tempests, the great droughts, and how "the Lord sent multitudes of Caterpillars amongst us, which marched thorow our fields, like armed men, and spoyled much corn," it is noted, under the date of October, 1646, that "Mr. Eliot began to preach to y^e Indians in their owne language."

John Eliot's short catechism was the first publication in the Indian language of Massachusetts. Compiled by him as early as 1651, it was used in manuscript form for several years, and finally was printed at Cambridge, in 1654, at the expense of the Corporation for the Propagation of the Gospel in New England. On September 24, 1653, the Commissioners of the United Colonies wrote to England that "Mr Eliot is preparing to print a Cattichisme of the Indian langwige," of which they had authority to give order for the printing of 500 or 1000 copies, and to allow paper and the charge of printing. At the next annual meeting, September 25, 1654, they wrote that "one Cattachesme is alreddy printed." A new impression was called for seven years later, when the Commissioners wrote to Mr. Usher in Boston (Sept. 13, 1661), to take order for the printing of "a thousand coppyes of Mr. Elliotts Catichismes which wee vnderstand are much wanting amongst the Indians." The charge of printing, which was presented in September, 1662, was "To printing 1500 Cattachismes," £15. Not a

¹ In a series of articles contributed to Pilling's *Algonquian Bibliography* (Washington, 1891), I have described these catechisms and primers with more detail. Those who desire further particulars are referred to that work, under the articles Eliot, *Indiane Primer*, Mayhew, Pierson, Quinney, Rawson and Sergeant.

single copy of either of these editions is known to have been preserved.

The second Indian catechism we will mention was one prepared in manuscript by Thomas Mayhew, the younger, for the use of the Indians on Martha's Vineyard, among whom he began missionary work in 1643. He commenced to preach to them in their own language in 1646, and in 1652 he opened a school for the teaching of Indian children. The catechism is thus referred to in a letter by the author's grandson, Experience Mayhew, written in 1722 :—

"My Grand Father in his time composed a large and Excellent Catechism for the Indians of this Island, agreeable unto their own Dialect ; but not being printed the Original is, I think, utterly lost, and there only remains of it, about 40 pages in Octavo, transcribed as I suppose, by some Indian after his Death ; but this goes not so far as to have the Lord's Prayer in it."¹

Mr. Mayhew sailed for England in November, 1657, and was lost at sea. The catechism was probably never printed.

The third Indian catechism—the second to be published at the expense of the Corporation—was the one by Rev. Abraham Pierson, minister of the church at Branford, in New Haven Colony. It was prepared for the use of the Quiripi Indians of southwestern Connecticut, and was begun as early as 1654, although not finished until 1657. It was put to the press in 1658, and after some delay, was issued in the fall or winter of 1659, with the following title :—

Some | Helps for the | Indians | Shewing them | How to
improve their natural Rea- | son, To know the True God,
and | the true Christian Religion. | 1. By leading them
to see the Di- | vine authority of the Scriptures. | 2.
By the Scriptures the Divine | Truths necessary to Eter-
nal Salvation. | Undertaken | At the Motion, and pub-

¹ Observations on the Indian language, by Experience Mayhew, A. M., Preacher of the Gospel to the Indians of Martha's Vineyard in New England, in 1722. Now published from the original MS. by John S. H. Fogg. Boston, 1884. 4°, 12 pp.

lished by | the Order of the Commission- | ers of the
 United Colonies. | by Abraham Peirson. | Examined,
 and approved by Thomas | Stanton Interpreter-General
 to the U- | nited Colonies for the Indian Language, |
 and by some others of the 'most able | Interp[r]eters
 amo[n]gst us. | *Cambridg*, | *Printed by Samuel Green*
 1658. | 8^o, 67 pp. (Lenox collection.)

The catechism is in Indian and English, the latter being
 in smaller type, interlined with the Indian. In its com-
 pilation it is said that much use was made of Perkins's *Six*
Principles. The first question is: "How prove you that
 there is a God?"

Some Helps for the | Indians; | Shewing them how to |
 Improve their Natural Reason, | to know the true God,
 and the | Christian Religion. | 1 By leading them to see
 the Divine | Authority of the Scriptures. | 2. By the
 Scriptures, the Divine | truths necessary to Eternal sal-
 | vation. | By | Abraham Peirson | Pastor of the Church
 at Branford. | Examined and approved by that | Experi-
 enced Gentleman (in the In- | dian Language) Captain
 | John Scot. | *Cambridge*: | *Printed for Samuel Green*,
 1658. | 8^o, 67 pp. (British Museum.)

The above is the same edition as the one preceding, but
 with a substituted title, the history of which I have given
 in another place.¹

Some | Helps | for the | Indians | shewing them | How to
 improve their natural Reason, To know | the True God,
 and the true Christian Religion. | 1. By leading them to
 see the Divine Authority of the | Scriptures. | 2. By the
 Scriptures the Divine Truths necessary to | Eternall Salva-
 tion. | Undertaken | At the Motion, and published by the
 Order of the Commis- | sioners of the United Colonies.

¹ In an article contributed to Pilling's *Algonquian Bibliography* (1891), pp. 397-400.

| by Abraham Peirson. | Examined and approved by Thomas Stanton Interpreter- | ter-Generall to the United Colonies for the Indian | Language, and by some others of the most able | Interpreters amongst us. | *London*, | *Printed by M. Simmons*, 1659. | 4^o, appended to: "A further Accompt of the Progresse of the Gospel" (*London*, 1659), of which it forms pp. 22-35. (Lenox collection.)

When the Commissioners of the United Colonies wrote to the Corporation in England, in December, 1658, they enclosed the first sheet (16 pp.) of the catechism, then being printed by Samuel Green at Cambridge. This specimen was reprinted in England as above, "for publicke satisfaction."

Some Helps for the Indians: | a Catechism | in the language of the Quiripi Indians | of New Haven Colony, | by the Rev. Abraham Pierson. | Reprinted from the original edition, Cambridge, 1658. | With an introduction, | by J. Hammond Trumbull. | From the Collections of the Connecticut Historical Society, vol. III. | *Hartford*: | *Printed by M. H. Mallory & Co.* | 1873. | 8^o, 11, 67 pp., 2 plates. (Lenox collection.)

One hundred copies were made of this reprint. The whole edition of volume 3 of the *Collections*, from which it was separately printed, was entirely destroyed by fire at the bindery in 1875, but it was reprinted by the Society in 1895.

A fourth Indian catechism was Eliot's translation of the Westminster Assembly's *Shorter Catechism*, the undertaking of which was suggested by Richard Baxter, in 1663. At what time it was printed is not known, but it is referred to in 1675, as being in print. No copy has been found.

The fifth Indian catechism in our list is Eliot's Indian Primer. The volume contains a large and a short catechism,

with syllables and brief reading lessons prefixed. The earliest edition known has this title :—

The | Indian Primer ; | or, | The way of training up of
our | Indian Youth in the good | knowledge of God, in
the | knowledge of the Scriptures | and in an ability
to Reade. | Composed by J. E. | . . . | *Cambridge*,
Printed 1669. | 32°, 64 leaves. In the Indian language.
(University of Edinburgh.)

The | Indian Primer ; | or, | The way of training up of our
Indian Youth in | the good knowledge of God. | By John
Eliot. | Reprinted from the original edition of 1669. |
With an introduction by | John Small, M.A., | Librarian,
University of Edinburgh. | *Edinburgh: Andrew*
Elliot. | 1877. | 16°, (2), xl pp., 64 leaves. (Lenox
collection.)

The | Indian Primer ; | or, | The way of training up of our
Indian Youth in | the good knowledge of God. 1669.
| By John Eliot, | To which is Prefixed | The Indian
Covenanting Confession. | Reprinted from the Originals
in the Library of | the University of Edinburgh. | With
an introduction | By John Small, M. A., F. S. A. Scot.
| *Edinburgh: Andrew Elliot*. | 1880. | 16°, (2), liv
pp., 64 leaves, folded sheet.

[The Indian Primer.] - Prov. 22. 6. | Nehtuhpeh peisses ut
| mayut ne woh ayont kah | kehchisuit matta pish |
wunnukkodtumuoon. | [*Cambridge, printed by Samuel*
Green, 1687?] 16°, 40 leaves. A-E in eights. (Massachusetts
Historical Society.)

This seems to be a new impression of Eliot's Indian
Primer of 1669, with which it closely agrees. In 1686,
August 29, Mr Eliot wrote to Boyle, requesting "that we
may again reimpose the primer and catechism ; for though

the last impression be not quite spent, yet quickly they will; and I am old, ready to be gone, and desire to leave as many books as I can." A manuscript note on this copy, in the handwiting of Rev. Thomas Prince, is as follows: "Mr. B. Green says, composed by Mr. Eliot, & Print^d at Camb. ab^t 1684."

Eliot's translation of Perkins's *Six Principles of Religion* may be counted as the sixth Indian catechism. The year of its printing, if published at all, is unknown. Increase Mather mentions it in a letter to Dr. Leusden, in 1687; and it is referred to by Mr. Mayhew, in his *Indian Converts*, p. 168. The book is not extant as far as known.

The seventh Indian Catechism was Grindal Rawson's translation of Cotton's *Spiritual Milk for Babes*, which appeared with the following title:—

Nashauanittue Meninnunk | wutch | Mukkiesog, | Wus-
sesèmunun wutch Sogkoddunganash | Naneeswe Testa-
mentsash; | wutch | Ukkeshippooonganoo Ukketea-
hogkounooh. | Negonáe wussukhùmun ut Englishmánné
Unnon- | toowaonganit, nashpe ne ánué, wunnegenùé |
Nohtompeantog. | Noh asoowèsit | John Cotton. | Kah
yeuyeu qushkinnùmun en Indiane Unnontoo- | waonganit
wutch onenehikqunàout Indiane | Mukkiesog, | Nashpe
| Grindal Rawson. | Wunnaunchemookáe Nohtompean-
tog ut kenugke | Indianog. | . . . | *Cambridge*: |
Printeuco nashpe *Samuel Green*, kah | *Bartholomew*
Green. 1691. | 8^o, 13 pp. (American Antiquarian
Society; Lenox collection.)

Eighth in our list of Indian catechisms may be placed Cotton Mather's little manual for the Iroquois Indians. In the life of the author by his son it is stated that "he learned the French and Spanish Tongues and in his Forty-fifth Year conquered Iroquois Indian; in each of which he published Treatises for their Instruction." The accuracy

of Mather's knowledge of the Indian languages has been questioned. In the *Magnalia* he relates, in describing the case of a bewitched young woman, how he questioned the Demons in Latin, Greek and Hebrew, which they understood, and then he tried them with the Indian languages, which they "did seem not so *well* to understand." In commenting on this passage, Dr. Trumbull dryly remarks that "the devils who found Mather's Indian too hard for them were not without excuse," for, judging from the specimens he printed, "he had not mastered the rudiments of the grammar, and could not construct an Indian sentence idiomatically." The Iroquois catechism has this title:—

Another Tongue brought in, to Confess | the Great Saviour
of the World. | Or, | Some Communications | of |
Christianity, | Put into a Tongue used among the |
Iroquois Indians, | in America. | And, Put into the
Hands of the English | and the Dutch Traders: | To
accommodate the Great Intention of | Communicating
the Christian | Religion, unto the Salvages, | among
whom they may find any thing | of this Language to be
Intelligible. | . . . | *Boston: Printed by B. Green.* |
1707. | 8°, 16 pp. (Lenox collection.)

