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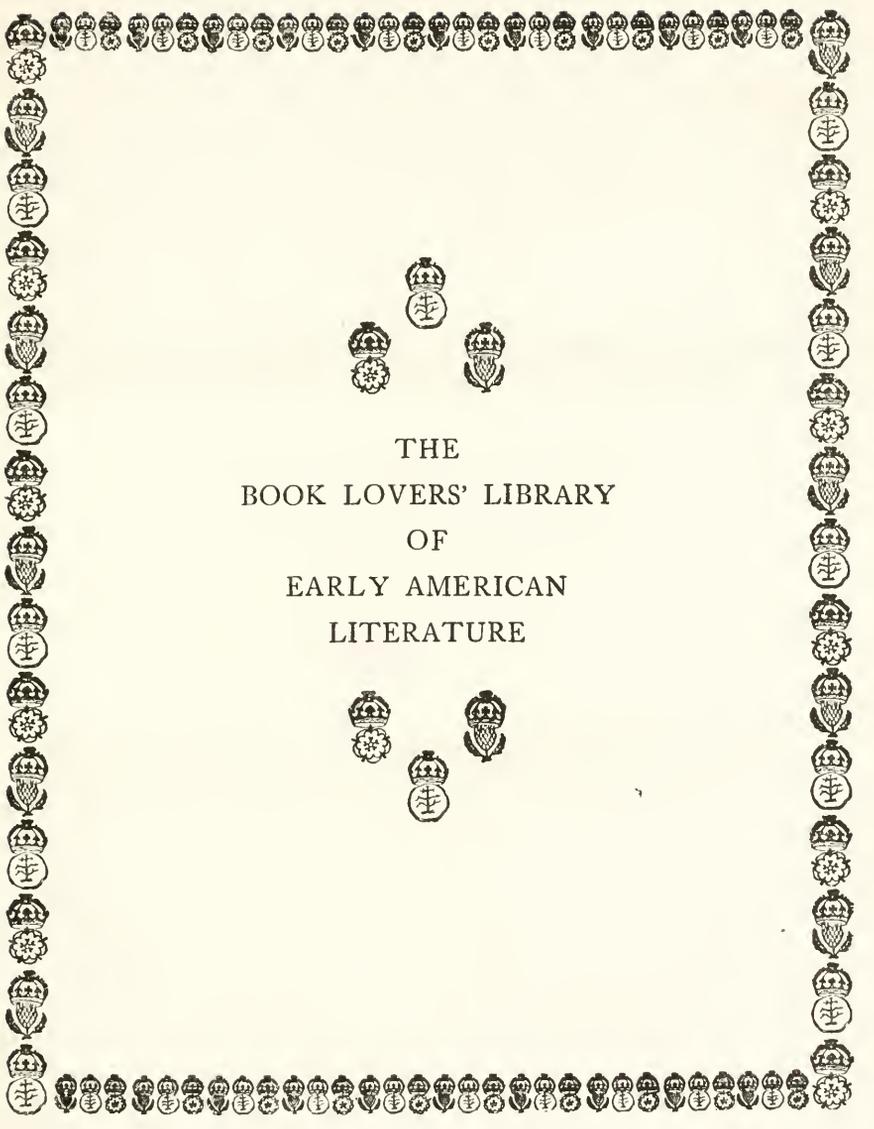
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MR. John Rogers, Minister of the Gospel, was the first Martyr in Queen Mary's Reign, and was burnt in Smithfield, February 14, 1554. His Wife, with nine small children, and one at her Breast, follow'd him to the stake, with which sorrowful sight he was not in the least daunted; but with wonderful patience dy'd courageously for the Gospel of Jesus Christ. Some few Days before his Death, he writ the following Exhortation to his children.



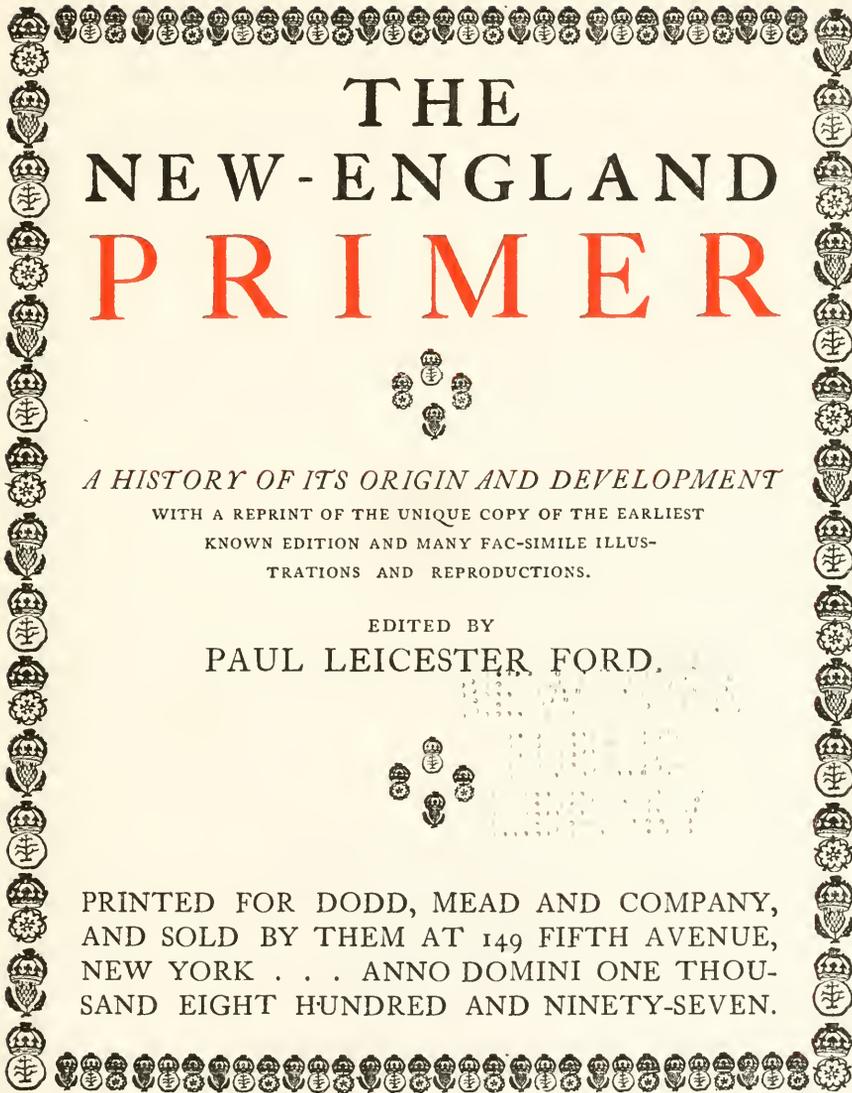
Give ear, my Children, to my Words,
Whom God hath dearly bought,
Lay up his Laws within your hearts,
and print them in your Thoughts;
I leave you here a little Book,
for you to look upon,
That you may see your Father's Face,
when he is dead and gone.
Who for the hope of heav'nly things,
while he did here remain,
Gave over all his golden years
to prison and to pain:
Where I among my Iron Bands,
inclosed in the dark,
Not many days before my death
I did compose this Work.

N

And

BURNING OF JOHN ROGERS

From the Protestant Tutor. London: 1716



THE NEW-ENGLAND PRIMER

A HISTORY OF ITS ORIGIN AND DEVELOPMENT

WITH A REPRINT OF THE UNIQUE COPY OF THE EARLIEST
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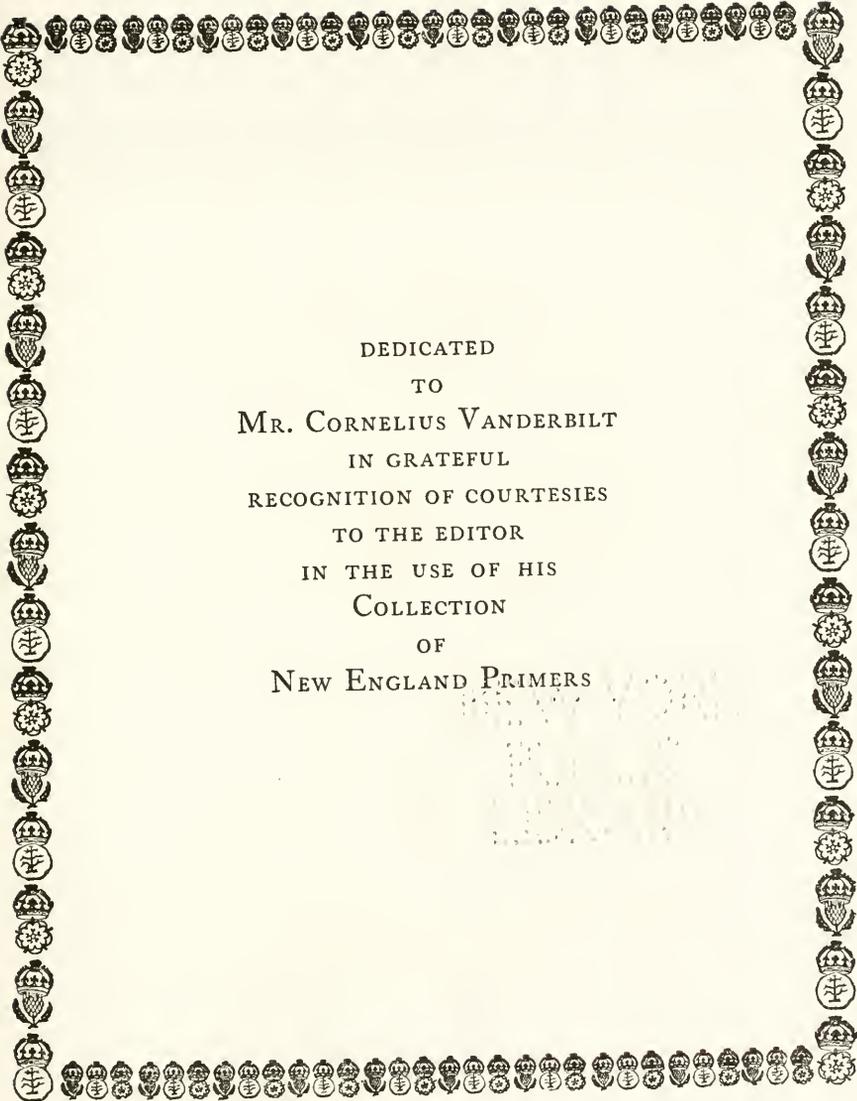
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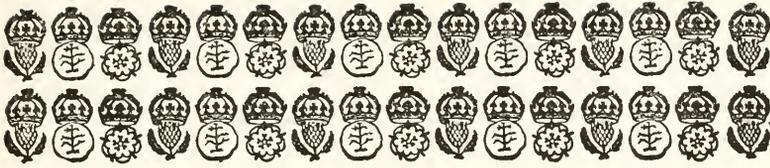
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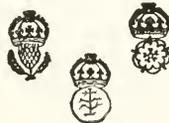


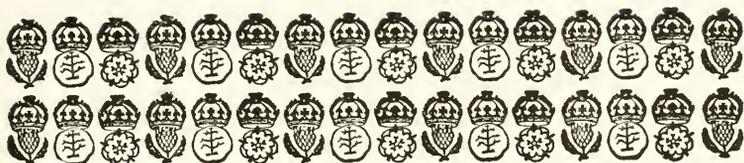
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CONTENTS

	PAGE
INTRODUCTION	I
REPRINT OF THE NEW ENGLAND PRIMER	55
APPENDICES	
I Reprint of the New English Tutor	137
II Reprint of Rogers's Exhortation Unto His Children	249
III Cotton Mather's Plea for Catechising	261
IV Clarke's Saying the Catechism	275
V Reprint of the Holy Bible in Verse	283
VI Bibliography of the New England Primer	297
VII Variorum of the New England Primer	321
INDEX	347



