

doing so they were often perplexed. They were enjoined to renounce polygamy; but they asked which of their wives should they put away? They were told that gaming was sinful; but they asked was it permissible to repudiate debts contracted before their conversion through gaming with non-praying Indians? This last question gave Eliot great concern. He could not reply that gaming was lawful, nor would he countenance the breach of a promise. He found a way out of the dilemma by urging on the creditor that gaming was sinful, and persuading him to reduce his claim by one half; by informing the debtor that, though he had sinned by gaming, yet that he must fulfill his promise, and by inducing him to pay one half of what he owed. This compromise was adopted in all cases of the kind, but it led to the result of a winner at play counting upon receiving and the loser of paying half the amount in each case, so that the change was no real improvement.

The conversion of Cutshamakin, an Indian Sachem, was one of Eliot's triumphs. He did not find this Sachem a very meek or tractable Christian. On the contrary, the Sachem was not gratified to see the members of his tribe walking in new paths. He complained bitterly that the converts ceased to pay tribute to him as in the old time, and feared that he might eventually be left without any revenue. His complaint was diligently investigated. The Indians alleged that they had paid the accustomed tribute to their chief; that at one time he had received from them six bushels of maize, and twenty at another; that he had obtained their services in hunting for several days; that fifteen deer had been killed for him; that two acres of land had been