The preface is addressed "To the English and Dutch Traders, among the Iroquois Indians," and from it the following extracts are made:—

"The Popish Missionaries in their Compassing Sea and Land that they may make Proselytes, have Penetrated So deep West-ward in our North-America, as to Address the Iroquois Indians, with some Instructions of that Christianity, which has been debased and depraved by their commixed Popery. Certainly, The zeal of Protestants, to Propagate our Holy Religion, well Purified from the Popish Mixtures, ought to be more Flaming, more Lively, than any thing that we can see in the Church of Rome, to Enlarge the Empire of Antichrist. The Honour of our Profession, calls for more Zeal in this matter; Without it, our Sin-

cerity in our Profession cannot well be justified. The Greatest Service, that can be done to Mankind, is to introduce Pure Christianity every where. . . . Oh! That a Spirit for the Propagation of Christianity, were more Operative among those, Who say they are Christians! . . .

Brethren, You have here put into your Hands, the First and Main Points of the Christian Religion. That famous Grotius, wrote his Book, of, The Verity of the Christian Religion, on purpose to furnish his Countrymen, with matter of Discourse among the Pagans in the Indies, whither they travelled in their Trading Voyages. Both Matter and Language too, (as the Prophet Jeremiah did with his Chaldee) is here put into the Hands of the Traders with the Indian Pagans. 'Tis in that very Language, in which the Popish Missionaries among the Iroquois Indians, have composed (tho' not Published) a Catechism, full of Gross Things, which were to be Expected from the Men of their Intentions. There may be a Variety of Dialect in the Language of Iroquois Indians; But it is possible, this little composure may somewhat facilitate your Applications to them, especially to some of them, whither your Prosecution of your Temporal Interests may carry you. You are now earnestly Solicited, That you, who are Traders for Bever-Skins, would be as Instrumental as you can to Convey the Garments of Righteousness and Salvation, among the Naked Salvages; That while you seek to Enrich your selves by Trading with the wretched Salvages, You may try to Administer unto them in Spiritual things, and to communicate the Unsearchable Riches of Christ unto them; That if the Providence of God may cast you in your Travels, among the Indians, where the Language of the Iroquois in this Dialect of it, may be of any use, in your communication, you would with all possible Alacrity, lay hold on all Opportunities, to mention these Illustrious Truths of the Gospel unto them. Who can tell, but the Great God may bring some of His Elect in your way! Oh! How Blessed are you, if you may be the Instruments of bringing any such home unto the Lord! Who can tell, but the Intimations which You may give unto Some or other of the Salvages, may awaken them to Repair unto the English, or the Dutch Christians, who may Expound the way of God more perfectly unto them! Who can tell, but as Frumentius

and AEDesius of old, when they were by accident cast into One of the Kingdoms of the Inner India, Some of you may be, in Gods time for it, the Instruments of drawing a whole Nation to Christianity.

But if we miss of every other Good End in this Essay, yet this End will be gained. The precious Name of our Lord Jesus Christ, is now Mentioned, and Honoured in a Language, wherein there was never before now, any such Publick Expression of it. Oh ! when shall the Day arrive, wherein Every Knee shall bow, and every Tongue shall confess unto that Glorious Lord."

The questions and answers are printed in Indian, Latin, English and Dutch.

Our ninth Indian catechism is anonymous ; and although it has a similar title to that of Eliot's Indian Primer, it differs considerably from it. There is some probability that Experience Mayhew may have prepared the book, for the use of Indians on Martha's Vineyard. Leaves 30-46 contain Grindal Rawson's translation of Cotton's *Spiritual Milk for Babes*, with changes in the orthography. Two editions of this primer-catechism are known, as follows :—

Indiane | Primer | Asuh | Negonneyeunk. | Ne nashpe
Mukkiesog | Woh | tauog wunnamuhkuttee | ogketa-
munrate Indiane | Unnontoowaonk. | Kah | Meninnunk
wutch | Mukkiesog. | *Mushauwomuk* : | *Printeuun* |
nashpe B. Green. | 1720. |

[Second title :]

The Indian | Primer | or | The First Book. | By which
Children | may | know truly | to read the Indian |
Language. | And | Milk for | Babes. | *Boston* : |
Printed | by *B. Green.* | 1720. | 12^o, 84 leaves. In
Indian and English, alternate pages. (Lenox collection ;
American Antiquarian Society, fragment.)

Indiane | Primer | asuh | Negonneyeuuk | Ne nashpe
 Mukkiesog | Woh | tauog wunnamuhkuttee | Ogketa-
 munnate Indiane | Unnontoowaonk. | Kah | Meninnunk
 wutch | Mukkiesog. | *Mushawwomuk*: | *Printewun*
 MDCCXLVII. |

[Second title:]

The Indian | Primer | or | The First Book | By which
 Children | May | Know truly | To read the Indian |
 Language. | And | Milk for | Babes. | *Boston*: |
Printed MDCCXLVII. | 12°, 84 leaves. In Indian and
 English, alternate pages. (Edward E. Ayer, Chicago;
 Lenox collection, incomplete; American Antiquarian
 Society, fragment.)

The edition of 1747 was probably printed by S. Kneeland and T. Green.

The tenth Indian catechism forms part of a little manual prepared for the Moheakunnuk or Stockbridge Indians, by Rev. John Sergeant, who was missionary among them from 1735 until his death in 1749. The publication consists of two pamphlets, sewed together, of which the first contains on pp. 8-15, a translation of Dr. Watts's Shorter Catechism for Children. There is no title, but headings only, as below:—

A Morning Prayer [pp. 1-6].—An Evening Prayer [pp. 6, 7].—Catechism [pp. 8-15].—A Prayer before Sermon [pp. 1-8].—A Prayer after Sermon and Baptism [pp. 8-10].—A Prayer to be used at the Sacrament, &c. [pp. 10-14].—A Prayer for the Sick [pp. 15, 16].—For the Afflicted [pp. 16, 17].—Thanks returned for Recovery, &c. [pp. 17, 18].—A Prayer after Sermon [pp. 18-21].—A General Prayer [pp. 22, 23]. [*Boston?* 1740?] 12°, 15, 23 pp. In the Mohegan or Stockbridge Indian language. (American Antiquarian Society.)

The eleventh Indian catechism in our enumeration is a translation of the Westminster Assembly's Shorter Catechism, etc., made for the Moheakunnuk or Stockbridge Indians. The version is attributed to John Quinney, one of the tribe, who probably was interpreter to the Rev. John Sergeant, during his ministry among the Indians, from 1735 to 1749. There is no record, however, of the printing of an edition at that early date. The work described below was published after the Indians had removed from Stockbridge, Mass., to New Stockbridge, N. Y., and it was probably done under the supervision of Rev. John Sergeant the younger, who at that time was their pastor:—

The | Assembly's | Catechism. | *Printed at Stockbridge,*
Massachusetts, | *by Loring Andrews.* | 1795. | 8°, 31
 pp. In the Mohegan or Stockbridge Indian language.
 (Lenox collection.)

The Assembly's Shorter Catechism (pp. 3–27), is followed by Dr. Watts's Shorter Catechism for Children, pp. 27–31. The latter is a revision, with changes in spelling, of the elder Mr. Sergeant's version of about 1740. A later edition is as follows:—

The Assembly's | Shorter Catechism. | [*Stockbridge?*
 1818?] 18°, 34 pp. In the Mohegan or Stockbridge
 Indian language. - (Massachusetts Historical Society.)

The first twenty-five pages contain a reprint of the edition of 1795; the remainder of the pamphlet consists of scripture verses and metrical psalms, probably translated by Capt. Hendrik Aupaumut, a chief of the Stockbridge tribe. This edition was also prepared, without doubt, at the instance of Rev. John Sergeant, about the time of the removal of the Stockbridge Indians from New York State to Indiana in 1818, and to Fox River, Wisconsin, in 1822. In 1821, Mr. Sergeant wrote: "I am in hopes to obtain

copies of Elliot's Bible in the Indian language, and am of opinion, that this Bible will be understood by a good part of the natives in the N. W. Territory."

THE WESTMINSTER ASSEMBLY'S SHORTER CATECHISM.

[1647.]

The Assembly's Shorter Catechism, "that Golden Composure," as Cotton Mather calls it, took the place in course of time of nearly every other catechism in New England. It was first printed at London in November, 1647, in quarto and in octavo, and at Edinburgh in the same year in quarto, all for official use and without the Scripture proofs. After a careful consideration by Parliament, and the addition of the proofs, it was finally ordered to be printed for public use, September 15, 1648, and it was forthwith published with this title:—

The Humble Advice of the Assembly of Divines, now by authority of Parliament sitting at Westminster, concerning A Shorter Catechism; presented by them lately to both Houses of Parliament. With the proofs thereof out of the Scriptures. *London*, 1648. 4^o.¹

The editions of 1647 have the same title, omitting the line about the proofs. The edition I have consulted is the following:—

The Humble | Advice | Of the | Assemblie | of | Divines
| Now by Authority of | Parliament | Sitting at | West-
minster, | Concerning | A Shorter Catechisme: | With
the Proofs thereof at large out of the Scriptures. | Pre
sented by them lately to both Houses of | Parliament. |

¹ See Mitchell's *Catechisms of the Second Reformation* (London, 1886), pp. lxxii, lxxiii, for titles of the earliest editions. The catechism was reprinted at London in 1648, 1650, 1654, 1660, 1680, 1688, and also under the title of *The Grounds and Principles of Religion*.

London, | Printed by A. Maxey for John Rothwell at the Fountain in | Gold-Smiths Row in Cheap-side, 1658. | 4^o, 43 pp. (Lenox collection.)

This copy is bound with "The Humble Advice of the Assembly" concerning the Confession of Faith and concerning the Larger Catechism, both printed in the same year. In the early editions all three parts were usually issued together, in one volume. Prefixed to the Shorter Catechism is this order:—

"Die Lunæ 15. Septemb. 1648.

It is this day Ordered by the Lords and Commons in Parliament assembled, That this Shorter Catechisme be forthwith Printed and Published, wherein Mr. Henry Roborough and Mr. Adoniram Byfield, Scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done: and, for preventing of all abuse therein; It is further Ordered, That no person whatsoever, do presume to Print, or Reprint the same in any Volume, but onely such as shall be appointed and authorized thereunto by the said Scribes. And that no person or persons, shall presume to sell, barter, or any way to spread or convey any Book or Copies of the said Catechisme, Printed without the appointment aforesaid, upon pain of forfeiture of the whole Impression, if any such be so Printed; and of all such Books or Copies thereof, as shall be offered to sale, bartering, or be any other wayes spread; and all and every person offending in any of the premises, to be liable to such farther punishment, as the contempt of an Ordinance of Parliament shall deserve, provided that this restriction of Printing shall continue for one whole year, and no longer.

JO. BROWN Cleric. Parliamentorum.
H. ELSYNGE Cler. Parl. D. Com."

The well-known questions and answers are preceded by this heading: "To the Right Honorable the Lords and Commons Assembled in Parliament: The Humble Advice of the Assembly of Divines Sitting at Westminster: Concerning A Shorter Catechisme."

"*Quest.* What is the chief end of Man?

Answ. Man's chief end is to glorifie God, and to enjoy him for ever.

Q. What rule hath God given to direct us how we may glorifie and enjoy him?

A. The Word of God (which is contained in the Scriptures of the Old and New Testament) is the onely rule to direct us how we may glorifie and enjoy him.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man."

The earliest American edition of which I have found any mention is the following title from the addenda to Haven's list, which would seem to be something more than the ordinary catechism :—

The Assembly's Shorter Catechism, divided into 52 Parts.
Cambridge, 1665. 8°.