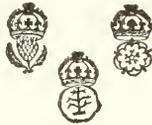


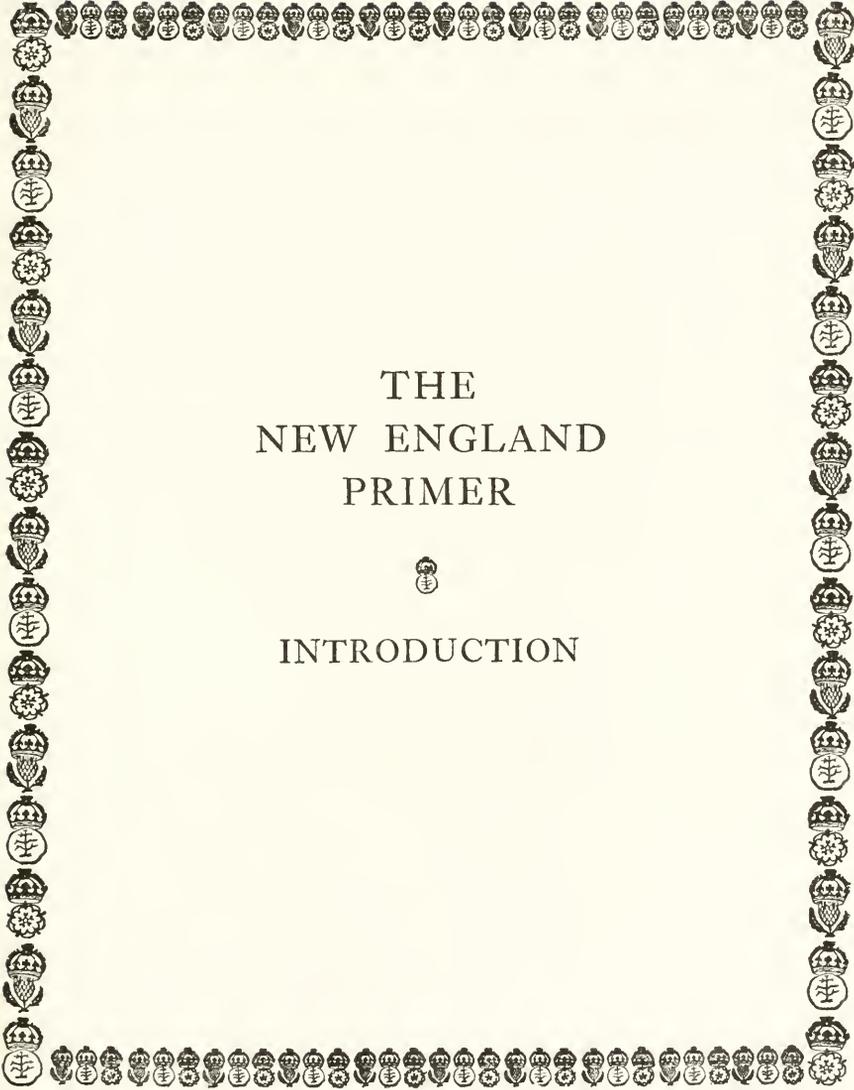
ILLUSTRATIONS

PLATE		PAGE
I	Burning of John Rogers <i>From the Protestant Tutor, London: 1716.</i>	Frontispiece
II	Burning of John Rogers <i>From the New England Primer, Boston: 1762.</i>	1
III	The Royal Primer, title page <i>London, circa 1750-60.</i>	6
IV	A Guide For the Child and Youth, title page <i>London: 1725.</i>	10
V	First Mention of the New England Primer <i>From Newman's News from the Stars, Boston: 1690.</i>	16
VI	Bradford Fragment <i>Facsimile of four pages, circa 1688-1700.</i>	22
VII	Rhymed Alphabet <i>From a Guide For the Child and Youth, London: 1725.</i>	26
VIII	Rhymed Alphabet <i>From the New England Primer, Boston: 1762.</i>	30
IX	Alphabet Cuts <i>From the New England Primer, Boston: [n. d.].</i>	46
X	The Queen <i>From the New England Primer, Boston: 1737.</i>	50

PLATE		PAGE
XI	King George the Second <i>From the New England Primer, Boston : 1737.</i>	53
XII	King George the Third <i>From the New England Primer, Boston : 1762.</i>	78
XIII	King George the Third <i>From the New England Primer, Providence : 1775.</i>	104
XIV	Binding of New England Primer (inside) <i>From the New England Primer, Boston : 1762.</i>	136
XV	The Protestant Tutor, title page . . . <i>London : B. Harris, 1716.</i>	137
XVI	The President of the United States, (Washington) <i>From the New England Primer, Boston : [n. d.]</i>	176
XVII	The Hon. John Hancock <i>From the American Primer, Boston : 1776.</i>	208
XVIII	The Hon. Samuel Adams, Esquire . . . <i>From the New England Primer, Hartford : 1777.</i>	226
XIX	The Pope or Man of Sin <i>From the New England Primer, Boston : 1737.</i>	248
XX	Burning of John Rogers <i>From the New England Primer, Boston : 1770.</i>	251
XXI	Cotton's Milk for Babes, title page . . <i>London : 1646.</i>	261
XXII	The Shorter Catechism, title page . . . <i>Printed by B. Harris, Boston : 1691.</i>	275
XXIII	The New England Primer, title page . . <i>Boston : 1737.</i>	299
XXIV	The New England Primer, title page . . <i>Boston : 1762.</i>	300
XXV	The American Primer, title page . . . <i>Boston : 1776.</i>	303

PLATE		PAGE
XXVI	The New England Primer, title page . <i>Boston [n. d.]</i>	306
XXVII	The New England Primer, title page . <i>Newburyport [n. d.]</i>	307
XXVIII	Fleet's Advertisement of the Primer . <i>From Wigglesworth's Day of Doom, Boston : 1751.</i>	312
XXIX	Cuts of Animals <i>From the New England Primer, Newburyport [n. d.]</i>	340





THE
NEW ENGLAND
PRIMER



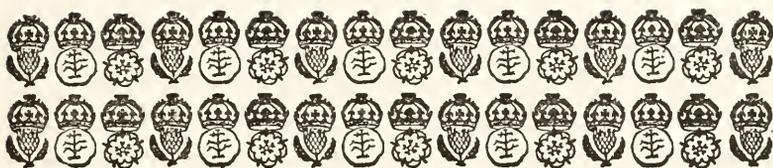
INTRODUCTION



MR. JOHN ROGERS, Minister of the Gospel in London, was the first Martyr in Queen Mary's Reign, and was burnt at Smithfield, February 14th 1554. His Wife with nine small Children, and one at her Breast, following him to the Stake; with which sorrowful Sight he was not in the least daunted, but with wonderful Patience died courageously for the Gospel of Jesus Christ. *Scize*

BURNING OF JOHN ROGERS

From the New England Primer. Boston: 1762



INTRODUCTION

IN the apocryphal poem of John Rogers "unto his children" which was included in every New England Primer, he said :

*"I leave you here a little booke
For you to looke vpon,
That you may see your father's face
When I am dead and gon."*

*The New En-
gland Primer
a mirror of
Puritanism*



No better description of the New England Primer itself could be penned. As one glances over what may truly be entitled "The Little Bible of New England", and reads its stern lessons, the Puritan mood is caught with absolute faithfulness. Here was no easy road to knowledge and to salvation; but in prose as bare of beauty as the whitewash of their churches, in poetry as rough and stern as their storm-torn coast, in pictures as crude and unfinished as their own glacial-smoothed boulders, between stiff oak covers, which symbolized the contents, the children were led, until, from being unregenerate, and as Jonathan Edwards said, "young vipers, and infinitely more hateful than vipers" to God, to that happy state when, as expressed by

Judge Sewall's child, they were afraid they "should goe to hell" and were "stirred up dreadfully to seek God." No earthly or heavenly rewards were offered to its readers. The Separatists had studied their Bible too carefully not to know that a future life of bliss was far more an instinctive longing of mankind than an Old Testament promise. They were too imbued with the faith of Judaism not to preach a religion of stern justice, and the oldest Puritan literature and even laws read strangely Hebraic to nineteenth century eyes. The religion of Christ, a faith based on love and mercy, received less sympathy and less teaching, from their divines than probably from any other sect nominally Christian. Salvation from hell was what they promised; and that the terror might be the greater, God was made sterner and more cruel than any living judge, that all might be brought to realize how slight a chance even the least erring had of escaping eternal damnation.

*Education the
Strength of
Puritanism*



But in this very accentuation of the danger lay the strength of Puritanism. No mass or prayer, no priest or pastor, stood between man and his Creator, each soul being morally responsible for its own salvation; and this tenet forced every man to think, to read, to reason. As the Reformation became possible only when the Bible was cheapened by printed versions, so the moment each man could own and study the Book Puritanism began. Unless, however, man could read, independence was impossible, for illiteracy compelled him to rely upon another for his knowledge of the Word; and thus, from its earliest inception, Puritanism, for its own sake, was compelled to foster education. Probably no better expression of this fact can be

found than in an order of the "General Corte" of the Colony of the Massachusetts Bay, in 1647, that :

"It being one cheife piect of y^t ould deluder, Satan, to keepe men from the knowledge of y^e Scriptures, as in form^r times by keeping y^m in an unknown tongue, so in these latt^r times by pswading from y^e use of tongues, y^t so at least y^e true sence & meaning of y^e originall might be clouded by false glosses of saint seeming deceivers, y^t learning may not be buried in y^e grave of o^r fath^{rs} in y^e church & comonwealth, the Lord assisting o^r endeavors,—

It is therefore ord^{ed}, y^t ev^{ry} towne-ship in this iurisdiction, aft^r y^e Lord hath increased y^m to y^e number of 50 household^{rs}, shall then forthwth appoint one wthin their towne to teach all such children as shall resort to him to write & reade."¹

Independency, no less than Papacy and Episcopacy, was able to forsee the danger of individualism in that it threatened to result in a man's not finding in the Bible the one belief by which alone the Puritans held he could be saved. Think for himself he must, but it was his duty to think what the Separatists thought, and so churches were gathered, and "teachers"—as they were first called—were chosen, who told their congregations what they were to think for themselves. Very quickly organized sects followed, which formulated creeds and catechisms, demanded belief in them, and tortured, imprisoned and exiled the recalcitrant. Finding that other men, like themselves, could not be made by punishment to accept other than their own opinions, the children were taken in their earliest years, and drilled and taught to believe what they were to think out for themselves when the age of discretion was reached. And this

*Resol^{ve} of
the General
Court of the
Massachu-
setts Bay in
1647*



*Danger of In-
dependency
and Necessity
for Conform-
ity*



¹ "Records of the Massachusetts Bay," II., 203.

was the function of the New England Primer. With it millions were taught to read, that they might read the Bible; and with it these millions were catechised unceasingly, that they might find in the Bible only what one of many priest-hoods had decided that book contained.



Romish Abecedariums and Prymers



THIS method of securing uniformity by uniting alphabet and creed was as old as printed books. The Enschedé Abecedarium, which has even been claimed to be the first specimen of printing with type, and which certainly was printed in the fifteenth century,¹ contained besides the alphabet, the Pater Noster, the Ave Maria, the Credo and two prayers, being the elementary book of the Romish Church. So too, a larger book of Catholicism, for more advanced students, was the well-known "Book of Hours"; which, translated from the Latin text into English,² was called "The Prymer of Salisbury use", and was printed as early as 1490. As need hardly be said there are many later editions of both these works.

Henry VIIIth's Prymers and A B Cs



When the Reformation began to work among the people in England, among its signs was the printing of unauthorized primers, and Henry the VIII. issued "proclamations" and "injunctions" against these, in an endeavor to keep his people true to Catholicism. Very soon, however, he experienced a change of heart not merely towards his wedded wife,

¹ De Vinne's "Invention of Printing," 290.

² "The Prymer of Salysbury use." Paris : 1490.

but incidentally as well, towards his mother church, and in 1534, as one method of fighting the Pope, he allowed to be prepared and issued what is known as the "Reform Primer",¹ designed to teach his people what they should believe. In this however, his desire to have done with the Church of Rome, led him to act too hastily, for in less than a year, he varied his belief and licensed the issue to his people of a "Goodly Prymer in Englysshe"² that they might know the only true and revised to date religion. Yet a third time new light came to the head of the English church, and in a third primer, known as the "Henry VIIIth Primer",³ the King marked out a new and only path to heaven for his subjects. All these primers contained portions intended for children, such as "a fruitful and very Christian instruction for children", and since the Romish Church had a preliminary book to its Prymer, so Henry had his, called "The A B C",⁴ the earliest known copy of which contains the alphabet, the Lord's Prayer, the Hail Mary, the Creed, various Graces for before and after "dyner" and for "fysse dayes", and the "ten comendements". The distinction between the two was well

*Henry VIIIth's
Prymers and
A B Cs*

¹ "A Prymer in Englyshe with certeyne prayers and goodly meditations, very necessary for all people that understonde not the Latelyne tongue. Cum privilegio Regali." [London, 1634.]

² "A goodly Prymer in Englysshe, newly corrected and printed, with certeyne godly Meditations and Prayers added to the same, very necessarie and profitable for all them that ryghte assuredly understande not ye Latine and Greke tongues. Cum privilegio regali." [London, 1535.]

³ "The Primer set forth by the King's Majesty, and his Clergy to be taught, learned, and read and none other be used throughout all his dominions. 1545. Cum privilegio ad imprimendum solum."

⁴ "The A B C bothe in Latyn and in Englysh." [London, 1538.]

indicated by a little poem at the end of the A B C¹ printed in black letter in 1636 :

*This little Catechisme learned
by heart (for so it ought)
The Primer next commanded is
for Children to be taught.*

*Spread of dis-
sent and di-
versity of
Primers*



As was not surprising, many of the King's subjects became somewhat unsettled in their belief, and even developed a tendency to form one not ordained by his majesty. Furthermore these wayward people declined to use the primers printed "cum privilegio regali" but purchased heretical books put forth without authority, so that Henry in the preface of his later primers, took notice in evident disgust "of the diversitie of primer books that ar now abroad, whereof ar almost innumerable sortes, which mynister occasion of contentions and vain disputations, rather then to edify"; to end this difficulty he commanded "one uniforme ordre of al such bookes throughout al our dominions, both to be taught unto children and also to be used for ordinary prayers of all our people not learned in the latyn tong"; and for that purpose,

*Henry VIIIth's
injunction
concerning
Primers*



"set furth thys Primer or boke of prayers in Englysh to be frequented and used in and throughout all places of oure said realmes and dominions, as well of the elder people, as also of the youth, for their common and ordinary prayers, willing, commaundyng and streightly chargyng that for the better bringing up of youth in the

¹ "The A B C. The Catechism : That is to say, An Introduction to be taught and learned of every Childe, before he be brought to be confirmed by the Bishop." [London? 1636.]

