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A MONUMENT TO JOHN ELIOT.

Although there is a church at Roxbury, Massachusetts, named in honor of the Apostle of New England to the Indians, no monument of an artistic kind has been erected to him. The want, says a writer in *Harpers Weekly*, has been now supplied, so far as a design is concerned. Mr. John Rogers, the modeller of popular statuette groups, has undertaken on his own account to put in plaster a heroic group of John Eliot preaching the Word to the Indians of New England. This group may be seen in the large illustration herewith.

We get a pleasant glimpse of the venerable John Eliot in his seventy-eighth year from the Labadist pilgrim Danckers, who came from the Netherlands in 1679 on a flying visit to New York, Boston and other settlements where believers in his form of Protestantism were to be found. Hearing of him in Boston, the pilgrim went out to Roxbury, where John Eliot was the minister. Although Eliot could speak neither Dutch nor French, and Danckers knew hardly any English, they made shift to understand each other by the help of a little Latin. Eliot told him he had been forty-eight years in New England, which would give 1631 as the date of his arrival. Danckers contrasts the courtesy and piety of John Eliot with the minis-



JOHN ELIOT PREACHING TO THE INDIANS. Photographed from the group by John Rogers.

ters of Boston, saying of them (Sunday, July 7, 1679), "We heard preaching in three churches by persons who seemed to possess zeal, but no just knowledge of Christianity." But though John Eliot was the best of the ministers, his son did not please, because he had a disposition to ridicule and dispute. "We told him what was good for him, and we regretted we could not talk more particularly to him." The Apostle informed them that almost all the Bibles in the Indian tongue which he had published were destroyed in the late Indian war, or carried away, but that he was getting out a new and better edition. He supplied them with the advance sheets of the Old and New Testaments, and specimens of his Indian grammar, for which he declined to receive payment. John Eliot accepted from Danckers the Latin tract by Johan de Labadie, justifying his separation from the French, or Walloon, Church of Holland, and pleased the party very much by praising "God the Lord, that had raised up men and reformers and began the reformation in Holland." It seems that John Eliot was dejected concerning the religious situation in Boston and New England generally. He told them concerning the Indians that in many countries their conversion was temporary, but he thanked God, and God be