Another edition was probably printed at Cambridge in 1668, for the knowledge of which I am indebted to Dr. Samuel A. Green's *Remarks on the Early History of Printing in New England*, made before the Massachusetts Historical Society, February 11, 1897, and printed in the Society's *Proceedings*, as well as in a separate pamphlet. The General Court had ordered, May 21, 1667, that no books should be printed without license, under penalty of a fine of five pounds and forfeiture of all the impressions. On September 3, 1668, Samuel Green and Marmaduke Johnson were summoned before the Council in Boston, and were required to give an account of what books they had lately printed, and by what authority. The list submitted by Mr. Green contains seven titles, as given below, all of which were probably issued in 1668. The fourth title is without doubt the Shorter Catechism :—

"The warrants were Read y^t were sent for for Samuell Grene Printer &c. being askt what bookes he had printed for whom & by w^t Authority he Ans'd

[1] a Drop of Honey he printed for himself—

2 y^e Rule of y^e new Creature :

3 y^e way to a blessed Estate in this life.

4 The Assembly of Divines Chatchise

5 a narration of y^e plague & fier at London.

6 Tidings from Roome the grand Trappan

7 y^t he had licenc for them all from : y^e President & Mr
Michelle & y^e young mans monitor : ”

Of the numerous later editions of the Shorter Catechism which were printed in New England the following may be noted :—

The Shorter | Catechism | Composed by the | Reverend
Assembly | of | Divines | With the | Proofs thereof |
Out of the Scriptures, | In Words at length. | VVhich
are either some of the formerly | Quoted Places, or
others gathered from | their other VVritings ; All fitted,
both | for Brevity and Clearness, to this their | Form of
Sound Words. | For the benefit of Christians in General,
and of Youth, | and Children in Vnderstanding, in Par-
ticular ; that they | may with more Ease acquaint them-
selves with the Truths | according to the Scriptures, and
with the Scriptures | themselves. | *Boston in Nevv Eng-
land,* | *Printed by Samuel Sewall.* 1683. | 8°, (2), 54
pp. (Fisher Howe, Jr., Esq., Chestnut Hill, Mass.)

The Shorter | Catechism | Composed by the | Reverend
Assembly of | Divines | At Westminster. | With Proofs
thereof out of the Scriptures | Which are either some of
the former- | ly quoted places, or others gathered | from
their other Writings ; all fitted | both for Brevity &
Clearness, to this | their Form of Sound Words. | For
the Benefit of Christians in ge- | neral, and of Youth &
Children in un- | derstanding in particular ; that they |
may with more ease acquaint them- | selves with the
Truth according to the | Scriptures, and with the Script-

ures | themselves. | [*Boston:*] *Printed by B. Harris, and J. Allen, | and are to be Sold at the London- | Coffee House.* 1691 | 8°, 31, (3) pp. (Prince collection in the Boston Public Library.)

The Shorter | Catechism, | Composed by the | Reverend Assembly | of | Divines | With the Proofs thereof out of the | Scriptures, in Words at length. | Which are either some of the formerly quoted | Places, or others gathered from their other | Writings; All fitted, both for brevity & | Clearness, to this their Form of Sound Words. | For the benefit of Christians in General, and | of Youth, and Children of Understanding, in | Particular; that they may with more Ease | acquaint themselves with the Truth according | to the Scriptures, and with the Scriptures | themselves. | *Boston, in New-England. | Printed by B. Green, and J. Allen.* | 1698. | 8°, (2), 46 pp. (Massachusetts Historical Society.) Title from Dr. Samuel A. Green's *Early American Imprints*, p. 110.

The Shorter | Catechism, | Agreed upon by the | Reverend Assembly | of | Divines | at | Westminster | *Boston:* | *Printed for Samuel Gerrish, | in Cornhill.* | 1729. | 12°, 24 pp. (American Antiquarian Society, lacking pp. 21-24.)

The Shorter | Catechism | Composed by the | Reverend Assembly | of | Divines. | With the Proofs thereof out of the | Scriptures, in Words at length. | Which are either some of the formerly | quoted Places, or others gathered from | their other Writings: All fitted, both for | Brevity and Clearness, to this their Form | of Sound Words. | For the Benefit of Christians in general, and of | Youth, and Children in Understanding in | particular; that they may with more Ease | acquaint themselves with the Truth according | to the Scriptures, and

with the Scriptures | themselves. | *Boston: Printed by J. Draper, for the | Booksellers.* 1740. | 8°, (2), 46 pp. (American Antiquarian Society; Livermore collection.)

The Shorter Catechism . . . with Scripture Proofs . . .
New London, 1746. 12°. A copy was in the Brinley collection, No. 5872.

The Assembly's Shorter Catechism: with a brief Explication, by I. Watts. The Sixth Edition. *Boston*, 1748. 12°. (Watkinson Library, Hartford.) A copy was in the Brinley collection, No. 5875.

The Shorter | Catechism, | agreed upon by the | Reverend
Assembly | of | Divines | at | Westminster. | *Boston:*
| *Printed and Sold by Thomas Fleet, | at the Heart*
and Crown in Cornhill. | 1751. | 8°, 24 pp. (Boston
Public Library.)

The Shorter | Cathechism | Agreed upon by the | Reverend
Assembly | of | Divines | at | Westminster. | *Boston:*
| *Printed and sold by T. and J. Fleet, | at the Heart*
and Crown, 1759. | 8°, 24 pp. (New York Historical
Society.)

The Shorter Catechism, with the Proofs at length. *Boston*,
1762. 12°, 48 pp. Title from Haven's list. There
was a copy in the Brinley collection, No. 5872.

The Shorter | Catechism, | Agreed upon by the | Reverend
Assembly | of | Divines | at | Westminster. | *Boston:*
Printed for the | Booksellers. 1762. | 12°, 24 pp.
(Livermore collection.)

The Shorter | Catechism, | Agreed upon by the | Reverend
Assembly | of | Divines | at | Westminster. | *Boston:*
| *Printed and Sold by Thomas and John | Fleet, at*

the Heart and Crown, | in Cornhill, 1765. | 8°, 23, (1) pp. (American Antiquarian Society.)

The Shorter Catechism . . . with Scripture Proofs . . .
Boston, 1768. 12°. There was a copy in the Brinley collection, No. 5872.

The Shorter Catechism, agreed upon by the Reverend Assembly of Divines at Westminster, with Scripture Proofs. *New Haven: Meigs & Dana, 1786. 8°, 30 pp. Title from Stevens's Historical Collections, part 1 (London, 1881), No. 105.*

The form in which the Shorter Catechism came to be most widely used, especially in the latter half of the eighteenth century, was in the numerous editions of the New England Primer, the bibliography of which is fully treated in Mr. Ford's careful monograph. Every edition examined by him, from 1727 to 1800, contained the Shorter Catechism, which in some cases was followed by Cotton's Milk for Babes.

THE WESTMINSTER ASSEMBLY'S LARGER CATECHISM.

[1647.]

The Larger Catechism of the Westminster Assembly was first printed a little before the Shorter Catechism. The official edition, without the Scripture proofs, appeared in October, 1647, in quarto and in octavo, and it was reprinted at Edinburgh in the same year, in quarto. Parliament authorized its publication in September, 1648, with the addition of the proofs, and it came out with this title :—

The Humble Advice of the Assembly of Divines, now by authority of Parliament sitting at Westminster, concerning A larger Catechism; presented by them lately to

both Houses of Parliament. With the proofs thereof out of the Scriptures. *London*, 1648. 4^o.¹

The Larger Catechism was originally issued with the Confession of Faith and the Shorter Catechism, bound in one volume. Some of the early editions have a general title, like the two following:—

The Humble Advice of the Assembly of Divines now by authority of Parliament sitting at Westminster, concerning—I. A Confession of Faith, II. A Larger Catechism, III. A Shorter Catechism, presented by them lately to both Houses of Parliament. *Printed at London, and reprinted at Edinburgh*, MDCXLVIII. 4^o. (British Museum.)

The | Confession | of | Faith, | And the | Larger & Shorter | Catechism, | First agreed upon by the | Assembly of Divines at | Westminster. | And now approved by the | General Assembly of the Kirk of | Scotland, to be a part of Uni- | formity in Religion between | the Kirks of Christ in the | three Kingdoms. | Together with the solemn League and | Covenant of the three Kingdoms. | *First Printed at Edinburgh, and now | re-printed at London for the Com- | pany of Stationers*. 1656. | 12^o, (8), 182, (2) pp. Followed by the *Directory for the Publique Worship of God*, (2), 91 pp. The *Larger Catechism* fills pp. 69–153; the *Shorter Catechism*, pp. 155–182. (Union Theological Seminary.)

The edition I have used is bound with the Confession of Faith and the Shorter Catechism of 1658, and has the following title:—

The Humble | Advice | of the | Assembly | of | Divines, | Now by Authority of Parliament sitting at | Westmins-

¹ See Mitchell's *Catechisms of the Second Reformation*, pp. lxxii, lxxiii. The titles of the editions of 1647 are the same, omitting the line about the proofs.

ter, | Concerning | A Larger Catechisme, | Presented by
 them lately to both Houses of | Parliament, | With the
 Proofs thereof at large out of the Scriptures. | *London,*
 | *Printed by A. Maxey for the Company of Stationers,*
and | J. Rothwel, at the Fountain in Cheapside. |
 [1658.] 4°, (2), 157 pp. Pages 137, 138 are omitted
 in the pagination. (Lenox collection.)

The Catechism begins thus: "The Larger Catechism
 Agreed upon by the Assembly of Divines At Westminster."

Quest. What is the chief and highest end of man?

Answ. Mans Chief and Highest End, is, to glorifie
 God, and fully to enjoy him for ever.

Quest. How doth it appear, that there is a God?

Answ. The very light of Nature in man, and the works
 of God, declare that there is a God, but his Word and
 Spirit only, do sufficiently, and effectually reveal him unto
 men for their salvation.

Q. What is the Word of God?

A. The Holy Scriptures of the old and new Testament
 are the Word of God, the only rule of Faith and Obedi-
 ence."

The Larger Catechism was reprinted in New England as
 follows:—

The | Confession of Faith, | Together with the | Larger
 Catechism; | Composed by the Reverend | Assembly of
 Divines | Then Sitting at Westminster. | Presented to
 Both Houses of Parliament. | With a brief Sum of |
 Christian Doctrine, | Contained in Holy Scripture, And
 | holden forth in the Confession of | Faith and Cate-
 chism. | . . . | *Boston: in N. E. | Re-printed by S.*
Kneeland, for D. Henchman, at his | Shop in Corn-
Hill. 1723. | 8°, (2), 161, (1) pp. The Larger Cate-
chism fills pp. 57-124. (Lenox collection.)

The Larger Catechism first agreed upon by the Assembly
 of Divines at Westminster . . . *Boston, 1750. 12°.*
 Title from Haven's list.

The | Larger Catechism | First agreed upon by the |
 Assembly of Divines | at | Westminster. | And now
 appointed by the | General Assembly | of the | Church
 of Scotland, | To be a Part of Uniformity in Religion
 between the | Churches of Christ in the Three Kingdoms.
 | *Boston; New-England:* | *Re-printed by Fowle and*
Draper, and to be Sold at their | Office opposite the
Founder's-Arms, Marlborough-Street. | M.DCC.LXII. |
 8º, 41 pp. (American Antiquarian Society.)

MISCELLANEOUS CATECHISMS.

[1668?–1798.]

Besides the catechisms already described, there are others which fall into a general group, including some of New England origin, and some reprinted from English publications.

At the examination of Marmaduke Johnson before the Council in Boston, September 3, 1668,¹ referred to on a preceding page, he was asked what books he had lately printed and by what authority, to which he answered:—

- [1] "he printed the primer: & and
- [2] y^e psalter:
- [3] 2. Meditations on death & eternity
- [4] 3 (: 4 y^e Rise spring &c of y^e Annabaptists
- [5] 5 Isle of Pines:
- [6] he hath y^e Righteous mans: evidenc for heauen.
 by M^r Rog^rs he had licenc for all by m^r. Presidnt
 &. m^r. Chancey but y^e Isle of Pines."