C 27241



THE
Royal Primer;
Or, an easy and pleasant
Guide to the Art of Reading.
Authoriz'd by
His MAJESTY King **GEORGE II.**
To be used throughout
His MAJESTY'S DOMINIONS.)
Adorn'd with **C u f s.**

London: Printed for *J. Newbery*, at the Bible
and Sun, in *St. Paul's Church yard*, and
B. Collins at *Salisbury*. (Price bound 3 d.)

knowledge of theyr duty towards God, their prince, and all others in their degre, every Scholemaster and bringer-up of yong beginners in lernyng nexte after their A B C now bi us also set furthe, do teache this primer or boke of ordinary prayers unto them in Englyshe, and that the youth customably and ordinarily use the same until thei be of competant understanding and knowledge to perceiue it in Latyn. At which time they may at their libertie either use this primer in Englyshe, or that whiche is by oure authoritie likewise made in the Latyn tong, in all pointes correspondent unto this in Englysche.”¹

This injunction it is needless to say was little heeded. The English King could depose the vicegerent of Heaven, even though the latter was infallible, but he could not overcome the common people. Faiths and Creeds multiplied until the famous Council of Trent complained of the “infinite” number of the “little books” and stated that there had come to be “as many catechisms as there are provinces in Europe, nay, almost as many as the cities, are circulated, all of which abound with heresies, whereby the minds of the simple are deceived.” Their majesties Henry, Edward, Mary, Elizabeth and James, though each having a different faith, successively forbade, seized and burned these unauthorized books; and whipped, imprisoned or burned preachers and printers, but it was all unavailing, and a little over a century and a half from the time that Henry changed the religion of his people, the people decided that it was easier to change their King than to conform in their religion. With the flight of James II. ended all attempts to prevent the people from having such primers and catechisms as

Multiplication of creeds and catechisms



¹ “The Prymer both in Englyshe and Latin.” [London, 1545.]

they chose, leaving behind nothing but a restriction in the printing of the Bible and the Book of Common Prayer, which to this day are monopoly books in Great Britain.



*Authorized
and unauthor-
ized Primers
and A B Cs*



THE authorized primers were not school books being rather primary—hence “primer”—manuals of church service, and indeed the forerunners of the “Book of Common Prayer”. Moreover they were handsomely printed, and thus were expensive. The authorized A B C which sold at a moderate price contained but the most elementary matter. It must have very quickly occurred to booksellers that to combine the two into one work would be a good idea, but as they were both monopoly books most printers were debarred from doing it and to the privileged printers there was no object in producing them at a low price. It was left, therefore, to the publishers of Separatist persuasion, to take advantage of the larger sale that could be obtained, and very quickly they were producing at low prices, books which contained the sum of both, and no doubt this cheapness and convenience played a prominent part in the spread of dissent. It was this union of the A B C and the Primer, which led to children’s books being called by the latter title.

*Union of the
Primer and
A B C*



The earliest of this combination of school book and catechism, so far discovered, was Bastingius’ ‘Catechisme of Christiane Religion, taught in scholes’, which had the A B C prefixed to it, and was printed in Edinburgh in 1591.

In 1631 Bishop Bedell's catechism was printed in Dublin, in the same manner. "The A B C. The Catechism: That is to say, an instruction to be taught and learned of every Childe" was printed in 1636. Ten years later the "Catechism for young Children appointed by act of the Church of Scotland" was issued with the A B C, probably in Edinburgh. In England more care had to be taken, for as late as 1666, one Benjamin Keach was tried for writing "The Child's Instructor, or a New and Easy Primer", which contained a catechism with leanings towards anabaptism; but though the author was sentenced to the pillory, the book was constantly republished. A little later, in 1670 George Foxe issued his "Primer and Catechism" "with several delightful Things" intended to make a Quaker of the student.

One of the gravest difficulties to the early Separatists in both Old and New England, was the question of what catechism to teach their children. During the voyage of the *Arbella* the Puritans were catechised by their clergyman on Sunday, while no sooner were they landed than the Colony of Massachusetts Bay made a contract with sundry "intended ministers" for "catechising, as also in teaching, or causing to be taught the Companyes servants & their children, as also the salvages and their children";¹ and in this same year (1629) they voted the sum of three shillings for "2 dussen and ten catechismes".² It cannot certainly be known to what particular catechism these allusions refer, but it was probably the one composed by "that famous

*The early
catechising of
the New
Englanders*



¹ "Records of the Massachusetts Bay," i., 37e.

² *Ibid*, i., 37h.

divine" William Perkins, preacher of St. Andrews Church in Cambridge, catechist for some time of Christ college, and one of the most distinguished Calvinists of the period. First printed in 1590,¹ this catechism ran through many editions in England, was republished with additions by John Robinson for the use of the pilgrims, and later was reprinted in New England.

*Neglect of the
Catechism in
New Eng-
land*



Very quickly after the Puritan settling in America a tendency developed towards the individualism implied by all dissent and especially by Congregationalism. As a result of this diversity of belief, Lechford states that catechising was generally abandoned in many of the New England churches, and to meet this woeful condition the "General Corte" in 1641 "desired that the elders would make a Catechisme for the instruction of youth in the grounds of religion",² as well as to consider "howe farr the magistrates are bound to interfere for the preservacon of that vniformity & peace of the churches".

*Multiplica-
tion of
Catechisms*



The request was only too readily responded to and in the period of 1641-1684 the reverend "teachers" John Davenport, John Cotton, John Eliot, Thomas Shepard, Richard Mather, John Fiske, John Norton, Seaborn Cotton, James Fitch, James Noyes, and Samuel Stone, each prepared one or more catechisms. In fact it is probable that every New England minister formulated his own faith in this manner, and at first thought it would seem to have been not a little trying to a congregation, on the the death

¹ "The Foundations of Christian Religion, gathered into sixe Principles. Printed by Thomas Orwin for John Porter, 1590."

² "Records of Massachusetts Bay," I., 328.

A GUIDE.
FOR THE
Child and Youth.

In Two Parts.

The First, for CHILDREN:

Containing plain and pleasant Directions
to read ENGLISH.

With Prayers, Graces, and Instructions
fitted to the Capacity of Children.

The Second, for YOUTH:

Teaching to Write, Cast Account, and
Read more perfectly.

With several other Varieties, both
pleasant and profitable.

by T. H. M. A. Teacher of a private School

London: Printed by J. Roberts, for the
Company of Stationers, 1725.

of a trusted shepherd who had properly inducted them in his own belief, to get accustomed to the doctrines of a new incumbent. This difficulty was for the most part avoided by the general knowledge of what each clergyman thought, so that only one in fairly close accord with the congregation was considered. When a mistake occurred, and the clergyman was found to run counter to his church, they hastened to get rid of him, which resulted in the innumerable church quarrels and the schism with which New England so abounded.

Long after Cotton Mather asserted with evident pride that "few pastors of mankind ever took such pains at catechising as have been taken by our New England 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. Richard Mather, several by Mr. Cotton, one by Mr. Davenport and sundry others, and say whether true divinity were ever better handled".¹ As a fact, however, this very multiplicity of catechisms tended only to increase the schism and the New English clergy spent their energies in preparing catechisms and quarreling over them rather than in attempting the "instruction of youth" and the "vniformity and peace of the churches". John Cotton though responsible himself for so much of the disputation, was forced to acknowledge that "the excellent and necessary use of catechising young men, and novices, . . . we willingly acknowledge: But little benefit have wee seene reaped from set forms of questions, and answers by one Church, and imposed by necessity on another".²

*Resulting
quarrels and
schisms until
the adoption
of the shorter
Catechism*



¹ Mather's "Magnalia."

² Cotton's "A Modest and Cleere Answer to Mr. Ball's Discourse." London, 1642.

Not till the great Westminster Assembly formulated its longer and shorter catechisms, did the New England Churches find a common faith, and even then, as the work of Presbyterians and not Congregationalists, they were accepted only by degrees, not because they were generally approved, but because they were the only escape from a tendency that threatened to break each congregation into fractions too small for existence as a church.



The New
England
Primer



SUCH was the condition of school books and catechisms, when the New England Primer was first published. Its authorship and date of issue have hitherto been mysteries that have resisted the research of all antiquarians, but it is at last possible to give the main facts concerning its origin.

Benjamin
Harris,
Printer



In the reign of King Charles of "merrie" memory, one Benjamin Harris began printing in London "at the Stationers Arms in Sweethings Rents, near the Royal Exchange", otherwise described as "the Stationers Arms under the Piazza in Cornhill". Here he issued, between the years 1676 and 1681 many tracts and broadsides of so little moment that his name finds no mention in any biographical dictionary or history of printing. But aside from his calling, Harris deserves notice as a confirmed scribbler, resembling Mr. Wegg, in his tendency to drop into verse. To this was added an ardent love for the protestant religion, and an equal hatred of the Pope and all that he implied.

So long as the printer limited his activity to the writing and printing of ballads and tracts against the Pope and the Jesuits under such titles as "The Grand Imposter" and "The Mystery of Iniquity", all went well with him, but in 1679, in connection with the "Rye House Plot" he issued "An Appeal from the Country to the City, for the Preservation of His Majesties Person and the Protestant Religion". The King's government did not take the same view of the question that Mr. Harris had, and as a result he was brought to trial for the "printing and vending" of this tract. The courtly tendency towards Catholicism gave little chance for the printer, and the chief justice, after remarking that if he had his wish, the printer should be whipped, ordered him to find security for his good behavior for three years.¹

*Harris
brought to
trial*



Unwarned by his experience, Harris in 1681 printed a "Protestant Petition", and was once more haled before the court and this time the judge fined him five hundred pounds and ordered him put in the pillory. This meant that he was to be stoned by the crowd which always gathered, but from that fate he was saved, for "his Wife (like a Kind Rib) stood by him to defend her Husband against the Mobb".² For this act, his enemies promptly turned their abuse upon the woman, and scurrilous ballads entitled "The Saint turned Courtezan" and the "Protestant Cuckold" endeavored to bring discredit upon her. The printer apparently did not recover from the mulct, for he seems to have ceased printing from that time.

*Sentenced to
the pillory*



¹ "A short account of the tryal of B. Harris," London : 1679.

² Dunton's "Letters from New England," 143.

*Removes to
Boston in
New Eng-
land*



Upon the death of Charles II. and the succession of Catholic James "Old England" wrote John Dunton from Boston "is now so uneasie a Place for honest Men, that those that can will seek out for another Countrey: And this I suppose is the Case of Mr. Benjamin Harris and the two Mr. Hows, whom I hear are coming hither, and to whom I wish a good Voyage. Mr. Ben Harris, you know, has been a noted Publick Man in England, and I think the Book of English Liberties was done for him . . . No wonder then that in this Reign they meet with Enemies".¹

*Sets up a book-
shop and cof-
fee-house*



Come to Boston Harris did and late in 1686 he set up a book and "Coffee, Tee and Chucaletto" shop,² by the Town-Pump near the Change". A year later his imprint reads "at the London Coffee House" and he was employing the printers of the town to print pamphlets and broadsides for him. Here too he was quickly involved with the authorities, for in 1690 he issued, without permission, the first newspaper printed in America, under the title of "Public Occurrences"; which was promptly suppressed by proclamation. In 1691 he formed a partnership with John Allen, and seems to have set up a press of his own. A year later he became "Printer to His Excellency the Governor and Council", and removed his business to a "Shop, over against the Old-Meeting House", making another remove in 1694 to a place which he called "The Sign of the Bible, over against the Blew-Anchor", having ended his relations with Allen.

In the meantime the English people had stood firm to their religion and had rid themselves of their king, so that

¹ Dunton's "Letters from New England," 144. ² "Boston Town Records," 204.

now Old England was once more safe to haters of popery. Better still, King William, whose advent Harris hailed in a poem beginning:

“ God *SAVE THE KING*, that King that sav’d
the land,
When *JAMES* your Martyr’s Son, your *LAWS*
had sham’d.”¹

Returns to
England and
resumes print-
ing



had freed the press from the worst features of governmental restraint. Accordingly, Harris returned to London towards the end of 1695, and opened a new printing office at the “Maiden-Head-Court in Great East Cheap”, and later Dunton writes that he “continu’d Ben Harris still; and is now both Bookseller and Printer, in Grace-church Street, as we find by his *London Post*; so that his conversation is general (but never Impertinent) and his Wit pliable to all Inventions. But yet his vanity (if he has any) gives no Alloy to his Wit, and is no more than might justly Spring from conscious Vertue; and I do him but Justice in this part of his Character, for in once travelling with him from Bury Fair, I found him to be the most Ingenious and Innocent Companion that I had ever met with”. When Harris died cannot be discovered, but it was after 1708.



BEFORE his flight in 1686 to Boston (according to Dunton) “Mr. Harris I think also Printed the Protestant Tutor, a Book not at all relish’d by the Popish Party, because it is the design of that little Book

Harris Com-
piles The
Protestant
Tutor



¹ “Monthly Observations,” Boston: 1692.

to bring up Children in an Aversion to Popery".¹ No copy of this first English edition is known to exist, but from a later edition² its character proves it to be the legitimate predecessor of the New England Primer, for it contains the Alphabet, followed by the Syllabarium, the "Alphabet of Lessons", the Lord's Prayer, Creed, and Ten Commandments, the Poem of John Rogers with the picture of his burning, the "figures and numeral Letters", and the "Names of the Books of the Bible", all of which were embodied in the New England Primer.

*Issues the New
England
Primer*



On his arrival in Boston it was obviously the interest of Harris to get out a new edition of this little book, for its chance of success was even greater among the popery-hating New Englanders, than that it had already met with in Old England. The poverty of the people made prudent an abridgement of the "Tutor" and thus it was reduced to smaller bulk; to make it the more saleable the school book character was increased, while to give it an even better chance for success by an appeal to local pride, it was rechristened and came forth under the now famous title.