If the Primer mentioned in the first title of this list was not in Indian, and if it was anything like the later New England Primers in character, it is probable that it contained something of a catechism. The following publications are arranged chronologically:—

¹ Dr. Samuel A. Green's *Remarks on the Early History of Printing in New England*, p. 11.

1685.

The Protestant T[utor?] | for | Childr[en.] | The Doner thereof v[] | Health and Persev[] | the Gospel in Jesus Christ. | To which is Added Verses made by Mr. John | Rogers a Martyr in Queen Maries Reign. | I Kings 18..21. And Elijah came unto all the | People, and said, How long halt ye between | two Opinions? If the Lord be God, follow | him : But if Baal, then follow him. And the | People answered him not a word. | *Boston in New-England, Printed by Samuel | Green, And are to be Sold by John Griffin | in Boston, 16[85.] | 24^o, title (mutilated) and 19 pp., Mr. Rogers's verses (10) pp. A and B in eights, including 2 blank leaves, at front and end. (American Antiquarian Society.)*

The first three questions and answers are :—

"*Quest.* What Religion do you profess?

Ans. The Christian Religion commonly called the Protestant, in opposition to Popery.

Q. What Miracles is [Reli]gion confirmed by?

A. By Divine Miracles [etc].

Q. What confirmation hath the Popish way?

A. Devilish [etc]."

I am indebted to Mr. Paul L. Ford for information that the first edition of *The Protestant Tutor*, of which the above is merely an extract, was printed at London by Benjamin Harris in 1679. Harris was probably the author.

1688.

An | Exposition | On the | Church-Catechism : | Or the | Practice | of | Divine Love. | Composed | For the Diocese of Bath & Wells. | London. | Printed for Charles Brome, at the West-end of St. Paul's, | and William Clarke in Winchester 1685. | *Boston in New-England, | Reprinted by Richard Pierce Anno Domini | MDCLXXXVIII. | 4^o, (6), 120, (1) pp. (American Antiquarian Society.)*

The *Exposition* is usually bound with :—Articles | Agreed upon by the | Archbishops and Bishops | of both Provinces, and the whole | Clergy | In the Convocation holden at London | In the Year MDLXII. | For the avoiding of Diversities of Opinions, and for the | Stablishing of Consent touching True Religion. | [*Boston:*] *Printed in the year MDCLXXXVIII.* | 4^o, (2), 14 pp. (American Antiquarian Society.) The above title and description is from Mr. Nathaniel Paine's *Early American Imprints* (Worcester, 1896), pp. 43, 44.

1690.

Addresses | To Old Men, and Young Men, and | Little Children. | In Three | Discourses | I. The Old Mans Honour; or, The Hoary | Head found in the way of Righteousness. | A Discourse Recommending unto | Old Men, A Saving Acquaintance with the | Lord Jesus Christ. | II. The Young Man's Glory; or, A | Wreath of Graces for the Head of Youths. | A Discourse Recommending unto Young | Men, A Blessed Victory over the Devil. | III. The Little Child's Lesson; Or, A Child | Wise unto Salvation. | A Discourse instructing and inviting Little | Children to the Exercises of Early Piety. | To which may be added, A Short Scriptural Cate- | chism accomodated unto their Capacities. | By Cotton Mather. | *Boston: Printed by R. Pierce, for Nicholas But- | toph, at the Corner Shop, next to Gut- | teridge's Coffee-House.* 1690. | 8^o, (2), 122 pp. (Boston Athenæum; Massachusetts Historical Society.)

The *Scriptural Catechism* referred to in the above title is dated 1691, and has an independent title, pagination and register, as follows :—

1691.

A Scriptural Catechism. | The Heads of the Christian | Religion | Plainly, briefly, and fully delivered in a |

Catechism, | Which endeavours a sufficient Answer to every | Question, barely with a pertinent Sentence of | Sacred Scripture, and Enables the Learner at | once with ease to confirm as well as assert the | great Articles of the Faith once delivered 'unto | the Saints. | By Cötton Mather. | . . . | *Boston, Printed by R. Pierce, for Nicholas Buttolph, | at the corner Shop, next to Guttridg's Coffee- | House.* 1691. | 8°, (2), 21 pp. (Boston Athenæum ; Massachusetts Historical Society.)

The two titles above are from Dr. Samuel A. Green's *Early American Imprints* (Cambridge, 1895), pp. 77, 86.

1692.

The | Jacobites Catechism, | That is to say, | An Instruction to be learned of every Person | who either desires, or expects to be confirmed by | the late Bishop of Ely | To which is Added, | The | Williamites Catechism, | Or, | Instructions to be learned of all those who | are Well-wishers to the Protestant Religion, and the | English Liberties. | Both Written by Benjamin Bird, Rector of Wotton fits | Pain, near Lyme Regis in the County of Dorset. | Licensed according to Order. | *London, Printed for T. Wesly, and Re-printed at Boston, | for Benjamin Harris, at the London-Coffee-House.* | 1692. | 8°, (2), 14 pp. (American Antiquarian Society.) Title from Paine's *Early American Imprints*, p. 53.

1702.

Cares about the Nurseries. | Two brief | Discourses. | The One, offering | Methods and Motives for | Parents | To Catechise their Children | While yet under the Tuition of | their Parents. | The Other, offering | Some Instructions for | Children, | How they may Do Well, when | they come to Years of Doing for | Themselves. | *Boston, N. E. Printed by T. Green, | for Benjamin Eliot.*

1702. | 8°, (2), 88 pp. ; Sound Words, 28 pp. (Massachusetts Historical Society ; Prince collection in the Boston Public Library.)

By Cotton Mather, but published anonymously. The second part is entitled : " Sound Words, | to be held fast, in Faith and Love. | Or, | The Christian Religion, | Epitomized and Inculcated, | in | Three Essayes." The contents are : The First Essay, Our Saviours Creed, pp. 1-4 ; The Second Essay, The Body of Divinity Versified, pp. 4-14 ; The Third Essay, An Abridgment of the famous Catechism, composed by the most Reverend and Renowned Assembly of Divines at Westminster, pp. 16-28.¹

1702.

Maschil, | Or, | The Faithful Instructor. | Offering, | Memorials of Christianity | In Twenty-Six | Exercises | Upon the | New-English Catechism ; | Wherein | The meanest Capacities have the whole | Body of Divinity, so accommodated | unto their Understandings, that a bare | Yes, or, No, makes their Answers, to | Questions, upon all the Points of it ; but still | directed and confirmed from, The Holy | Scriptures. | With several other Essayes, to Promote | Knowledge and Practice. | A Work, which may be of Great Use, to all | Christians ; and especially to Christian Household-ers. | With an Addition, | (To render the Work yet more Universally Accep- | table and Serviceable,) of the like Operation | upon, The Assemblies Catechism. | *Boston : Printed by B. Green, & J. Allen, for Samuel Phillips, at the Brick-Shop.* 1702. 8°, 192 pp. (Prince collection in the Boston Public Library ; Watkinson Library.)

The author of this anonymous publication was Cotton Mather, who speaks of it in his diary as follows :—

" 25 d 8 mo 1701 About this Time, as the effect of not small pains nor few prayers, I sent unto the press, a Work

¹ Sibley's *Harvard Graduates*, iii, 78, 83.

which is contrived many wayes to serve the church of y^e Lord Jesus Christ, and promote good knowledge and practice in the world. I took y^e *New English* (my grandfather *Cottons*) *Catechism*, and in *Twenty Six Exercises* upon it (which may be twice gone over in y^e 52 Sabbaths of a year) I gave y^e whole *Body of Divinity*, in so familiar & intelligible *Quæstions*, that a bare, *Yes* or, *No*, is y^e whole Answer to them all; and yett still asserted with pertinent Scriptures. Hereto I added y^e *Assemblies Catechism*, with y^e like (but a shorter) operation upon it. But I did also fill up the Book, with many other *Essayes*, tho' briefer Ones, with as Exquisite Contrivance as I was able, to advance y^e Interests of y^e Christian Religion, among all sorts of persons. I intended it as a Book of great use, to all Christians, but Especially to *Christian Householders*. And y^e Lord, in answer to my poor cries unto Him, inspired my Neighbours, with a mighty zeal to forward y^e publication of this work so I gave it unto y^e Booksellers; entituled, *The Faithful Instructor*. Tis Twelve sheets, in print."¹

The book contains an address "To the Reverend, Pastors of the Churches," in two pages; *Maschil*, or, *The Faithful Instructor*, pp. 3-13; *Memorials of Christianity*, upon the *Milk for Babes*, pp. 14-106; *Maschil*, or, *The Faithful Instructor*, pp. 107-132; *The Word of Truth Divided*, in the *Assemblies Catechism*, pp. 133-187; *Appendix*, *The Ten Commandments*, and *The Lord's Prayer*, in verse, pp. 188, 189; *A Paraphrase on the Creed*, and a *Profession of the Faith*, directed by some Eminent Ministers, associated for Church Reformation, pp. 190-192.

1702.

Much in a Little. | Or, | Three brief Essayes, | To sum up the whole | Christian Religion, | For the more Easy, & Pleasant | Instruction of the weakest Capacities. | I. The Creeds, delivered both in | the Old & New Testa-

¹ Sibley's *Harvard Graduates*, iii., 80, 81, from which the description of this book is taken.

ments, | II. A Body of Divinity, first Ver- | sified,
and then Inculcated, with | Questions, comprizing the
whole, | whereto nothing but Yes, is to | be answered.
| III. An Abridgment of the As- | semblies Cate-
chism; Epitomi- | zing that Excellent Composure, |
with no more than Thirty Two | Questions. | *Boston,*
Printed for Benjamin Eliot, | 1702. | 12^o, title and
1-28 pp.

The author of this anonymous publication was Cotton Mather. It was bound with some copies of *Cares about the Nurseries*, printed in the same year, as already described, and was also issued separately. The heading of page 1 is as follows: "Sound Words, | to be held fast, in Faith and Love. | Or, | The Christian Religion, | Epitomized and Inculcated, | in | Three Essayes." The contents are: The First Essay, Our Saviours Creed, pp. 1-4; The Second Essay, The Body of Divinity Versified, pp. 4-8; Questions on the same, pp. 8-16; The Third Essay, An Abridgment of the famous Catechism, Composed by the most Reverend and Renowned Assembly of Divines at Westminster, pp. 16-28. The catechism begins:—

"Q. What is the Chief End of Man?

A. The chief End of Man, is to Glorify God, & Enjoy Him forever.

Q. What is God?

A. God, who is but One God, in three Persons, the Father, the Son, and the Spirit, is an Infinite Being, & Eternal in Power, Wisdom, Justice, Goodness, and Holiness.

Q. What are the Works of God?

A. God, who in His Eternal purpose hath fore-ordained whatsoever comes to pass, made all things of nothing, & all very Good, in his works of Creation, and Preserves and Governs all in His works of Providence."

1707.

Frontiers Well-Defended, | An | Essay, | To Direct the |
Frontiers | of a | Countrey Exposed unto the Incur- |

sions of a Barbarous Enemy, | How to behave themselves
in their | Uneasy Station? | Containing Admonitions of
Piety, | Propos'd by the Compassion of | some Friends
unto their Welfare, | to be Lodg'd in the Families of |
our Frontier Plantations. | *Boston, in N. E. Printed*
by T. Green. | 1707. | 12^o, 52 pp. ; The Fall of Baby-
lon, (2), 20 pp. (American Antiquarian Society.)

The publication is anonymous, but the author was Cotton Mather. The appended "Fall of Babylon" is a catechism, with a preface of two pages headed, "The Protestant Armed from the Tower of David." The catechism begins with the following questions and answers:—

"*Quest.* Is the Sacred Scripture a Sufficient Rule both for what we are to Believe, and what we are to Practice, in the matters of Religion?

Answ. The Rule given us, by the Spirit of God Speaking in the Scripture, is a Rule of such sufficiency and perfection, that we are to Believe & Practice nothing in the matters of Salvation, but what is therein Revealed unto us : It is a vile Reproach upon those Holy Oracles, to imagine otherwise. * * *

Q. Is there any Need of any Traditions, to make up the want of any Directions for us in the Sacred Scripture?

A. The Additions of our Traditions to Direct us in the Service of God, beyond the Directions of the Scripture, are Needless, Useless, and Sinful. The Faithful care of our Lord Jesus Christ over His Church, is Reproached in such Traditions."

1708.

The Man of God Furnished. | The | Way of Truth, | Laid
out; with a Threefold | Catechism, | I. The famous
Catechism, Entitled, Milk | for Babes, rendred now a
little more | Easy & Proper for Children of the Smallest
| Capacity. | II. An Abridgment of the Assem- | blies
Catechism; Epitomizing that Ex- | cellent Composure
of One Hundred & Seven, | with no more than Thirty

Two Questions. | III. Supplies from the Tower of
 DVAID. | Or, A Catechism, which arms Christians of
 all | Ages, to refute the Errors, which most | commonly
 assault the cause of Christianity. | To which are Added ;
 Several other In- | struments of Piety ; To Serve the |
 great Interests of Religion, which ly near | to the Hearts
 of all Faithful Ministers | and all Godly Housholders.
 | Offered unto the Publick Service, by several | Minis-
 ters of the Gospel in the | Churches of New-England. |
 III Joh. 4. I have no greater Joy, than to | hear that my
 Children walk in Truth. | *Boston: Printed by B. Green,*
for Samuel | Phillips at the Brick Shop. 1708. | 12°,
(2), 140, (2) pp. A-F in twelves: (Livermore col-
lection.)

Cotton Mather was the author of this anonymous publica-
 tion, which he mentions in his diary as follows:—

"The Apostasy of some few of o^r people to *popery* in
Canada, awakened my concern, to have o^r people better
 fortified, not onely against y^e *wiles* of *popery*, but also
 against y^e *Snares* of all other Errors, whereby they may
 be endangered. Wherefore, having fitted, both y^e *New*
English Catechism, and the *Assemblies Catechism*, to be
 more easily conquered by o^r children, I accompanied these
 composures, with *Supplies from the Tower of David; or,*
A Catechism, which arms Christians of all Ages to refute
y^e Errors, which most commonly assault y^e Cause of
Christianity, and to preserve the Faith once delivered unto
y^e Saints. In Seven Essayes, (namely, Against *popery*,
 and *Quakerism*, and *Socinianism*, and *Pelagianism*, and
Antinomianism, and *Anabaptism*, and *Anti Sabbatarian-*
ism.) Each of y^e Answers, which have in them y^e marrow
 & Substance of all y^e volumes written on Controversial
 Divinity, concludes with a pertinent *Scripture*, which alone
 may serve to Answer and to Defend y^e Question. And all
 y^e *Essayes* End with *Desires* relating to y^e Truths which
 had been defended; such *Desires*, as, if y^e Hearts of men
 come to be enflamed with them, they will never part wth
 y^e Truths, which have made such Impressions upon y^m.
 In this Book, there are Several other *Instruments of Piety*;

The whole is Entitled, The Man of God furnished. My Design is, to have it published with the countenance of *The Ministers of Boston and Salem*; And Addressed unto both *Ministers* and *Householders* in all parts of y^e Countrey. It is to me, a child of many prayers; and I am waiting to see, how far y^e Lord will prosper it."¹

Prefixed to the volume is "An Address to, (them that should be) The Instructors of the Ignorant," filling pp. 1-17, in which the writer's ideas on catechising are set forth at length. The whole address has been reprinted in Mr. Ford's book on *The New-England Primer*, pp. 263-273. Next comes "An Advertisement; Concerning the Two Shortned Catechisms," pp. 18, 19, as follows:—

"Be assured, Reader, the only Reason, why it has been thought Advisable, a little to Shorten those passages in, THE MILK FOR BABES, which refer to the Different Ministry of the Law and of the Gospel, and to the, Constitution of the particular Church-State, is this. We do by long experience find, that those Questions have proved a great Encumbrance to our Babes, in their learning of the Catechism: And the Excellent Author himself had not been so large upon them, if he had not had an Eye, to certain Special Exercises upon the minds of the faithful AT THAT TIME, in the land. The Present Time, it may be, does not call for so Large a Proportion of those Questions, in such a very brief System of the Christian Religion, which our Babes are to be fed withal. And yet that we may pay all possible Deference to that incomparable Catechism, there is care taken, summarily to give under Two Questions, all that was given under Nine before: Not one Jot or Tittle of the Doctrine, or one drop of the Milk, is really taken away.

That Golden Composure, THE ASSEMBLIES CATECHISM, (no more than any other Humane composure,) suffers no Disparagement, by being supposed capable of an Abridgment. Examine it, Reader whether what was contained in One Hundred and Seven Qu[est]ions, be now really contracted and contrived into Thirty Two. If it be so, the Littleness of the Task, in getting it by heart, must needs be no Little Encouragement unto weaker Capacities, to

¹ Sibley's *Harvard Graduates*, iii, 100.

undertake it. And if our pious Housholders purpose to lodge the rest which our WAY OF TRUTH has here prepared for them, or, at least, the Scriptural part of it, in the Memories of their Children and Servants, they will not wonder at it, that we make the First Burdens that we lay upon them, as easy as ever we can."

The catechism, "Milk for Babes, a Little Shorten'd, and Suited, for the Lowest Capacities," fills pp. 20-30; The most Ancient Creed, etc., pp. 31, 32; A very Short Catechism; To Begin with Negro's, and others like them, of the Dullest and Lowest Capacity, p. 32; An Abridgment, of the Renowned Assemblies Catechism, pp. 33-42; Proposals and Additional, pp. 42-44; The Lords Prayer, according to the Paraphrase in the Assemblies Catechism, pp. 45, 46. Then comes a second title-page:—

Supplies from the Tower of | David. | A | Catechism |
Which Arms | Christians of all Ages, to Refute the |
Errors which most commonly | assault the cause of
Christianity. | And | To Preserve the Faith once delivered | unto the Saints. | In Seven Essays. | . . . |
Boston: Printed for S. Phillips. 1708. | 8^o, 47-140
pp., appended to "The Man of God Furnished."

The above title is on page 47, on the verso of which is "An Introduction, Directing, How to manage the Armour of Christianity here Provided for the Churches of God," pp. 48-53, from which the following extracts are taken:—

"In these Essay's the Substance & Marrow of what has fill'd many Volumns of Controversal Divinity, is with all possible Brevity Digested, and comprized into a very few Pages: The Questions do not amount unto the Number of those in the Excellent Assemblies Catechism, which yet our Children have comonly [*i. e.*, commonly] mastered. And the People of God have a Little Manual, that will not be a Burdensom and Unwiely Armour; but, an, Enchiridion militis Christiani, Such as every Christian Souldier may easily carry it.

The Work is contrived in such a manner, that every Answer Ends with a Scripture, which alone would be a full and fair Answer to the Question. The Force of an, IT IS WRITTEN, to defeat the Wiles of Satan, has been admirably Exemplified, when our Saviour took that way to answer the Tempter. And if the Younger Children, at their first going over this Catechism should be Set only to Learn the Scripture, this may be sufficient.

But then, it will be Good, that the Teacher, do both show the Learner where the Force of the Quoted Scripture Lies, and also Read over to him the whole Answer, with such a Paraphrase as to make him sensible of the matter. The very Character, shall by a Difference of the Letter show where the Main Stress of the matter lies.

* * * * *

But by all means, Let the Instructors always Labour to get the Truth into the Understandings as well as into the Memories of the Little Folks, that are under their Instructions. Let them form therefore many Lesser Questions, out of the Answers here Set before them ; Such Questions, as will oblige them, with a, Yes, or, No, or a Pertinent Word or two, to discover, whether they Understand the Thing discoursed on.

* * * * *

O Lovers of Souls ; Arise and be doing. Set upon this Lovely Exercise. Make the Experiment, whether it prove not incomparably Useful, inexpressibly Pleasant. Go to Work ; And God prosper you."

The "Supplies from the Tower of David" consists of seven catechisms, with the following headings : Armour against the Wiles of Popery, Essay I., The Fall of Babylon, pp. 54-71 ; Armour against the Wiles of Quakerism, Essay II., The True Child of Light, pp. 72-83 ; Armour against the Wiles of Socinianism, Essay III., Divine Revelation Victorious over carnal Reason, pp. 84-92 ; Armour against the Wiles of Pelagianism, Essay IV., Free-Grace in Triumph, pp. 93-102 ; Armour against the Wiles of Antinomianism, Essay V., The Justified Believer, pp. 103-114 ; Armour against the Mistakes of Anabaptism, Essay VI.,

Infants admitted into the Kingdom, pp. 115–123; and Armour against the Works of the Sabbatarians, Essay VII., The Delightful Sabbath, of the Holy One of the Lord, pp. 124–127. At the end are Proposals, To Parents of the Better Sort, Relating to the Education of Children, pp. 128–140. The last leaf (unpaged) contains The Body of Divinity Versified.

1709.

The Sum of the Matter; Abridgment of the Assemblies Catechism. *Boston*, 1709. 8°.

Anonymous, but by Cotton Mather. The title is mentioned in Thomas Prince's manuscript catalogue, from which source it was copied by Mr. Sibley.¹

1711.

An Explicatory Catechism; or, an Explanation of the Assemblies Shorter Catechism. Wherein all the Answers in the Assemblies Catechism are taken abroad in Under Questions and Answers, . . . By Thomas Vincent, sometime Minister of Maudline Milk Street in London. *Boston*, reprinted by John Allen, 1711. 8°, (8), 326 pp.

The author of this catechism died in 1671. The earliest edition I have seen was printed at London in 1673.² There is another edition, London, 1708; and it was reprinted again at Boston in 1729.

¹ *Harvard Graduates*, iii., 101.

² An | Explicatory Catechism, | or, an | Explanation | of the | Assemblies | Shorter Catechism. | Wherein all the Answers in the Assemblies | Catechism are taken abroad in under-Questions | and Answers, the truths explained, and proved | by Reason and Scripture; several cases of Con- | science resolved; some chief Controversies in | Religion stated, with Arguments against divers | Errors; Useful to be read in private Families af- | ter Examination in the Catechism itself; for | the more and clear and through understanding of | what is therein Learned. | By Thomas Vincent, sometime Minister of Maud- | line Milk street in London. | *London*, Printed for George Calvert, at the Golden | Ball in Duck-lane, Thomas Packhurst, at the Bi- | ble and three Crowns in Cheapside, Samuel | Sprint, at the Bell in Little Britain, and | D. Newman. 1673. | 8°, (4), 355 pp. (Union Theological Seminary.)

1713.

The A, B, C, of Religion. Lessons relating to the Fear of God, Fitted unto the Youngest & Lowest Capacities, and Children suitably instructed in the Maxims of Religion. *Boston: Printed by Timothy Green, 1713. 12^o, (2), 42 pp.*

Cotton Mather is the author of this anonymous catechism. At the end are "Instructions for Children, in Verse," pp. 37-42, ending with "The Body of Divinity Versified." Mr. Brinley's copy was bought by Mr. C. Fiske Harris of Providence, but the title does not appear in Stockbridge's *Catalogue of the Harris Collection of American Poetry*, Providence, 1886.

1714.