*Date of pub-
lication, and
advertisement
of the second
impression*



No copy of this first edition of the New England Primer is known and thus the exact date of its appearance cannot be given. Harris did not arrive in Boston till near the end of 1686, and the only publication he issued in that year was an almanac for 1687, which Sewall bought on December 6, 1686. Between that time and Jan. 5, 1688, Harris made a trip to England, and on Nov. 22, 1688, he again sailed for London.³ It was between 1687 and 1690

¹ Dunton's "Letters from New England," 144.

² Edition of 1716.

³ Sewall's "Diary," I., 200, 237.

DECEMBER hath 31 Days

Last quart. 2 day 24 min. past 4 morn.
New Moon 9 day 21 min. past 9 morn.
First quart. 17 day 13 min. past 2 Aftern.
Full Moon 25 day 39 min. past 10 night.
Last quart. 31 day 59 min. past 11 morn

Of Stars which have appeared heretofore, and now disappear.

Time out of mind there has seven Stars bin observed in the pleiades, and at Present there is to be seen but six, a very probable sign that one of them is retired and become invisible. One of these of the Constellation of the *Little Bear*, which was formerly visible, doth now appear. Another also in the Constellation of *Andromeda* hath also disappeared.

Licens'd according to Order.



ADVERTISEMENT.

There is now in the Press, and will suddenly be extant, a Second Impression of *The New-England Primer enlarged*, to which is added, more *Directions for Spelling*: the *Prayer of K. Edward the 6th.* and *Verses made by Mr. Rogers the Martyr, left as a Legacy to his Children.*

Sold by *Benjamin Harris*, at the *London Coffee-House in Boston.*

FIRST MENTION OF NEW ENGLAND PRIMER

From Newman's News from the Stars. Boston: 1600

therefore that the first edition of the Primer was issued. Its success seems to have been immediate, for in Henry Newman's almanac entitled "News from the Stars", "Printed by R. Peirce for Benjamin Harris at the London Coffee-House in Boston, 1691" (and consequently printed late in 1690) the last leaf advertised a "second Impression of *The New England Primer*, Enlarged".

A very essential piece of evidence in regard to the date of the book is connected with the earliest (supposed) fragment of the Primer known. This consists of four leaves, and was found bound up as waste in the binding of a copy of Daniel Leeds "Temple of Wisdom" as printed by William Bradford at Philadelphia in 1688. From this it has been argued that "these leaves probably came from a Philadelphia reprint of a Boston edition of the Primer which must have been published at least as early as 1687". The evidence of this does not seem adequate. There is no proof that the volume was bound in the year that it was printed, nor can it be decided for certain that the fragments are a reprint of the Primer, the chances being quite as favorable of their being part of an edition of the Protestant Tutor. All that can be said of these leaves is that they are the earliest known fragments of a book compiled by Benjamin Harris, and that they were printed by William Bradford either in Philadelphia or New York between 1687 and 1700. From other facts known of Bradford this was presumably a stealing of Harris's book and is therefore an early American case of literary theft.

*The Bradford
fragment*



The book proved so great a success in New England that when its compiler returned to Old England, he contin-

*Harris issues
the New Eng-
land Primer
and The New
English Tu-
tor in London*



ued to publish it. In a work¹ printed by him in 1701 is advertised at the end, among other "Books Printed and Sold by B. Harris at the Golden Boar's-Head in Gracechurch St.", "The *New* England Primer Enlarged; For the more easy attaining the true Reading of English. To which is added *Milk for Babes*." He seems to have also published editions of it under a title which would make it more attractive to the English public, for in the reign of Queen Anne (1702-1714) he issued what is presumably the same text as his *New England Primer*, under the title of "The *New English Tutor*".² But the other title proved the more popular, and under it numerous editions were printed in England and Scotland, even into the nineteenth century.

*Success of the
Primer in
New Eng-
land*



It was in New England, however, that its great success was achieved. Primer to printer and people there soon meant only the *New England Primer*, all other varieties being specially designated to show that they were not of the popular kind. Copies of the little book were as much a matter of "stock" in the bookshops of the towns and general stores of the villages as the Bible itself. In the inventory of Michael Perry, a Boston bookseller, filed in 1700, is entered "28 Primmers" and "44 doz. Primmers";³ and standard advertisements in newspapers and books announced that such and such a printer has for sale "Bibles, Testaments, Psalters, Psalm-Books, Primers, Account Books and Books of Record". Indeed it was so taken for granted that

¹ Davenport's "Saints Anchor hold." London: 1701.

² See Appendix I.

³ Dunton's "Letters from New England," 316, 318.

copies were in stock, that many printers and booksellers did not think the fact worth advertising.

Occasionally printers tried to better the sale by re-naming it, as when Thomas Green issued it in New London with the title of "A Primer for the Colony of Connecticut" and Henry de Foreest printed it at New York as "The New York Primer". When the United States became a fact, it was several times printed under the titles of "The American Primer", or "The Columbian Primer". But the variations were not popular, the ventures did not succeed the better, and eventually the "New England Primer" became the deservedly established title.

Changes of titles



For one hundred years this Primer was *the* school-book of the dissenters of America, and for another hundred, it was frequently reprinted. In the unfavorable locality (in a sectarian sense) of Philadelphia, the accounts of Benjamin Franklin and David Hall show that between 1749 and 1766, or a period of seventeen years, that firm sold thirty-seven thousand one hundred copies. Livermore stated in 1849 that within the last dozen years "100,000 copies of modern editions . . . have been circulated". An over-conservative claim for it is to estimate an annual average sale of twenty thousand copies during a period of one hundred and fifty years, or total sales of three million copies.

Magnitude of sales



DESPITE this enormous number, early editions of the New England Primer are among the rarest of school-books. Edward Coote, in his "Eng-

Rarity of the Primer, and the reasons



lish Schoole-Master" (London 1597) recommended to purchasers of his book, that :

"If, notwithstanding any former reasons, thou doubtist that thy little child will have spoyled this booke before it bee learned; thou maist fitly diuide it at the end of the second booke, or thou mayest reserve faire the written copies, vntill he can read."

When to the destruction of the child, is added the slight value set by adults on children's books of their own time, it is not strange that works intended for the instruction or amusement of the young should constitute one of the rarest of all classes of literature.

*Difficulty of
studying and
collecting*



This destruction and heedlessness has made a study of the New England Primer an almost hopeless undertaking. Though eagerly searched for by many collectors in the last fifty years, no copy of a seventeenth century edition of the work has been discovered, and this search has brought to light less than forty editions and less than fifty copies of New England Primers printed in the eighteenth century. Although as already noted Franklin and Hall printed over thirty-seven thousand copies between 1749 and 1766 (and as Franklin printed an edition as early as 1735 and Hall as late as 1779 it is probable that they issued at least double that number), but a single copy with their imprints is known to exist. Thomas states that Fowle printed about 1757 one edition of 10,000 copies, but not a single primer with his imprint is extant. This is typical of the majority of the issues.

*Collectors of
the Primer*



George Livermore, the first collector of the little book, who began about 1840, only succeeded in getting two eighteenth century editions: Providence, 1775, and Hart-

ford, 1777. George Brinley, enjoying equal advantage in priority and eagerness of search, after forty years of collecting, only obtained nine primers of that century, Boston, 1737, Boston, 1768, Boston, 1770, Concord, 1776, Boston, 1777, Boston, 1784, Newburyport [1795?], Philadelphia 1797, and Medford, 1798. An early collection of Primers made by Ira Webster, who in 1843 reprinted the earliest copy then known (Boston 1777), later came into the hands of Dr. Henry Barnard, whose notable work in the history and development of American education interested him in this book, and who after many years of faithful gathering, has brought together editions as follows: Boston, [1738?] (badly imperfect), Boston, 1770, Providence, 1775, Boston, 1781, Portsmouth, [1795?], Newburyport, [1795?], and Philadelphia, 1797. A fourth collector, Mr. E. Dwight Church, has succeeded in obtaining copies of editions: Boston, 1738, and Boston, 1762, the first of which he purchased of Messrs. Dodd Mead & Co., who had catalogued it at three hundred dollars, and the second was bought for him at the Brayton Ives sale for one hundred and five dollars. This latter, in condition, is the finest copy extant. Bishop John F. Hurst has gathered copies of the primer: Boston, 1771, [No place], 1782, Salem, 1784, Boston, 1791, New York, 1794, and Boston, [1795?].

The latter collections above noted are still in existence, but those of Mr. Livermore and Mr. Brinley were sold at the respective auction sales of their libraries, and have gone to largely form the two finest collections of the Primer now existing. The first of these in condition and completeness is that owned by Mr. Cornelius Vanderbilt, which consists

Finest collections



of the six choicest specimens formerly owned by Mr. Brinley, and were bought at the sale of his library for the sum of six hundred and twelve dollars for the lot. Scarcely less valuable is the series possessed by the Lenox Library. This contains the earliest known edition in existence, unfortunately slightly imperfect, which was purchased at private sale for the library in 1876 by Dr. George H. Moore for the absurdly low price of five dollars. A copy of a London, 1767, edition was added through the liberality of Mr. Alexander Maitland who bought it for one hundred dollars and presented it to the library. From the Livermore sale copies of editions: Providence, 1775 and Hartford, 1777, were obtained at the price of ninety dollars each. More recently Boston editions of 1791 and 1795 were purchased.

Minor collections



Among the less important collections in public libraries, is that of the American Antiquarian Society, which has copies of editions: Boston, 1795, Newburyport, [1795?], Newbury, [1795?], and Medford 1798. The Connecticut Historical Society has a Primer, London 1771; Brown University one, Boston, [1795?] and the Massachusetts Historical Society one, Paisley, 1781. An edition printed in Boston in 1770 is in the Woburn (Mass.) Public Library, and one printed in the same place a year later is the property of the Sheldon Art Museum at Middlebury, Vt. The British Museum has a Newburyport, [1795?], edition, but far more interesting is its unique copy of the "New English Tutor" reprinted in this volume. The Historical Society of Pennsylvania possesses the four leaves of the Bradford fragment, supposed to be a portion of the earliest edition known.

Thou shalt not cover thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

These Words which I Command thee this day shall be in thy Heart, Deut. 6: 6.

Quest. What dost thou chiefly learn by these ten Commandments?

Child. I learn two things, my Duty towards God, and my Duty towards my Neighbour.

Quest. What is thy Duty towards

Child. My Duty towards God is to believe in him, to fear and to love him with all my heart, with all my Mind, with all my Soul, and with all my strength: To Worship him, to give him thanks, to put my whole trust in him, to call upon him. to honour his holy Name and his Word, and to serve him truly all the days of my Life.

Qu. What is thy Duty towards thy Neighbour?

Child. My Duty towards my Neighbour is to love him as my self, and to do to all men as I would they should do to me: To love, honour and succour my Father and Mother, To honour and obey the King and all his Ministers, and to carry

*all thou wouldst not hear,
turn a deaf Ear ;
And now in thy Calumny,
I will not mind, nor hear thy Cry :
Thy Day is past, be gone from me's
Thou which didst love Iniquity
Above thy Soul or Saviour dear,
Who on the Cross great pain did bear,
My Mercy thou didst much abuse,
And all good Counsel didst refuse,
ce will therefore Vengeance take,
but a sad Example make.*

*Youth,
me, Lord, forbear thy hand,
ut me off, who trembling stand,
for Mercy at thy Door,*

*If thou some longer time shouldst have
Thou wouldst again so Folly cleave
Therefore to thee I will not give
One day on Earth longer to live.*

Death.

*Youth, I am come to fetch thy Breath,
And carry thee to th' shades of Death,
No pity I can on thee show,
Thou hast thy God offended so.
Thy Soul and Body I'll divide,
Thy Body in the Grave I'll hide,
And thy dear Soul in Hell must lie
With Devils to Eternity.*

*Thus ends the Days of wo'full
Who won't obey nor mind the Truth*

To all these collectors and institutions the writer is under the greatest obligation for their uniform courtesy and assistance. He must also add his especial indebtedness to Mr. Wilberforce Eames, Librarian of the Lenox Library, for constant aid in the preparation of this work and as well for his kindness in overlooking the proof sheets.

*Obligation of
the editor*



ALTHOUGH each printer of the New England Primer changed title and text to suit his taste or business interests, certain unmistakable ear-marks, or what the naturalist would term "limit of organic variation", serve to mark beyond question every edition of the Primer, however titled or altered. The printers of other school-books often inserted fragments of the more famous Primer in their ventures, but this neither deceived the public then or the book lover now, the true Primer being too sharply differentiated from all others for there to be the possibility of confusion.

*Variations of
Primer*



Every New England Primer, like many others, began with the letters of the alphabet, followed by various repetitions making clear the distinctions between vowels, consonants, double letters, italic and capitals. After this came what was called "Easy Syllables for Children," or as it was frequently termed, the "syllabarium," beginning with such combinations as "ab, eb, ib, ob, ub," followed by words of one syllable which lengthened by degrees to imposing vocabularies of six syllables. It is to be noted however, that occasionally when the printer was cramped for space, he limited the ambition of the student by dropping out these polysyl-

*The alphabet
and syllaba-
rium*



labic words, and gave only the shorter ones. This whole elementary section of the primer had been used in Coote's "The English Schoolmaster" as early as 1596, and may have been framed by him, but as the first part is practically what went to make the Horn-Book of the period, its antiquity may be far greater than Coote's book.