An Help | to get | Knowledge : | or, | An Essay, familiarly to Explain the | Assemblies Catechism, | to the | Capacity of the Weakest Learners ; | And | To Prove the Truths therein contained, | by plain Scripture. | By Benjamin Wadsworth A. M. | Pastor of a Church of Christ in Boston, N. E. | Psal. 34. 11. Come ye Children, hearken unto me : I will | teach you the Fear of the Lord. | 2 Tim. 3. 15. From a Child thou hast Known the Holy | Scriptures, which are able to make thee Wise unto Salvation ; | through Faith which is in Christ Jesus. | Prov. 22. 6. Train up a Child in the Way he should go. | *Boston in N. E. | Printed by B. Green, for Nicholas Buttolph, | at his Shop in Corn Hill. 1714. | 8^o, ix, (1), 176 pp. (American Antiquarian Society.)*

Mr. Wadsworth was minister of the First Church in Boston from 1696 to the time of his election to the presidency of Harvard College in 1725. He died March 16, 1737, aged 67 years. The first few questions and answers of the catechism are :—

"*Quest.* What is the Chief End of Man?

Answ. Man's Chief End is to glorifie God, and to Enjoy Him for Ever.

Q. What's here meant by Man?

A. Man, here signifies, Every Man, or All Mankind.

Q. What's here meant by Mans Chief End?

A. Mans Chief End means, that which he should desire, design, aim at, endeavour after, Chiefly, and above all other things whatsoever."

1721.

The Way of Truth laid out. | A | Catechism | which, as
with | Supplies from the Tower of David, | Arms
Christians of all Ages, to | refute the Errors which most
commonly assault the Cause of Christianity : and To Pre-
serve the Faith once delivered unto the Saints. In
Seven Essays. The Second Edition. *Boston; Re-*
printed by S. Kneeland for D. Henchman at his Shop
in Corn-Hill. 1721. 12^o, 8, 95, (2) pp.

Published anonymously, but by Cotton Mather. The first edition was printed in 1708, as pp. 47-140 of "The Man of God furnished with Supplies from the Tower of David," which see for a description of contents. It begins with "The Fall of Babylon," and ends with "The Body of Divinity Versified," and "An Addition," on pp. 91-95, of "A Short Catechism for the Conscience, on the Condition of Ungospellized Plantations." Mr. Brinley's copy was bought by Mr. C. Fiske Harris of Providence, but the title is not found in Stockbridge's *Catalogue of the Harris Collection of American Poetry*.

1726.

A Compleat | Body of Divinity | in | Two Hundred and
Fifty | Expository Lectures | on the | Assembly's
Shorter Catechism | Wherein | The Doctrines of the
Christian Religion are unfolded, | their Truth confirm'd,
their Excellence display'd, their Usefulness | improv'd ;

contrary Errors & Vices refuted & expos'd, Objections
 | answer'd, Controversies settled, Cases of Conscience
 resolv'd; and a | great Light thereby reflected on the
 present Age. | By the Reverend & Learned | Samuel
 Willard, M. A. | Late Pastor of the South Church in
 Boston, and Vice-President of | Harvard College in
 Cambridge, in New-England. | Prefac'd by the Pastors of
 the same Church. | . . . | *Boston in New-England: |*
Printed by B. Green and S. Kneeland for B. Eliot and
| D. Henchman, and Sold at their Shops. | MDCCXXVI.
 F^o, (2), iv, 3, (3), 914, (1) pp. Portrait. (Ameri-
 can Antiquarian Society; Lenox collection.)

1729.

An | Explicatory Catechism: | or, an | Explanation | of
 the | Assemblies | Shorter Catechism. | Wherein all the
 Answers in the | Assemblies Catechism are taken abroad
 in | Under Questions and Answers, the Truth | explain'd,
 and proved by Reason and Scrip- | ture; several Cases
 of Conscience resolv'd, | some chief Controversies in
 Religion stated, | with Arguments against divers Errors.
 | Useful to be read in private Families, after | Examina-
 tion in the Catechism it self, for | the more clear and
 thorough under- | standing of what is therein Learn'd, |
 By Thomas Vincent, some times | Minister of Maudlin
 Milk-street in London. | *Boston in New-England: |*
Printed for D. Henchman, over against the | Brick-
Meeting House in Cornhill, John | Phillips, at the
Stationers-Arms, and | T. Hancock, at the Bible and
Three Crowns | near the Town-Dock. 1729. | 8^o, (2),
 viii, 315 pp. (Lenox collection.)

1739.

A Shorter Catechism; proper to learn before that of the
 Assembly. *Boston*, 1739. Title from Haven's list.

1745.

A Short | Catechism, | Wherein the | Principles | of the |
 Christian Religion | Are taught in the Words of the
 sacred | Scriptures themselves. | By Benjamin Stinton.
 | Minister of the Gospel in London. | The Fourth
 Edition. | . . . | *London: Printed.* | *Boston: Re-*
printed in the Year 1745. | 8°, 16 pp. (American
 Antiquarian Society.)

The author, Benjamin Stinton, was a Baptist minister in London, who died in 1718. I have not seen the first edition of his catechism, but the second edition was printed at London in 1730,¹ and contains a preface (pp. 3, 4), signed Benj. Stinton, which was omitted in the Boston reprints of 1745 and 1766. There are sixty-four questions and answers, beginning with:—

“*Quest. 1.* How came this World into Being?”

1745.

Catechisms and Prayers. Or some Helps to Religion.
 By Isaac Watts. Ninth edition. *Boston*, 1745. 12°. Title from Haven's list.

First printed at London in 1730.

1745.

A Preservative from the Sins and Follies of Childhood and Youth. By Way of Question and Answer. By Isaac Watts. *Boston*, 1745. 12°. Title from Haven's list.

First printed at London about the year 1734.

¹ A Short | Catechism, | Wherein the | Principles | of the | Christian Religion |
 Are Taught in the Words of the | Sacred Scriptures themselves. | . . . | The Second
 Edition. | *London: Printed for Richard Ford, at the Angel | in the Poultry, near*
Stocks-Market. 1730. | [*Price Three Pence.*] | 12°, 23, (1) pp. (American Antiquarian Society.) In this copy Question 64 and its answer end on page 18, with the catchword “The,” and pages 19–22 are lacking.

1747.

Catechisms and Prayers. Or some Helps to Religion.
By Isaac Watts. *London printed, Boston reprinted,*
1747. 12°. Title from Haven's list.

1748.

The First Set of Catechisms and Prayers. By Isaac Watts.
Boston reprinted, 1748. 12°. Title from Haven's list.

1748.

The Second Set of Catechisms and Prayers. By Isaac
Watts. *Boston reprinted,* 1748. 12°. Title from Haven's
list.

[1750?]

A | Scripture-Catechism ; | Or, the | Principles | of the |
Christian Religion, | Laid down in the | Words of the
Bible. | [*Boston?* 1750?] 8°, (2), 32 pp. (American
Antiquarian Society.)

The title is printed between an upper and lower line of
harps, blank on verso, and is followed by a preface of two
pages, unsigned. The catechism begins :—

"*Quest.* What are the first principles of religion, both
natural and revealed?"

1753.

The First Set of Catechisms and Prayers ; or, The Religion
of Little Children. By Isaac Watts. The Eleventh
Edition. *Boston,* 1753. 8°, 16 pp. (Massachusetts
Historical Society.)

1755.

A Preservative from the Sins and Follies of Childhood and
Youth. Written by Way of Question and Answer. To
which are added some Religious and Moral Instructions

in Verse. By I. Watts. *Boston reprinted, 1755.* 12°. Title from Haven's list.

1765.

A | Preservative | from the | Sins | and Follies | of
| Childhood and Youth, | Written by Way of Question
& Answer. | To which are added, | Some Religious and
Moral | Instructions, | In verse. | By I. Watts, D.D. |
The Fourth Edition. | *Boston: | Printed and Sold by*
Z. Fowle at his Printing- | Office, in Back-Street.
M DCC LXV. | 12°, 48 pp. (American Antiquarian So-
ciety; British Museum.) In some copies the date is
printed MDDCLXV.

1766.

A | Short Catechism: | wherein | The Chief Principles of
| Religion | Are taught in the Words of | The Sacred
Scriptures themselves. | *Boston: | Re-printed and Sold*
by T. and J. Fleet, at | the Heart and Crown in Corn-
hill, 1766. | 8°, 16 pp. (American Antiquarian So-
ciety.)

This is an anonymous reprint of Benjamin Stinton's catechism, containing sixty-four questions and answers, for an account of which, see under the year 1745.

1770.

The First Set | of | Catechisms | and | Prayers: | or, the
| Religion | of | Little Children | Under Seven or Eight
Years of Age. | Collected out of the larger Books of
Prayers and | Catechisms for Childhood and Youth. |
By I. Watts, D.D. | The Eighth Edition. | *Boston:*
Printed and Sold by Kneeland and | Adams, in Milk-
Street. 1770. | 8°, 14+ pp., the last leaf wanting.
(American Antiquarian Society.)

The first few questions and answers are:—

"*Question.* Can you tell me Child, who made you?

Answer. The great God, who made Heaven and Earth.

Q. What doth God do for you?

A. He Keeps me from Harm by Night and by Day, and is always doing me Good.

Q. And what must you do for this great God who is so good to you?

A. I must learn to know him first, and then I must do every thing to please him."

1773.

The | First Set of | Catechisms and Prayers : | or, the |
Religion | of | Little Children, | under Seven or Eight
Years of Age. | Collected out of the larger Books of
Prayers and Cate- | chisms for Childhood and Youth. |
By I. Watts, D.D. | The Twelfth Edition. | *Boston* :
| *Printed by John Boyle in Marlborough-Street,* |
MDCCLXXIII. | 12°, 15 pp. (American Antiquarian
Society.)

1782.

Some | Deductions | from the | System | Promulgated in
the | Page of Divine Revelation : | Ranged in the Order
and Form | of a Catechism : | intended as an | Assistant
| to the | Christian Parent or Teacher. | . . . |
Portsmouth, New-Hampshire : | *Printed in the Year*
M,DCC,LXXXII. | 8°, 32 pp. (American Antiquarian
Society.)

The scholar asks the questions and the teacher answers :—

"*Question.* I wish my Preceptor would inform me to what purpose I came into this world?

Answer. Your heavenly Father, my child, certainly placed you here for his glory and your own good.

Q. Will my revered friend tell me how I am to be assured of this matter?

A. Read, my child, those pages which we have every reason to believe dictated by the divine Author of veracity, and you will there find that God is said to be the parent of

our spirits; in those writings too, he is cloathed with that authority which constitutes the very essence of Godhead. From whence we rationally conclude, that his paternal character will lead him to consult the good of his family; while his omnipotence will enable him to pursue every step which his sacred wisdom plans.

Q. But what idea (give me leave to ask) ought I to form of a Being whom I have never seen?

A. The Deity is invisible, incomprehensible; it is impossible, my dear, for a finite being to form an idea of infinite perfection."

1787.

The | Master and Scholar | Attending Catechising: | or | an attempt to imitate | Timothy's Catechism: | who | From a Child knew the Holy Scriptures, | that were able to make him Wise to Sal- | vation, through the Faith which is in | Christ Jesus. | 2d. Tim. iii. 15. | Being an attention to two Questions arising from what | the Scriptures principally Teach, viz. | 1st. What is Man to believe concern- | ing God? | 2d. What doth God require of Man? | Introduced by the first four Questions and Answers | of the Assemblies Catechism: | Boston: | Printed by B. Edes and Son, | No. 42, Cornhill. | MDCCLXXXVII. | 8^o, 16 pp. (American Antiquarian Society.)

The Master begins: "What is the chief end of man?"

1788.

The First Catechism of the Principles of Religion: . . . To which is added, the Second Catechism . . . By Isaac Watts. Norwich, 1788. 8^o. (British Museum.)

1791.

Scripture Truths and Precepts. | A | Short Catechism, | with | Proofs: | Designed for the Assistance of such Persons as wish | to search the Scriptures for a consistent

View | of the | Doctrines and Duties contained in them.
 | With | An Appendix, | concerning | Baptism. | And
 | A concluding Remark | on the Lord's-Supper. | When
 it shall turn to the Lord, the Vail shall be taken away,
 which is done | away in Christ. Paul to the Corin-
 thians. | *Boston: Printed and sold by Samuel Hall,*
No. 53, Cornhill. | MDCCLXI. (*Price 9d.*) | 8^o, 23
 pp. (American Antiquarian Society.)