*The omission
of the ✠*



One apparently trivial distinction in the text as given in the New England Primer, yet which had a deep motive, is the omission at the beginning of the alphabet of the ✠ which otherwise was so almost invariably placed there, as to give to the first line of the alphabet the name of "Christ's Cross-Row" or as it was more commonly termed "the Cris Cross Row." In Morton's "New English Canaan" he speaks of "a silenced Minister" who came over to New England and brought "a great Bundell of Horne books with him and careful hee was (good man) to blott out all the crosses of them for feare least the people of the land should become Idolaters." Of this Puritan dread of the cross, the New England Primer always took heed, and no edition is known, even in those prepared for Episcopalians, to contain the oldest religious emblem now worshipped.

*Alphabet of
lessons*



Usually following the syllabarium, was what was called "An Alphabet of Lessons for Youth," being a series of moral and instructive sentences taken from the Bible, so worded and arranged as to begin each paragraph with a successive capital letter of the alphabet, the sole exception being in the case of X, for that letter proved beyond the ability of the compiler to find a sentence beginning properly, and he dodged the issue in the following manner :

"eXhort one another daily".

In every "New England Primer" the Lord's Prayer and Apostles' Creed were included, and while their position was varied, they commonly followed the "Alphabet of Lessons."

*The Lord's
Prayer and
the Creed*



NEXT in order of what went to make the Primer famous were the twenty-four little pictures, with alphabetical rhymes, commencing

*The Rhymed
Alphabet*



*"In Adam's Fall
We sinned All".*

—A description of the beginning of original sin which certainly did its best to balance our first forebears' very ungenerous version of the affair which to the Puritan was the greatest event in history.

This method of teaching the alphabet by short poems was of much older date. As early as 1552 there was printed in England a little tract entitled "Alphabetum primum Be-cardi," which consisted of rhymes to each of the letters, and another work of this period of exactly the same character was entitled "Finch his Alphabet". A little later a broad-side was issued headed "All the Letters of the A.B.C. by every sondrye Letter wherof ther is a good Document set fourth and taught in Ryme. Translated out of Bas-Almaine into English, anno 1575". An even further development of this was contained in Wastell's "Microbiblion, or the Bibles Epitome"¹ (London 1629) containing the sum of

*Earlier
Rhymed Al-
phabets*



¹ An edition with a different title was printed as early as 1623.

the whole, in verse so capitalized as to form successive alphabets.

*Authorship
and Date of
Writing*

Who was the author of the New England Primer alphabet verses is not known, no text of it before its printing in that work having been found. It could not have been written long before the first appearance of that book, for the rhyme :

“ *The Royal Oak*
It was the Tree
That sav’d his
Royal Majesty.”

by its allusion to King Charles, clearly shows it to have been composed after 1660. All this points to the compiler of the Primer as its author, for in other poems he expresses the greatest admiration for the Merrie Monarch, as already noted, he was continually scribbling verse quite of the character of the rhymed alphabet, and this gives a strong suspicion that it is from the pen of Harris.

*Wide varia-
tion in text*

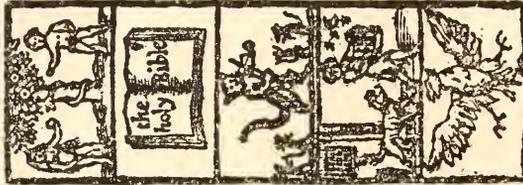
It is a curious fact that of all these twenty-four stanzas only the first one, relating to Adam, was not at some time varied or changed, and these variations give a curious illustration of some very important alterations of public opinion. Thus in the earliest text extant,¹ at the letter J is given a picture of the crucifixion, with the stanza

“ *Sweet Jesus he*
Dy’d on a Tree.”

And in an English school-book of other character than the Primer, this was unchanged. The Puritan, however, would

¹ “New English Tutor,” *infra*.

The Child's Guide.



In *Adam's Fall*
We sinned all.

This *Book* attend,
Thy *Life* to mend.

The *Cat* does play,
And after *slay*.

The *Dog* doth bite
A *Thief* at *Night*.

An *Eagle's* flight
Is out of *fight*.

A

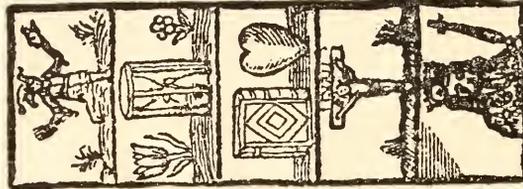
B

C

D

E

The Child's Guide.



The *Idle Fool*
Is whipt at *School*.

As runs the *Glass*,
Man's *Life* doth
pass.

My *Book* and *Heart*
Shall never part

Jesus did dye
For thee and I

King *Charles* the
Good,
No Man of *Blood*.

F

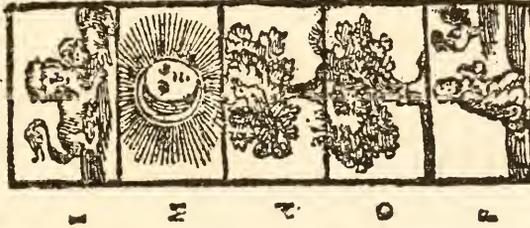
G

H

I

K

The Child's Guide.



I
The *Lion* bold,
The *Lamb* doth
hold.

M
The *Moon* gives
Light
In time of Night.

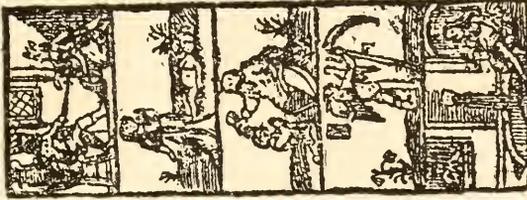
N
Nightingales sing
In time of Spring.

O
The *Royal Oak*
our King did save
From fatal Stroke
of Rebel Slave.

P
Peter denies
His Lord, and cries,

Queen

The Child's Guide.



Q
Queen Esther came
in Royal State,
To save the *Jews*
from dismal Fate.

R
Rachel doth mourn
For her first-born

S
Samuel anoints
Whom God, he
points,

T
Time cuts down all
Both great & small.

U
Urial's beauteous
Wife
Made *David* feel
his Life.

RHYMED ALPHABET PAGES

From a Guide for the Child. London: 1725.

PLATE VII



not tolerate even this use of the cross, and so very quickly the picture was changed to one of Job, and the rhyme to

*“Job feels the rod
Yet blesses God.”*

Perhaps the most curious change is that connected with the letter K. Allusion has been made to Harris’s admiration for King Charles, and there is good evidence that for this letter originally there was a picture of that monarch and the stanza read

*From King to
Demos*



*“King Charles the Good
No Man of Blood.”¹*

Presently however the King was dead, and in a little time another king in the form of William III. for whom Harris also felt a strong admiration, was reigning over England. Thereupon the portrait and stanza were presumably changed by the insertion of one singing his praises. When William died however Harris did not displace his portrait, but calling into play his poetic fancy, he affixed to the old cut, the lines

*“K. William’s Dead
and left the throne
To Ann our Queen
of great Renown.”²*

This necessity of changing with each new reign seems to have proved a nuisance, and so someone presently hit upon the device of being always in date, by making the rhyme read

*“Our King the good
No man of blood.”³*

¹ See stanza as printed in “A Guide for the Child”, *infra*. ² “New English Tutor”, *infra*.

³ See “New England Primer”, Boston : 1727, *infra*.

For many years this form was satisfactory, but finally the Americans began to question if after all the King was good. To meet this doubt, printers easily changed the praise into admonition by printing

*“Kings should be good
Not men of Blood.”¹*

Finally washing their hands of monarchy, rhyme too was abandoned, and the stanza became

*“The British King
Lost States thirteen.”²*

varied occasionally by another form which announced that

*“Queens and Kings
Are gaudy things.”³*

The letter Q



Akin to this in both democratic sentiment and verse were revised lines for Q, to the effect that

*“Kings and Queens
Lie in the dust.”⁴*

*From Royal
Oak to
Charter Oak*



In the same manner, the rhyme already quoted, about the royal oak, became unfit poetry for young republicans, and in attempts to vary it wide divergence crept in, resulting in the following forms :

*“The Royal Oak,
our King did save
From fatal Stroke
of Rebel Slave.”⁵*

*“If you seek in the forest
The Oak you will see
Among all the rest
is the stateliest tree.”⁶*

¹ See “New England Primer.” Boston : 1791.

² *Ibid.* Philadelphia : 1797.

³ *Ibid.* Brattleboro : 1825.

⁴ *Ibid.* New York : 1819.

⁵ “A Guide for the Child”, *infra*.

⁶ “New England Primer.” Albany : 1818.

"Of sturdy Oak
That Stately tree
The ships are made
That sail the sea."¹

"The Charter Oak
it was the tree
That saved to us
our Liberty."²

"The Owl at night
Hoots out of sight."³

"The Oak for shade
& strength was made."⁴

Another injection of patriotism was made in the letter W. Originally this was

"Whales in the sea
Gods voice obey."

The Primer
crowns
Washington



In some editions of the Primers printed after the American revolution this somewhat difficult rhyme was omitted, and in its place was one of the following

"Great Washington brave "By Washington
His country did save."⁴ Great deeds were done."⁵

All the foregoing were haphazard changes by various printers, but a more sweeping alteration was made between 1740 and 1760. As originally written⁶ many of the verses had a decidedly mundane quality, and so some New England writer or printer undertook within that period, to evangelize⁷ those lines which had an earthly tendency. What was accomplished, is shown in parallel column :

The Rhymed
Alphabet
Evangelized



"The Cat doth play,
And after slay."

"Christ crucify'd
For sinners dy'd."

¹ "New England Primer." Walpole : 1806. ² *Ibid.* Hartford : 18—?

³ *Ibid.* New York : 1819.

⁴ *Ibid.* Brattleboro : 1825.

⁵ *Ibid.* New York : 1794.

⁶ *Ibid.* Boston : 1727.

⁷ *Ibid.* Boston : 1762.

*The Rhymed
Alphabet
Evangelized*



- | | |
|--|---|
| “ <i>The Dog will bite,
A Thief at Night.</i> ” | “ <i>The Deluge drown’d
The Earth around.</i> ” |
| “ <i>An Eagle’s flight,
Is out of Sight.</i> ” | “ <i>Elijah hid
By ravens fed.</i> ” |
| “ <i>An idle Fool,
Is whipt at School.</i> ” | “ <i>The judgement made
Felix afraid.</i> ” |
| “ <i>Our King the good
No man of blood.</i> ” | “ <i>Proud Korab’s troop
Was swallowed up.</i> ” |
| “ <i>The Lion bold,
The Lamb doth hold.</i> ” | “ <i>Lot fled to Zoar,
Saw fiery Shower,
On Sodom pour.</i> ” |
| “ <i>The moon gives Light,
In time of night.</i> ” | “ <i>Moses was he
Who Israel’s Host
Led thro’ the Sea.</i> ” |
| “ <i>Nightingales sing,
In time of Spring.</i> ” | “ <i>Noah did view
The old world & new.</i> ” |
| “ <i>The Royal Oak,
it was the Tree,
That sav’d his
Royal Majesty.</i> ” | “ <i>Young Obadiah,
David, Josias,
All were Pious.</i> ” |
| “ <i>Rachel doth mourn
For her first born.</i> ” | “ <i>Young Pious Ruth
Left all for Truth.</i> ” |
| “ <i>Samuel anoints
Whom God appoints.</i> ” | “ <i>Young Sam’l dear
The Lord did fear.</i> ” |
| “ <i>Time cuts down all,
Both great and small.</i> ” | “ <i>Young Timothy
Learnt Sin to fly.</i> ” |

In ADAM'S Fall,
We finned all.



A

Heaven to find,
The BIBLE mind.



B

CHRIST crucify'd,
For Sinners dy'd.



C

The Delugedrown'd
The Earth around.



D

ELIJAH hid,
By Ravens fed.



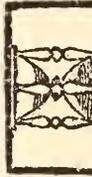
E

The Judgment made
Felix afraid.



F

As runs the Glaife,
Our Life doth paife.



G

My-Book and-Heart
Must never part.



H

Job feels the Rod,
Yet blesses GOD.



J

Proud Xerxes's Troop
Was swallow'd up.



K

Lot fled to Zeor,
Saw fiery Shower
On Sodom pour.



L

Moses was he
Who Israel's Host
Led thro' the Sea.



M

Noah did view
The old world & new.



N

Young *Obadiah*,
David, *Josias*,
All were pious.



O

Peter deny'd
His Lord and cry'd.



P

Queen *Ethiops* sues,
And saves the *Jews*,



Q

Young pious *Ruth*,
Left all for Truth.



R

Young *Samuel* dear,
The Lord did fear.



S

Young *Timothy*
Learnt Sin to fly.



T

Vahri for Pride,
Was set aside.



V

Whales in the Sea,
GOD's Voice obey.



W

Xerxes did die,
And so must I.



X

While youth do cheer
Death may be near.



Y

Zaccheus he
Did climb the Tree,
Our Lord to see.



Z

RHYMED ALPHABET PAGES

From the *New England Primer*. Boston: 1762

“*Uriah’s beauteous Wife,* “*Vashti for Pride*
Made David seek his life.” *Was set aside.*”

Much later, in the present century when children’s books began to cater to what a child would like, a reactionary spirit reversed this evangelization and stanzas of worldly tendency were actually inserted in place of them in some editions. These substitution verses were:

*The Rhymed
 Alphabet
 modernized*



- K. “*’Tis Youth’s delight*
To fly their kite.”
- H. “*Wrote by the hand*
Great works do stand.”
- R. “*The Rose in bloom*
Sheds sweet perfume.”
- U. “*Urns hold, we see*
Coffee and Tea.”¹

The Puritan however did not approve these changes, and they were rarely used. Nor were the evangelized rhymes ever adopted in Great Britain.

Other and less noticeable changes were made, of which the following are the most important that have been found:

*Minor changes
 in the Rhymed
 Alphabet*

- | | |
|--|---|
| “ <i>The Eagle’s flight</i>
<i>Is out of sight.</i> ” | “ <i>The Egytian host</i>
<i>was in the red sea lost.</i> ” ² |
| “ <i>Thy life to mend</i>
<i>This Book attend.</i> ” ³ | “ <i>Heaven to find</i>
<i>The Bible mind.</i> ” ⁴ |



¹ “New England Primer.” New York: 1819. ² *Ibid.* Wilmington: 1812

³ “New English Tutor.”

⁴ “New England Primer,” 1762.

*“ Queen Esther came
in royal State,
To save the Jews
from dismal Fate.”*¹

*“ Queen Esther sues
And saves the Jews.”*²

*“ Youth’s forward slips,
Death soonest nips.”*³

*“ Youth onward slips
Death soonest nips.”*

*“ While youth do beare
Death may be near.”*⁴

*“ No Youth we see
From death is free.”*⁵

*“ Xerxes the great did dye
And so must you and I.”*⁶

*“ Xerxes did die,
And so must I.”*⁷

There were some few other variations of wording, but of such slight difference as not to need notice.



*Apocryphal
John Rogers’
Exhortation
unto his
children*



EVEN more famous than the rhymed alphabet, is the poem of John Rogers, with the picture of the martyr burning at the stake, and “his Wife, with Nine small Children, and one at her Breast” looking on. Much sadness this poem and print must have cost the Puritan mind, and even now, it is capable of producing a sigh, no longer because one feels so keenly for the man, who regardless of wife and children, insisted on being burnt, and really forced the court against its will to make a martyr of him, but because a study of the facts shows that the use

¹ “New English Tutor.”

³ “New English Tutor.”

⁶ “New England Primer.”

⁸ “New English Tutor.”

² “New England Primer”, 1762.

⁴ “New England Primer”, 1762.

Brattleboro: 1825.

⁷ “New England Primer”, 1762.

of this poem and story, was nothing but a piece of sectarian garbling and falsehood, and that all the pity spent upon it by millions of readers was no more deserved than that lavished upon the unfortunate heroes and heroines of fiction.

The history of the poem so far as can be learned is as follows. In the sixteenth century there lived a man of whom Foxe, in his "Book of Martyrs," wrote:

"Robert Smith gave himself to service in the house of sir Thomas Smith, knight, being then provost of Eaton: from thence he was preferred to Windsor, having there in the college a clerkship of ten pounds a year. Of stature he was tall and slender, active about many things, but chiefly delighting in the art of painting, which many times rather for his mind's sake, than for any gain, he did practice and exercise. In religion he was fervent, after he had once tasted the truth; wherein he was much confirmed by the preaching of Mr. Turner, of Windsor, and others. Whereupon at the coming of Queen Mary he was deprived of his clerkship by her visitors; and not long after he was apprehended, and brought to examination before Bonner."

*Foxe's account
of Robert
Smith*



At this point Foxe inserts an account of the trial where Smith:

"vailantly stood in defence of his master's cause: and as thou seest him here boldly stand in examination before the bishop and doctors; so was he no less comfortable also in the prison among his companions: which also is to be observed no less in his other fellow-prisoners, who being together in the outward room in Newgate, had godly conference with themselves, with daily praying and public reading, which they to their great comfort used in that room together;

*Trial and
Prison Life*



amongst whom Smith was the chief; whose industry was always solicitous, not only for them of his own company, but also his diligence was careful for other prisoners, whom he ceased not to dissuade from their old accustomed iniquity; and many he converted to his religion.

*Burning at
the Stake*

“The said Robert Smith, the valiant and constant martyr of Christ, being thus replenished as ye have heard, with the fortitude of God’s Spirit, was condemned at London by Bonner their bishop, on the 12th of July; and suffered at Uxbridge the 8th day of August; who as he had been before a comfortable instrument of Good to all them that were in prison with him: so now also being at the stake, he did no less comfort the people, there standing about him, willing them to think well of his cause, and not to doubt but that his body dying in the quarrel, should rise again to life. And, said he, I doubt not but God will show you some token thereof. At length he being well nigh half burnt, and all black with fire, clustered together as in a lump like a black coal, all men thinking him dead, suddenly rose upright before the people, lifting up the stumps of his arms, and clapping the same together, declaring a rejoicing heart unto them; and so bending down again, and hanging over the fire, slept in the Lord, and ended this mortal life.”

*Robert Smith
as a writer*

To a skill in painting, Mr. Smith added one in letters, and Foxe states that “while in prison he wrote several letters to his friends, some in verse, and others in prose”. These poetical letters were nearly all in the same metre, part of one to a friend reading:

*Poetical Letter
to a Friend*

*“And now because I know the goal
That thou dost most desire
I send thee here a paper full,
As fined in the fire*”

*In hope thou wilt accept it well
Although it be but small
Because I have no other good
To make amends withal.”¹*

To his brother he also wrote, bespeaking his care for his wife and

*“Also my daughter dear
Whom I bequeath to thee
To be brought up in fear
And learn the A B C
That she may grow in grace
And ruled by the rod
To learn and lead her life
Within the fear of God.”*

*Poetical Letter
to his Brother*



Far surpassing these poems in popularity, however, was the “Exhortation vnto his children” which he penned at this same time. Written in the year in which he was burned (1555), it seems to have been printed first in 1559 when the Stationers Company directed that “Owyn Rogers hath lycense to prynte *the Instruction for Chyldren*”.² It was accordingly issued in that year, in a little tract of Puritan writings, on the title of which it was termed “An exhortation of Mathewe Rogers, vnto his children,” in the body of the work it was retitled “The instruction of a Father to his Children, which he wrote a few days before his burnynge”, and at the end it was signed “Finis quod Mathewe Rogers”.³ It apparently proved a work of some popularity for in 1577

*Writing and
publishing of
his Exhorta-
tion unto his
children*



¹ Foxe’s “Book of Martyrs.”

² Arber’s “Stationers’ Register”, 1., 96.

³ See Appendix II.

the Stationers Company "Licensed vnto" John Arnold the issuing of another edition of the tract.

*Substitution of
Rogers' Name*



Why the name of Mathewe Rogers was substituted for that of the true writer can not be discovered, unless, Rogers being the earliest, and therefore the best known of the "reformed" Martyrs, the printer reasoned that his name would cause a greater sale. The change of his true cognomen John to Mathew, is more easily explained, for under the pen name of Thomas Mathew, Rogers had helped Tyndale in translating the scriptures, and thus he was often called Mathew Rogers.

*New England
Primer ac-
count of John
Rogers*



But this foisting of the poem of Smith on to Rogers by no means ended the garbling. In the New England Primer, a short sketch of Rogers was inserted, as follows :

"Mr. John Rogers Minister of the Gospel in London, was the First Martyr in Queen Mary's Reign, and was burnt in Smithfield, February the 14th, 1554. His Wife with nine small Children, and one at her Breast, follow'd him to the Stake, with which sorrowful Sight, he was not in the least daunted, but with wonderful Patience, Dyed courageously for the Gospel of Jesus Christ."

*True account
of John
Rogers*



This is more remarkable for misstatement than for fact. Rogers was a priest sworn to celibacy, who becoming converted, broke his vow and took unto himself a wife. When, on the accession of Mary, he refused to put the woman away, he was condemned to death, and was burned at the stake on February 4th, 1555, ("old style" February the 14, 1554) being, as Foxe said "the first martyr of all the blessed company that suffered in Queen Mary's time, that gave the first adventure upon the fire".¹ Furthermore, his

¹ Foxe's "Book of Martyrs."

wife and children did not see him burned, for Foxe merely stated that: "His wife and children, being eleven in number, ten able to go, and one sucking at her breast, met him by the way as he went towards Smithfield: this sorrowful sight of his own flesh and blood could nothing move him, but he constantly and cheerfully took his death with wonderful patience, in the defence of the gospel of Christ".

Worth noting in this connection is one question over which there has been much controversy, being the exact number of children thus left fatherless. The Primer, as will be seen, gave him "nine small children and one at the breast" but printers read this differently, sometimes giving nine, and sometimes ten, in the picture. At his trial, Rogers said distinctly that he had ten children, while Foxe¹ speaks of his "children, being eleven in number, ten able to go, and one sucking". The explanation of this discrepancy is probably due to the fact that Rogers was held in prison for over a year, and debarred during that period from all news of his wife, in which time it is obvious the eleventh child was born, since at the time of his burning it was still unweaned.

*The number
of John
Rogers' chil-
dren*



OF greater importance than the Roger verses but of far less popularity was the Catechism, which usually followed close upon the poem. In all eighteenth century Primers examined this consisted of either the Westminster Assembly's "Shorter Catechism" or John Cotton's "Spiritual Milk for Babes" and in a number of edi-

*The Cate-
chisms of the
New England
Primer*



¹ Foxe's "Book of Martyrs."

tions both were included. Several nineteenth century editions of the New England Primer contained besides the Assembly's Catechism, the Episcopal as well, but no early edition found contains what was so alien to all the rest of the work.

*History of the
Shorter Cate-
chism*



The Shorter Catechism was framed by the great Westminster Assembly, which was called together by the Round-Head Parliament and was composed of one hundred and twenty-one clergymen or presbyters, thirty of the laity, chiefly of the nobility, and five special commissioners from Scotland, and Baxter claimed "that the Christian world, since the days of the Apostles, never had a Synod of more excellent divines". This assembly met first on July 10, 1643, and dissolved itself on March 3, 1649, having held in the six years no less than eleven hundred and sixty-three sessions.

*Length and
consequent
loathing*



Compared to Herbert's catechism entitled "The Careful Father and Pious Child" (London, 1648) which contained over twelve hundred questions and answers, the assembly's catechism might well be termed "shorter". As a fact however this title was given merely to distinguish it from the larger catechism put forth by this Assembly, and its one hundred and seven questions, the answers to which ranged in length from eight to one hundred words, made it a nightmare to children. Rev. Heman Humphreys, though a congregational clergyman and the president of Amherst college, acknowledged that his recollection "accords with the experience of thousands, who like myself, once loathed the Assembly's Catechism",¹ and when it is considered that child-

¹ "New England Primer", Worcester: [1850?]

ren of four and five years of age were expected to repeat, with absolute verbal correctness, the terrible answers defining “justification”, “sanctification”, and “glorification”, or stand disgraced in the eyes of the whole congregation, the word seems by no means too strong. Another clergyman acknowledged that “when the Venerable Assembly composed this form of Instruction, it seems that few of themselves tho’t it design’d or fitted for Babes, some answers being so long and so full of great sense that tho’ they might recite the Words, that can be of little Benefit, till they also apprehend the meaning”.¹

None the less the children were drilled in this catechism unsparingly. In church and at school it was almost a daily task. As if this were not sufficient Cotton Mather even advised mothers to catechise their children “every day”, adding “you may be continually dropping something of the *Catechism* upon them: Some *Honey out of the Rock!*” and he told parents that:

“The *Souls* of your *Children* made a Cry in your Ears, O *Parents*; a cry enough to break an Heart of Adamant. They are *Born Children of Wrath*; and when they grow up, you have no way to *Save* them from the dreadful *Wrath* of God, if you do not *Catechise* them in the *Way of Salvation*. They cry to you; O our dear *Parents*; *Acquaint us with the Great God, and His Glorious Christ, that so Good may come unto us! Let us not go from your Tender Knees, down to the Place of Dragons. Oh! Not Parents, but Ostriches: Not Parents, but Prodigies! What, but more cruel than the Sea-Monsters are the Parents, who will not be moved by such Thoughts as these, to Draw out the Breasts of the Catechism, unto their Young*

*A daily task
for Children*



*Mr. Cotton
Mather: his
views on
Catechising*



¹ Noble's "Beginners' Catechism." London: 1707.

Ones! One would think, *Parents, Your own Bowels*, if you have not *Monstrously* lost them, would Suggest enough to persuade you unto the *Pleasant Labours* of the *Catechism*."

Yet even Mather acknowledged that the Shorter Catechism had difficulties for very young children, by preparing a briefer and simpler one, that instead of taxing children of the "Youngest and Lowest Capacities," with the catechism of the Assembly, "This little *Watering Pot* may be quickly so used upon the little Olive Plants about our tables, that, not a drop of the heavenly dew contained in it shall escape them".¹

*Sermonizing
on the Cate-
chism*



Nor was the catechism used only for the catechising of the younger generation, for it was frequently made the subject of sermons to the elder portions of the congregation, Mather relating that Rev. John Fiske "chose the Assembly's Catechism for his public expositions, wherewith he twice went over it, in his discourses before his afternoon sermons." The largest book printed in New England before the nineteenth century, was Samuel Willard's "Complete Body of Divinity in Two Hundred and Fifty Expository Lectures on the Assembly's Shorter Catechism"—a mammoth folio of over nine hundred pages, of such popularity that before publication more than five hundred subscribers were obtained, many of whom bespoke more than one copy, and some as many as sixteen.²

*Early editions
of the Primer
and the
Catechism*



It has been questioned whether the Assembly's Catechism appeared in the very earliest editions of the New England Primer, but from the fact that Harris printed a separate

¹ See Appendix III.

² See Appendix IV.

edition of the catechism in the same year that the second impression of the Primer was issued, and from the fact that it formed part of the Bradford edition, which is thought to be the earliest Primer fragment known, the evidence seems far more in favor of its inclusion than against it.