The anonymous introduction states that, "Having been requested, by some worthy friends, to endeavour to put into their hands, something in this way, as an assistant in instructing their children, I have thought, that as the Assembly's shorter Catechism had been made familiar by use, and contained many excellent things, it might comport with the request of my friends, to endeavour a more plain, scriptural answer to some parts of it; and to present it in every answer agreeable to the scriptures of truth, an acquaintance with which, is a principal end we ought to have in view in the instruction of children and youth," etc. The Catechism begins:—

"*Question.* What is the chief end of man?"

1792.

Dr. Watts' Catechisms for Children, with the Westminster Catechism . . . *Exeter*, 1792. 12^o. A copy was in the Brinley Collection, No. 5874.

1795.

A Catechism containing the First Principles of our Religious and Social Duties; by Arminius Calvinus. *Boston: Printed by Samuel Hall*, 1795. 12^o. (Watkinson Library.)

1795.

The | Baptist Catechism; | or, a | Brief Instruction | in
 | The Principles of | the | Christian Religion, | agreea-

bly to the | Confession of Faith | Put forth by upwards
of an Hundred Congregations in Great- | Britain, July
the 3d, 1689; adopted by the General As- | sociation of
Philadelphia, September the 22d, 1742; | and now
received by Churches of the same De- | nomination in
most of the United States. | To which are added, | The
Proofs from Scriptures. | *Boston: | Printed and sold by*
Manning and Loring, in | Spring-Lane.—1795. | 8^o,
24 pp. (American Antiquarian Society.)

1798.

Extracts | from a | Catechism, | in which the | Plainness
and Simplicity of | Doctor Watts | are imitated; | And
from which the | Technical Terms of particular Systems
| are excluded. | *Boston: | Printed and sold by Samuel*
Hall, in Cornhill. | 1798. | 18^o, 22 pp. (American
Antiquarian Society.)

The Catechism begins :—

"*Question.* Can you tell me who made you?"

Our record of catechisms, incomplete as it is, closes with the year 1800, thus excluding the publications of the present century. The only exception that has been made is in the case of the Hingham catechisms, which are brought down to 1817. The Worcester Association of Ministers, about the year 1820, put forth a catechism for children, which ran through a number of editions.¹ In 1822, the same Association prepared a larger catechism,² the fifteenth edition of which appeared in 1849.

¹ A Catechism: compiled and recommended by the Worcester Association of Ministers, for the instruction and improvement of children and youth. . . . Fifth edition, with hymns. *Worcester: Published by George A. Trumbull, Manning & Trumbull, Printers, Worcester*—1821. 18^o, 34 pp. In three parts, part I. beginning: "*Question*, Can you tell me, child, who made you?"

² A Catechism, in Three Parts. Part First, containing the elements of religion and morality; designed for children. Part Second, consisting of questions and answers, chiefly historical, on the Old Testament. Part Third, consisting of similar questions and answers on the New Testament, designed for children and young

Several of the catechisms that had been prepared for particular towns were used also in other places. The adoption of the Hartford catechism in Farmington has already been referred to. In Salem, in 1660, it "was voted that Mr. Cotton's catechism should be used in families for teaching children, so that they might be prepared for public catechising in the congregation."¹ The Governor and Council of Massachusetts, on March 10, 1669, advised the clergymen of all towns "to catechize and instruct all people (especially youth) in the sound principles of the Christian Religion, and that not only in public, but privately from house to house, or at least three, four or more families meeting together as time and strength may permit; taking to your assistance such godly and grave persons as to you may seem expedient."²

The younger John Cotton, son of John Cotton of Boston, was minister of the church at Plymouth from 1669, the date of his ordination, to 1697. In November of the first mentioned year, "began Catechising of the Children by the Pastor (constantly attended by the Ruling Elder) once a Fortnight, the Males at one time and the Females at the other;" Perkins's catechism being used at first, and the Assembly's some years afterward.³ In the spring of the year 1694, Mr. Cotton "introduced a new Method of Catechising (in which he used the Assemblies shorter Catechism) attending it on Sabbath Day Noons at the Meeting House, the Males one Sabbath and the Females another successively; and then preach'd on each Head of Divinity, as they lie in order in that Catechism:—this Course was constantly attended for more than 3 Years from Sabbath

persons. Compiled and recommended by the Ministers of the Worcester Association in Massachusetts. Second edition. Boston: Published by Cummings, Hilliard, & Co. No. 134 Washington Street. 1825. 18°, 54 pp. It begins: "Question 1, When you look up to the sky, what do you see?" The prefatory advertisement is dated Worcester, May 15, 1822.

¹ Felt's *Annals of Salem* (1827), p. 207.

² Felt's *Annals of Salem*, p. 236.

³ Sibley's *Harvard Graduates*, vol. i, p. 499.

to Sabbath, till the Pastor's Dismission."¹ In 1675, the Selectmen of Billerica passed "an order that all children and youth from eight years old and upwards, should be sent by their parents and masters to the reverend Mr. Whiting, to receive catechetical instruction at such times as should be appointed."²

The Rev. Dorus Clarke, in his entertaining address on "Saying the Catechism,"³ describes the custom as it existed at Westhampton, under the ministry of the Rev. Enoch Hale, seventy-five years before :—

"The Catechism, as we studied and recited it, was divided into three parts. The first part comprehended all between, 'What is the chief end of man?' and 'the First Commandment.' The second embraced all the 'Commandments,' together with 'What is required?' and 'What is forbidden?' in them all, and 'The reasons annexed for observing them.' The third included all from the question, 'Is any man able perfectly to keep the commandments of God?' to the end. The Catechism was required, by the public sentiment of the town, to be perfectly committed to memory, and recited in the meeting-house by all the children and youth between the ages of eight and fifteen. These public recitations were held on three different Sabbaths in the summer of every year, with perhaps a fortnight intervening between each of them, to allow sufficient time for the children to commit to memory the division assigned.

When the time arrived for commencing the exercise, the excitement was tremendous. As the great battle of Trafalgar was about to begin between the immense armadas of England and France, Lord Nelson displayed at the masthead of his flag-ship, 'The Victory,' the exciting proclamation, streaming in the wind, 'ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY!' That proclamation woke all the national enthusiasm of his officers and men, and strung every nerve for the awful conflict. Scarcely less impera-

¹ Sibley's *Harvard Graduates*, vol. i, p. 501.

² Sibley's *Harvard Graduates*, vol. i, p. 364.

³ "Saying the Catechism" Seventy-Five Years Ago, and the Historical Results. An Address delivered before the New England Historic Genealogical Society, Dec. 4, 1878. By Dorus Clarke, D.D., Boston. Boston: Lee and Shepard, 1879. 16°, 46 pp.

tive and exciting was the annual announcement by Father Hale: '*Sabbath after next, the first division of the Catechism will be recited here.*' It sent a thrill through the town.

There was 'no discharge in that war.' Public sentiment demanded the most implicit obedience by all concerned. The old Primers were looked up, new ones bought, and the parents set their children to the work at once and in earnest. Every question and every answer must be most thoroughly committed to memory, *verbatim et literatim et punctuatim*. The time for recitation was at the close of the afternoon service. All the children in the town, dressed in their 'Sabba-day clothes,' were arranged shoulder to shoulder,—the boys on the one side, and the girls on the other of the broad aisle, beginning at the 'deacon's seat' beneath the pulpit, and extending down that aisle, and round through the side aisles as far as was necessary. The parents—'children of a larger growth'—crowded the pews and galleries, tremblingly anxious that their little ones might acquit themselves well. Many a mother bent over that scene with solemn interest, handkerchief in hand, the tears of joy ready to fall if their children should succeed, and tears of sorrow if they should happen to fail. It was a spectacle worthy of a painter.

Father Hale, standing in the pulpit, put out the questions to the children in order; and each one, when the question came to him, was expected to wheel out of the line, *à la militaire*, into the broad aisle, and face the minister, and make his very best obeisance, and answer the question put to him without the slightest mistake. To be *told*, that is, to be prompted or corrected by the minister, was not a thing to be permitted by any child, who expected thereafter to have any reputation in that town for good scholarship. In this manner the three divisions of the Catechism were successively recited, while many were the 'knees which smote one against another;' and many are the persons who recollect, and will long recollect, the palpitating heart, the tremulous voice, the quivering frame, with which for several years they went through that terrible ordeal. But, if the nervous effects of that exercise were appalling, the moral influence was most salutary; and I desire, in this presence, to acknowledge my deep obligations to my

parents, who long since, as I trust, 'passed into the skies,' for their fidelity in requiring me, much against my will, to commit to memory the Assembly's Catechism, and to 'say' it six or seven years in succession in the old meeting-house in Westhampton, amid tremblings and agitations I can never cease to remember."

In conclusion I will mention a singular penalty, in one of the New England town records, the name of which is not given, entered against a boy who had been convicted of stealing apples. The culprit was permitted to choose his punishment, either to be imprisoned for a certain specified time, or, before the next Saturday night, to learn and repeat to the magistrate the whole of the catechism! The record does not tell which of the two he chose.¹

Besides the acknowledgments made in several places, to gentlemen who have kindly furnished information for these notes, my thanks are due to Mr. Edmund M. Barton, librarian of the American Antiquarian Society, and to his assistant, Miss Mary Robinson, for their courtesy and help. I am also indebted to Rev. Charles A. Briggs, D.D., and to Rev. Charles R. Gillett, librarian of Union Theological Seminary, for similar courtesies and for the use of books.

¹ *Livermore's Origin . . . of the New England Primer*, p. 8.

APPENDIX.

To enumerate the other Catechisms used by the English non-conformists and others in the sixteenth and seventeenth centuries would require more space than can be spared here. The following are described as specimens:—

1556.

The Cate- | chisme or manner | to teache children the Christian religion, | wherein the Minister demandeth the que- | stion, and the childe maketh answeare. | Made by the excellent Doctor and Pastor | in Christes Church, Iohn Caluin. | [Printer's mark with large letter Y.] | Ephe. ii. | The doctrine of the Apostles and Prophetes is | the fondation of Christes Church. | [*Geneva:*] *By Iohn Crespin.* | M. D. LVI. | [*Colophon:*] *Imprinted at Geneua by Iohn | Crespin. Anno D. M. D. LVI. | the tenth of february.* | Sm. 8°, 167, (1) pp. (Lenox collection.)

This is appended to, and forms part of:—

The forme of pray- | ers and ministra- | tion of the Sacraments, &c. vsed in the | Englishe Congregation at Geneua: and | approued, by the famous and godly lear- | ned man, Iohn Caluyn. | [Printer's mark with large letter Y and Bible verses.] | *Imprinted at Geneva by | Iohn Crespin* M. D. LVI. | Sm. 8°, title with contents on verso, preface pp. 3–24; the form of prayers, etc., pp. 33–93, (1); One and fiftie Psalmes of David in Englishe metre, by Thomas Sterneholde and others, title and pp. 1–159, (1); the Catechism as above, title and pp. 3–167, (1). (Lenox collection.)

The first two questions of the catechism are:—

“¶ *The Minister.* VVhat is the principall and chiefe ende of mans life?

¶ *The Childe.* To knowe God.

¶ *The minister.* What moueth the to say so?

¶ *The childe.* Because he hath created vs, and placed vs in this worlde, to set forth his glory in vs. And it is good reason that we employ our whole life to the auancement of hys glory, seing he is the originall, beginning, & fountayne thereof."