EQUALLY popular at first in America was John Cotton's "Spiritual Milk for American Babes," Mather being authority for the statement that in 1697 "the children of New England are to this day most usually fed with this excellent catechism"¹ and he called it "peculiarly, *The Catechism of New England.*"

*Cotton's
Spiritual Milk
for Babes*



Of the author Mather wrote :

"Were I master of the pen, wherewith *Palladius* embalmed his *Chrysostom*, the Greek patriarch, or *Posidonius* eternized his *Austin*, the Latin oracle, among the ancients ; or, were I owner of the quill wherewith among the moderns, *Beza* celebrated his immortal *Calvin*, or *Fabius* immortalized his venerable *Beza* ; the merits of *John Cotton* would oblige me to employ it, in the preserving his famous memory".²

*Some Account
of Mr. Cotton*



It is sufficient to say that he was born in 1585, went through Cambridge University and became successively fellow of Trinity College, Dean of Emmanuel College, and minister at Boston in Lincolnshire. Becoming while there a non-conformist, he was "silenced" for a while, but eventually was allowed once more to preach, and in his twenty years pas-

¹ Mather's "Magnalia."

Ibid.

torate at Boston "he thrice went over the *body of divinity* in a *catechistical way*, and besides his 'Lord's day' sermons" gave "his ordinary lecture every week, on the *week days*, namely on *Wednesdays* and *Thursdays*, early in the morning, and on Saturdays, at three in the afternoon", with such results to Boston that "religion was embraced, and practiced among the *body* of the people; yea the *mayor*, with most part of the magistrates, were now called *Puritans*, and the *Satanical party* was become insignificant".

Flies to America and becomes a Leader



Finally the High Commission Court, popularly known as the Star Chamber began proceedings against him, and changing name and garb, Cotton took ship for New England with two other clergymen, the three lightening the tedium of the passage by daily sermons "all the while they were aboard, yea they had three sermons, or expositions, for the most part every day: of Mr. *Cotton* in the morning, Mr. *Hooker* in the afternoon, Mr. *Stone* after supper in the evening". Upon arriving at Boston he was promptly made "teacher" of the first church there, and very quickly came to wield a power in that theocratic settlement akin to that now exercised by a political boss. He was invited to return to England when the Puritans gained the upper hand, to take part in the "Westminster Assembly" but declined. Nothing perhaps better typifies the man than when on "being asked why in his latter days he indulged in *nocturnal studies* more than formerly, he pleasantly replied, *Because I love to sweeten my mouth with a piece of Calvin before I go to sleep*".¹

Cotton presumably prepared the Milk for Babes in 1641,

¹ Mather's "Magnalia."

at the time the "General Corte" asked the elders to prepare a catechism, as already recorded, and probably it was printed at Cambridge by Daye, between 1641 and 1645. No copy of this edition is known however, and the first edition of which a copy is now extant is one printed in London in 1646. It was again printed there in 1648, and in 1668, and in 1656 an edition was issued at Cambridge in New England. After 1690 its inclusion in many editions of the New England Primer somewhat checked the printing of separate editions but an edition in the Indian tongue was printed at Boston in 1691, and this was reprinted in 1720. In 1702 Mather abridged and combined it with the Assembly's catechism and one of his own and issued it under the title of "Maschil, or The Faithful Instructor",¹ and other editions of this form of the work were issued with the title of "The Man of God Furnished"² and "The Way of Truth laid out".³ In these, Mather asserted that Milk for Babes "will be valued and studied and improved until New England cease to be New England."

*Prepares Milk
for Babes*



While by no means as popular as Mr. Cotton's metaphorical title would lead one to expect, it must be confessed that it is a decided improvement on the Shorter Catechism, if not in soundness of doctrine, at least in length. In place of one hundred and seven questions, there were but sixty-

*Milk for
Babes com-
pared with
the Shorter
Catechism*



¹ "Maschil, or The Faithful Instructor. Offering Memorials of Christianity in Twenty-Six Exercises Upon the New English Catechism." Boston: 1702.

² "The Man of God Furnished. The Way of Truth, Laid out, with a Threefold Catechism." Boston: 1708.

³ "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." Boston: 1721.

four and instead of replies ranging in length from eight to one hundred words, one answer was a single word, and the longest only contained eighty-four.



Dialogue between Christ, Youth and the Devil



THE last piece of any importance which can be considered an integrant of the New England Primer, is what was called "A Dialogue between Christ, Youth and the Devil", a poem relating to a tempted youth, who despite the warning of his Redeemer succumbs to the wiles of the horny footed tempter, and makes an effective exit at the end of the dialogue without the assistance of any stage directions, but with, it is presumable, the glare of subterranean regions, in place of the more professional calcium light.

Popularity of Dialogue form



This dialogue form was a favorite medium of the seventeenth century. In 1671 Thomas Sherman issued a tract called "Youth's Tragedy, drawn up by way of Dialogue between Youth, the Devil, Wisdom, Time, Death, the Soul, and the Nuncius", which was many times reprinted. So too, an anonymous poem entitled "An Excellent Example to all young Men, being a Dialogue betwixt Youth and Conscience and Satan" was issued in London in 1684. Still a third, called "The Youth's Looking Glass, being a divine Dialogue between a young Man, Satan, and our Saviour Jesus Christ", was printed without a date.

Authorship of Dialogue



None of these were the same as the Dialogue used in the Primer, and as no printing of it can be found pre-dating its appearance in that publication, it seems probable that it

was composed by the man whom Dunton described as “the neat and poetical Ben Harris”. It is proper to note that unlike the portions already described it was not always included in the New England Primer, but as it is contained in the Bradford fragment, and in Harris’ “New English Tutor”, as well as in nine editions of the Primer printed in the eighteenth century, it has seemed best to treat it as one of the true pieces that went to mark the little book.



SUCH were the main contents of the Primer, but many smaller pieces, in which far greater variation was shown, were used by the printers to fill in between the more important portions, and to pad out at the end so as to complete the last signature. Few of these minor pieces can be positively identified, but as they go to make a history of the book, and as their chronology is of some value in settling the approximate decade of imperfect copies of the Primer, they deserve some attention.¹

In the second edition of the Primer, as the advertisement states, the Prayer of Edward VI, taken from Foxe’s “Book of Martyrs” was given, and this prayer appears in the “New English Tutor”, but no Primer extant contains it.

The New English Tutor, The Protestant Tutors of 1715, and 1716, and the New England Primer of 1727 contain the ten commandments, the “Names and Orders of the Books of the Old and New Testament” and “Numeral Letters and Figures, which may serve for the ready finding

Minor Variations in the Primer



Prayer of Edward VIth



Text of Earliest Editions



¹ See Appendices VI. and VII.

of any Chapter and Verse in the Bible". None of these were included in the later eighteenth century editions.

*Text of edition
of 1737*



In the edition of 1737 a longish "Verses for Children" beginning "Though I am but a little one" appeared for the first time, and was included in many subsequent editions. This edition also gave a part of the "Duty of Children towards their Parents" which had been given in the "New English Tutor". The only other edition with this was one printed in London in 1781. Most remarkable of all in this edition was its printing of the lines :

*" Now I lay me down to sleep
I pray the Lord my soul to keep
If I should die before I wake
I pray the Lord my soul to take."*

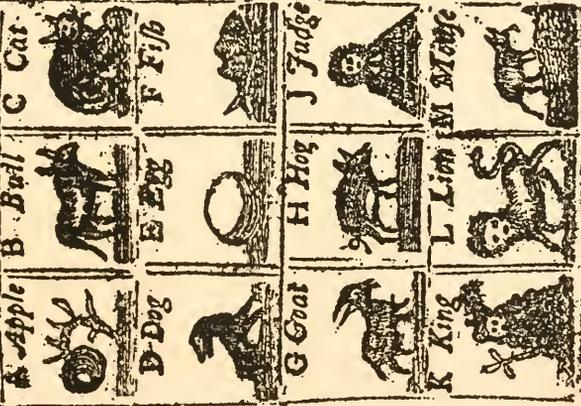
The author of these famous lines is unknown, and this is their first appearance in print, so far as can be discovered. They were included in almost every subsequent edition of the Primer.

*Text of the
Evangelized
Editions*

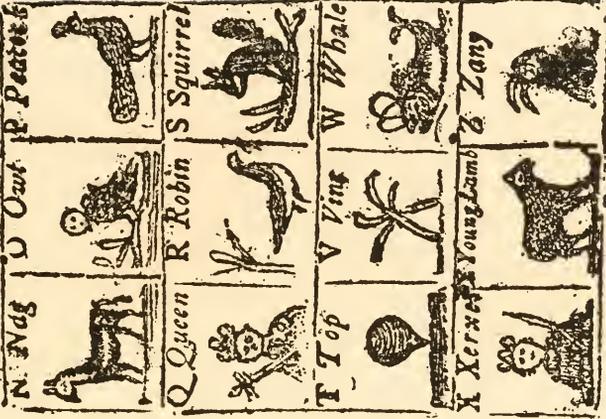


With the evangelization of the Primer between 1740 and 1760, besides the change in the rhymed alphabet other material alterations were introduced. In the earliest edition extant so revised the chief variations are the introduction of Watts' Divine Song for Children, his Cradle Hymn, and his Morning and Evening Prayers, Rev. Nathaniel Clap's "Advice to his Children," "Agurs Prayer," (which had appeared in the "New English Tutor") and "Some Proper Names of Men and Women." All these additions proved fairly popular, though the parts by Watts were the most so, and they formed the text of most editions of the Primer issued between

He that don't learn his A B C,



For ever will a blockhead be:



From the New England Primer. Boston: J. White, n. d.

1762 and 1790. A minor addition was the insertion of a short set of questions, beginning "Who was the first Man", and all to be answered from the Bible. This was lengthened or shortened at the will of each printer, and in the Salem edition of 1784 the printer so far departed from sacred text, as to ask "Who saved America" and "Who betrayed America," the answers being "George Washington" and "Benedict Arnold."

About 1790 a very marked change was made by printers taking some mundane rhymes from an English publication entitled the "Royal Primer", describing various animals, with pictures of them. From this source were also taken a "Description of a Good Boy," a "Description of a Bad Boy," and poems on "The Good Girl" and "The Naughty Girl." Their insertion marked the beginning of the end, for no longer salvation was promised to the good, and unending fire to the bad, but "pert Miss Prat-a-pace" was to have none of the "Oranges, Apples, Cakes, or Nuts" promised to "pretty Miss Prudence," and the naughty urchin was only threatened with beggary while the good boy was promised "credit and reputation." Worst of all was the insertion of a short poem which should have made the true Puritan turn in his grave, for instead of teaching that letters were to be learned, that the Bible might be read, and that the figures were to be acquired for the purpose of finding chapter and verse in that work, it said :

*Text of the
Popularized
Primers*



*" He who ne'er learns his A. B. C.
Forever will a blockhead be.
But he who learns his letters fair
Shall have a coach to take the air."*

The change, nevertheless proved popular, alas, and quite a number of editions between 1790 and 1800 contain more or less of these worldly additions.

*Unvarying-
ness of English
Editions*



Of these successive variations in the American primer, British editions took no heed, and they constitute a class by themselves. Although Harris' issue of the Primer in Old England contained Cotton's "Milk for Babes," later English editions did not include it. But aside from the standard contents of the Primer, there were added "The History of the Creation," a poetical "Advice to Children," a "Collection of the best English Proverbs," and a number of shorter pieces.



*The "Adorn-
ment" with
Cuts*



NO account of the Primer would be complete without some notice of the illustrations, which alone of all its contents bid for popular favor from the children.

*The English
King*



In the Protestant Tutor as printed by Harris in 1716, is a frontispiece type-metal cut of George I. and from the fact that the New English Tutor and the 1727 edition of the Primer both lack the preliminary leaf of the first signature it is a safe assumption that these two books each began with a portrait of the Royal personage reigning at the time of their issue. The Primer of 1737 gives a very fairly executed portrait of George II. In 1762, though news of the death of this monarch had reached Boston, yet in an edition of the book printed there in that year, there either was too little time, or the printer was too economical, to prepare a new cut, so an additional stroke of the burin changed a II., into a

III., and thus a portrait of George III. was improvised, which in its striking likeness to his father clearly shows the wonderful influence of heredity.

The Primer of 1770 was more historically correct, giving a genuine though very crude portrait of George III. Again however, the printer was called upon, by the American Revolution, to change his frontispiece, and in 1776 the portrait of the Royal George was merely relabelled, and came forth as the republican "John Hancock," the likeness between these two, being it is needless to say, very extraordinary considering that they were representatives of such opposite parties. In the Boston edition of 1777 a correct portrait of Hancock was achieved, and in an edition printed in Hartford in the same year a portrait of Samuel Adams, another hero of the hour, was given. At the end of the revolution, the standard portrait became that of Washington, and the only exception to the use of his features, when any portrait was given in subsequent editions, is one of Isaac Watts printed in a Worcester edition issued about 1850.