An edition of the above catechism, *Edinbrough, R. Lekpri-vik*, 1564, is in the British Museum; one with the colophon, *Imprinted at London, by Ihon Kingston. Anno Domini.* 1568, is in the Union Theological Seminary, New York; and another, *Imprinted at London, by Ihon Kyngston*, 1580, is in the Livermore Collection. The later editions of Calvin's catechism are too numerous to mention.

1579.

A briefe Instruction, | collected for the exercise of youth, | and simple sort of people. | [Colophon: *London,*] 1579. Sm. 8°, 18 leaves (2-19), unpagged. A₂—C₃ in eights, the title (A₁) lacking. (Livermore collection.)

The author was Thomas Cobhead, and the book was printed by Ralph Newbery. The first two questions are:—

“*Demaund.* How wast y^u created?

Aunsver. By the hand of God.

Demaund. Wherof wast thou created?

Aunsver. Of the dust of the grounde.”

1591.

A Short | and plaine Instruction, for the | help and furtherance of such | as are carefull to know the | way to euerlasting life. | VVhereto are added the places of | Scripture, which serue to prooue the | points of doctrine herein contained: | together with certaine profitable notes | set downe in the margent, to make | euery prooffe more plaine con- | cerning that point for the | which it is alleadged. | By Robert Linaker. | Seeke ye first the kingdome of heaven, and the righteous- | nes thereof, and all these things shalbe ministred vn- | to you. Mat. 6, 33. | *At London | Printed by Thomas Orwin, for Thomas | Woodcock.* 1591. | Sm. 8°, (36) leaves. A—E₄ in eights. (Livermore collection.)

The address "To the Reader" states that this is an improved edition of a catechism published some time before. The first two questions are:—

"*Question.* Who hath giuen you your life: that is, your bodie and soule?

Answer. That God in whome all creatures liue, moouue, and haue all their being.

Q. To what ende hath God giuen you your life?

A. To seeke his glory."

1591.

So shorte a Cate- | chisme, that whosoe- | uer cannot, or wil not
learne, | are not in any wise to be ad- | mitted to the Lords
supper. | *Imprinted at London | by the Deputie of Christo- |*
pher Barker, printer to | the Queenes most excel- | lent Maiestie.
| 1591. | Sm. 8°, (4) leaves. A in four. (Livermore col-
lection.)

The first two questions are:—

"*Question.* Who made thee?

Answer. God.

Q. What is God?

A. He is Almightye, the maker and gouvernour of all things."

1600.

A Treasvrie | of Catechisme, or Chri- | stian Instrvction. | The
first part, which is concerning the morall | Law or ten Com-
mandements of Almightye | God: with certaine Questions and
| Aunswers preparatory to | the same. | . . . | *London, |*
Printed by Richard Field for Thomas Man. | 1600. | Large
8°, (10), 308, (1) pp. (Union Theological Seminary.)

The dedication and preface are signed by Robert Allen, a Minister of the word of God. The second part was published in 1606, under the title of *The Doctrine of the Gospel*.

[1616?]

A Short Catechisme, contayning the Principles of Religion, verie profitable for all sorts of People. The twelfth Impression. *London, 1628.* 8°. (Library of the Church of Scotland.)

The author was the Rev. John Ball, minister of Whitmore, near Newcastle, in Staffordshire, who died in 1640. According to Mitchell's *Catechisms of the Second Reformation* (p. lxxxiii), an edition of the *Short Catechism*, dated 1616, is in the library of Emmanuel College, Cambridge. Other editions are as follows:—

The eighteenth Impression. *London, Printed by R. Bishop for Robert Bird, at the signe of the Bible in Saint Laurence-lane.* 1637. 8°, (2), 43 pp. (Union Theological Seminary.)

The Four-and-thirtieth Impression. *London, 1653.* 12°. (British Museum.)

All of these editions are anonymous, and without the expositions. The first two questions and answers are as follows:—

“Q. What ought to be the Chiefe and continuall care of every man in this life?

A. To glorifie God, and save his soule.

Q. Whence must wee take direction to attaine hereunto?

A. Out of the word of God alone.”

The catechism was also published in a larger form, with expositions, and under the following title:—

A Short Treatise, Contayning all the Principall Grounds of Christian Religion. By way of Questions and Answers, very profitable for all men, but especially for Householders. The Seventh Impression. *London, 1629.* 8°. (British Museum.)

Ball's catechism in this form, with the expositions, was republished in the following editions:—

The eighth Impression. *London, Printed by William Stansby and are to be sold by Edward Brewster and Robert Bird,* 1631. 8°, (12), 242 pp. (Livermore collection.)

The tenth Impression. *London, Printed by William Stansby, and are to be sold by Edward Brewster and Robert Bird.* 1635. 8°, (12), 242 pp. (Union Theological Seminary.)

The eleventh Impression. *London, Printed by R. Bishop, for Robert Bird, at the Signe of the Bible in Saint Laurence Lane.* 1637. 8°, (12), 116+ pp. (Rev. Dr. Charles A. Briggs.)

The thirteenth Impression. *London*, 1650. 8°. (British Museum.)

The fourteenth Impression; more corrected then the former. *London: Printed by John Wright at the Kings Head in the Old Bayley*, 1654. 8°, (24), 349 pp. (Livermore collection.)

The fourteenth Impression. *London*, 1670. 8°. (British Museum.)

1632.

A Practicall Catechisme: or, A View of those principall truths according to Godlinesse, which are containyd in the Catechisme . . . By D[aniel] R[ogers]. *London, Printed by I. N. for Samuel Man*, 1632. 4°, (16), 268, 135 pp. (Dr. J. Hammond Trumbull.)

Daniel Rogers was the elder brother of Ezekiel Rogers, author of the Rowley Catechism. He was minister at Haversham in Buckinghamshire, and afterwards at Wethersfield, where he died in 1652. His catechism is said to have been much used by the Puritans, and to some extent in New England. Two other editions were published, as follows:—

A | Practicall | Catechisme: | Or, | A view of those principall truths of | the word, which most directly tend to life | and godlinesse, | Divided into three Parts. | The first, shewing the misery of all men by nature, in respect of sinne | and punishment; with the true use of the morrall Law in that behalfe. | The second, manifesting the remedy ordained by God to deliver | them from this misery, together with the meane of receiving it, | viz. Faith, and how it may be attained. | The third, declaring how those who are delivered, ought to order | their whole Conversation; with the meanes to procure it, the lets | resisting, and the priviledges encouraging to it. | Serving for the use of those who first heard them taught, as also for | all others who shall carefully peruse them. | The second Edition, corrected, enlarged, and restored to order. | By D. R. B. in Divin. and Minister of the Gospell. | . . . | *Printed at London by I. Cotes, for Iohn Bellamie, at the three golden | Lyons in Cornehill, neere the Royall Exchange.* 1633. | 4°, (40), 115, 244, 192 pp. (Union Theological Seminary.)

The Third Edition . . . much enlarged. *London: Printed for John Bellamie & Ralph Smith, 1640. 4°. (British Museum.)*

1652.

The | Racovian Catechisme; | vvherein | You have the substance
| of the Confession of those Churches, | which in the Kingdom
of Poland, and | Great Dukedome of Lithuania, and other |
Provinces appertaining to that Kingdom, | do affirm, That no
other save the Father | of our Lord Jesus Christ, is that one
God of | Israel, and that the man Jesus of Nazareth, who |
was born of the Virgin, and no other be- | sides, or before
him, is the onely | begotten Sonne of | God. | *Printed at
Amsterledam, for Brooker | Janz, 1652. | 8°, (6), 176 pp.*
(Livermore collection.)

Was this Unitarian catechism edited by John Biddle? The first two questions and answers are:—

“*Question.* I would fain learn of you what the Christian Religion is?

Answer. The Christian Religion is the way of attaining eternall life, discovered by God.

Q. But where is it discovered?

A. In the holy Scriptures, especially that of the new Covenant.”

1654.

A | Twofold Catechism: | The One simply called | A Scripture-
Catechism; | The Other, | A brief Scripture-Catechism | for
Children. | . . . | By John Biddle, Master of Arts | of the
University of Oxford. | . . . | *London, Printed by J. Cottrel,
for Ri. Moone, at | the seven stars in Paul's Church-yard, neer
| the great North-door. 1654. | 8°, (32), 141, (8), 34 pp.*
(Livermore collection.)

For writing and publishing this book, the author was imprisoned and the catechism was burned by the common hangman, in December, 1654.

The first part begins:—

“*Question.* What doth the Scripture testifie concerning its own authority?

Answer. All Scripture is given by inspiration of God.”

The second part begins :—

“*Qu.* What saith the Scripture touching its own Authority, Usefulness, and Sufficiency?

A. The holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus,” etc.

A Latin version was published under the title below :—

Duæ Catecheses : | Quarum prior simpliciter vocari potest | Cate-
chesis Scripturalis | Posterior, | Brevis Catechesis Scripturalis
| pro Parvulis. | In quibus præcipua Christianæ Religionis ca-
| pita per modum quæstionum proposita, re- | sponsis idoneis,
ex ipsissimis Sacrarum Li- | terarum verbis, exclusis conse-
quentiis com- | mentationibusq;, de promptis explicantur. |
Primum quidem | A’ Johanne Biddello, A. M. Uni- | versitatis
Oxonienſis | In eorum gratiam, qui *meri Christiani* malunt
audi- | re, quàm hujus vel illius sectæ homines; quando- |
quidem omnes Christianorum sectæ, quocunque | nomine à se
mutuò distinctæ, vel plus vel minus | à simplicitate & veritate
Sacrarum Literarum de- | flexerunt; Anglicè compositæ; |
Sed postea, | Quò ab extraneis quoque legi intelligiq; possent,
| in Latinam linguam translatae | Per Nathanaelem Stuckey,
| Anno Christi M DC LX IV. ætatis verò suæ xv. | [*London?*
1665?] 8°, 214, errata (1) pp. (Union Theological Seminary.)

The second part begins on page 153 with its own title, *Brevis Catechesis Scripturalis pro Parvulis . . . Anno epochæ Christi-
anæ M DC LXV.* On the back of the title of this copy is the fol-
lowing manuscript note: “Nath. Stuckey was partly bred up in
Grammar & Logick by Biddle, or at least by his care, & died
Sept. 27. an. 1665 aged 16 years, and was buried close to the
grave of Biddle, as it appears by an inscription engraven for him
on one side (at the bottom) of Biddle’s monument in the Burial
Ground in Morefields.”

1657.

The Farmers | Catechize, | Or | A Religious Parly be- | tween
the Father | and the Son. | Being a profitable and plea- | sing
Discourse running tho- | rough the whole Scripture, | and it is
Dedicated to all | those honest Families that | desires Christ
may dwell in | their hearts. | Written by William Blake, May

1. 1657. | *London, Printed, and are to be sold | by Mr. Butler*
in Lincolns-Inn-fields, | neer the Three-Tun Tavern, by | the
Market-place, 1657. | 8°, (2), 75 pp. (Livermore collection.)

The catechism begins:—

"Father. Come Sirrah, if you will be a good boy, learn your Catechize, and then teach your Brothers and Sisters, I will give you a farthing.

Son. Well, Sir, do you ask and I will answer.

Father. Quest. Who was the first man God made?

Son. Answ. Adam.

Q. What did he make him of?

A. Dust."

1. 1857. [London, Printed and sold by Mr. Butler
in Avenue-Lancaster, near the York-Row, by the
West-India, 1857. 8v. (2). 12 pp. (Harrison collection)]

The catholicism of the...

Answer. Come, Sir, if you will be so good, I will give
you a list of the names of the Catholics and Protestants, I will give

you a list of the names of the Catholics and Protestants, I will give
you a list of the names of the Catholics and Protestants, I will give

you a list of the names of the Catholics and Protestants, I will give

you a list of the names of the Catholics and Protestants, I will give

you a list of the names of the Catholics and Protestants, I will give

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