The change in the rhymed alphabet cuts have already been described. One important fact however, is the use of some of the little pictures in a work written by Harris entitled "The Holy Bible In Verse." Harris advertised this book as early as 1701, and in an edition printed in 1717 all of the cuts are clearly taken from his edition of the New England Primer.¹

The print of John Rogers at the stake has also been mentioned. There is a picture of the scene in Foxe's "Book of Martyrs," but this departs from the standard of the Pri-

*His American
Successors*



*The Rhymed
AlphabetCuts*



*The Prints of
John Rogers*



¹ See Appendix V.

mer cuts, by not having wife and children present. The earliest cut found to include them is contained in the "New English Tutor," and the identical block used in that work is also used in Harris' edition of the "Protestant Tutor" of 1716. As fair samples of the style of prints, two eighteenth century cuts are given in the present work, taken from the editions of 1762 and 1770 respectively. Probably the most curious of all is that contained in the Albany edition of 1818, in which the guards are costumed in the local militia uniform of the day, with great plumes in their shakos, but scarcely less odd is that in the Lansingburg, 1810 edition, in which the executioner is given a continental cocked hat.

*The Pope, or
Man of Sin*

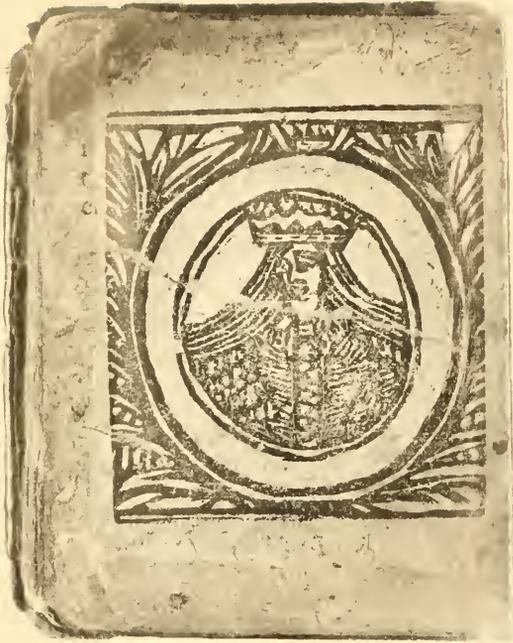


In the "New English Tutor" a print is given of "The Pope or Man of Sin" which was originally beyond question a cut used to illustrate the signs of the zodiac in an almanac, for it is exactly like them with the exception of the addition of a tiara to the otherwise naked figure. To utilize the zodiacal lines and letters radiating from the body, Harris added a key or explanation which replaced Aries, Taurus, Cancer, Scorpion, etc., with Heresy, Disorder, Malice, Murder and Treachery, etc., and which called on the "Child" to "behold that Man of Sin, the Pope, worthy thy utmost Hatred." This print was reproduced in the Primer of 1737, but no key was added, so that the "Child" must have been not a little puzzled to know what the rays and letters meant.

*The Devil's
Picture Card*



There was a worse lapse however, in this edition of 1737, for the last leaf prints an engraving which certainly was nothing less than the block of the queen in playing cards, for contemporary packs have just such queens. To find such a print in the godly New England Primer is perhaps the



THE QUEEN.

From the New England Primer. Boston: 1737

most curious fact yet known, and can only be accounted for by the probability that its purchasers were so ignorant of the appearance of the "Devil's picture cards" that they did not recognize its prototype.

The "New English Tutor" contained pictures of Death, Judgment, Heaven, and Hell, but these do not seem to have been repeated in the Primer. Kindred illustrations however, of "Adam and Eve", the "Nativity and the Passion", "Christ's Death", and "The Assension" were given in the Salem edition of 1784, and some of these prints were used in other issues printed in the decade 1790-1800. This Salem edition contained pictures of "a little boy and girl bestowing charity" and "a good Boy and Girl at their Books." More important still was its inclusion of certain prints of animals taken from the "Royal Primer," which, with the already described poems, was the first true bid for popularity the Primer had ever made. Some other worldly prints were included, among them two designed to teach the alphabet, no longer by Bible extracts, but by pictures of playthings, animals, etc.

*Biblical and
Worldly Illus-
trations*



This secularizing was an attack by its friends from which the book never quite recovered, for the printers having once found how much more saleable such primers were, and parents having found how much more readily their children learned, both united in encouraging more popular school-books, and very quickly illustrated primers, which aimed to please rather than to torture, were multiplied. The New England Primer made a brave fight, but it was a hopeless battle. Slowly printer after printer abandoned the printing of editions of the little work, in favor of some more popular

*Extinction of
the Primer*



compilation. It was driven from the cities, then from the villages, and finally from the farm houses. Editions were constantly printed, but steadily it lost its place as a book of instruction. In the schools it was replaced by other and better books, and though an edition was printed as recently as 1886, it is to be questioned if an American child of to-day is being taught by the famous little manual.



*The Work of
the Primer*



IT is impossible to measure the work the Primer accomplished. If the Puritan exodus is viewed with the eyes of the Hon. William Stoughton, who asserted that “God sifted a whole nation that he might send choice grain into this wilderness,” is accepted there was little left for the Primer to do. This however is a public speaker’s view, and therefore probably approximated more to what would please his audience, than to the truth. Certainly the court records of early New England reveal a condition akin to all frontier settlements in lawlessness and immorality, and in proportion to population show a greater percentage of all crimes than would be found even in our large cities of to-day, bearing out the statement of the Rev. John White,—a leading Puritan—that a large part of the first settlers of New England were “a multitude of rude ungovernable persons, the very scum of the land.” It is related that a newly installed New England pastor said to a spinster parishioner “I hope, madam, you believe in total depravity,” and received the prompt response: “Oh, parson, what a fine doctrine it would be, if folks only lived up to it.” There

King GEORGE the Second



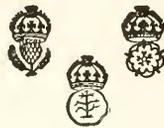
From the New England Primer. Boston: 1737

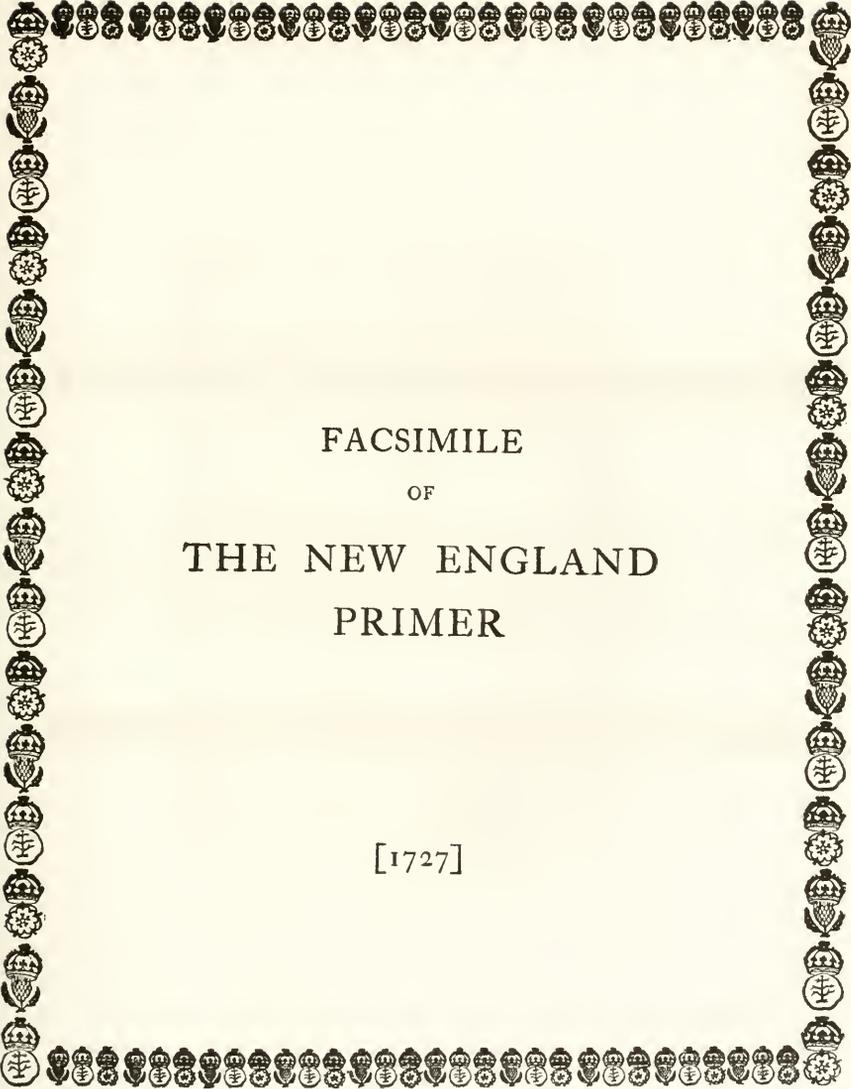
was far more living up to total depravity in early New England than most people suspect, and when one reads the charges brought against them by their own ministers, it is not difficult to realize why the New England clergy dwelt so much on the terrors of hell ; one even becomes sympathetic with the Presbyterian clergyman who said with disgust that “the Universalists believe that all men will be saved, but we hope for better things.” Whatever the first years of New England may have been, however, the church and the school were at work, and what they did needs no other monument than the history of the last two hundred years. The New England Primer is dead, but it died on a victorious battle field, and its epitaph may well be that written of Noah Webster’s Spelling Book :

*The Work of
the Primer*



“It taught millions to read, and not one to sin.”



A decorative border surrounds the text, consisting of a repeating sequence of symbols: a crown, a shield with a cross, a shield with a tree, a shield with a crown, a shield with a cross, a shield with a tree, and a shield with a crown.

FACSIMILE
OF
THE NEW ENGLAND
PRIMER

[1727]



NOTE

THE following is a facsimile of the earliest known edition of the New England Primer, taken from the unique copy in the Lenox Library. From its lacking one leaf in the first signature, it is presumed that a portrait of the reigning King of Great Britain preceded the title page. Part of pages 21-2, and all of pages 23-4 are lacking, but the probable text is restored in this reprint. The last leaf is also wanting, the text of which is supplied so far as possible.



New-Englisk
PRIMER

Enlarged.

For the more easy attaining
the true Reading of ENGLISH

To which is added,

The Assembly of Divines
CATECHISM

BOSTON: Printed by S Kneeland, &
T. Green, Sold by the Bookellers. 1727

.n
..n be it

2. We will not depart from it.

Chap. 23. 17, 18. *Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long.*

For surely there is an end, and thy expellation shall not be cut off.

Eph. 1. 1. *Children obey your Parents in the Lord, for this is right.*

Of Serving GOD.

1. *God will have no time to save us, if we find no day to serve Him.*

2. *Shall we have six days in seven, and God not one?*

1 Chron. 28. 9. *My son, know thou the God of thy Father, & serve Him with a perfect heart, & with a willing mind, for the Lord searcheth all hearts.*

The Great English Letters,

A B C D E F G H I
K L M N O P Q R
S T U V W X Y Z.

The Small English Letters.

a b c d e f g h i k l m n o
p q r s t u v w x y z.

Great Letters.

A B C D E F G H I K L M N O
P Q R S T U V W X Y Z.

Easie Syllables for Children.

ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug
ak	ek	ik	ok	uk
al	el	il	ol	ul

am	em	im	om	um
an	en	in	on	un
ap	ep	ip	op	up
ar	er	ir	or	ur
as	es	is	os	us
at	et	it	ot	ut
ax	ex	ix	ox	ux
ba	be	bi	bo	bu
ca	ce	ci	co	cu
da	de	di	do	du
fa	fe	fi	fo	fu
ga	ge	gi	go	gu
ha	he	hi	ho	hu
ka	ke	ki	ko	ku
la	le	li	lo	lu
ma	me	mi	mo	mu
na	ne	ni	no	nu
pa	pe	pi	po	pu
ra	re	ri	ro	ru
fa	fe	fi	fo	fu

ta te ti to tu

Words of one Syllable.

Are	be	child	face
air	best	clay	fine
add	bed	cry	fair
all	hold	cup	few
ape	bad	ear	fight
God	kid	grace	give
great	kind	heart	hat
grant	kill	had	hath
good	kick	goose	glass
grafs	kiss	hair	he
grew	knee	head	health
heal	long	nine	peace
how	man	no	peep
hide	maid	nose	pence
knit	mole	of	pitch
known	moon	old	play
knew	more	once	pure

Words of two Syllables.

Ab-sent	Absent
Bold-ly	Boldly
Con-stant	Constant
De-pend	Depend
En-close	Enclose
Fa-ther	Father
Glo-ry	Glory
Hus-band	Husband

Words of three Syllables.

A-bu-sing	Abusing
Be-witch-ing	Bewitching
Con-found-ed	Confounded
Drun-ken-ness	Drunkennes
E-raf-mus	Erasmus
Fa-cul-ty	Faculty
God-li-ness	Godliness
Ho-li-ness	Holiness
Im-pu-dent	Impudent
Ka-len-der	Kalender.

Words of four Syllables.

Ac-com-pa-ny	Accompany
Be-ne-vo-lence	Benevolence
Ce-re-mo-ny	Ceremony
Dis-con-tent-ed	Discontented
E-ver-last-ing	Everlasting
Fi-de-li-ty	Fidelity
Glo-ri-fy-ing	Glorifying
Hu-mi-li-ty	Humility
In-fir-mi-ty	Infirmity.

Words of five Syllables.

Ad-mi-ra-ti-on	Admiration
Be-ne-fi-ci-al	Beneficial
Con-so-la-ti-on	Consolation
De-cla-ra-ti-on	Declaration
Ex-hor-ta-ti-on	Exhortation
For-ni-ca-ti-on	Fornication
Ge-ne-ra-ti-on	Generation
Ha-bit-a-ti-on	Habitation
In-vi-ta-ti-on	Invitation

A		<p>In <i>Adam's</i> Fall We Sinned all.</p>
B		<p>Thy Life to Mend This <i>Book</i> Attend.</p>
C		<p>The <i>Cat</i> doth play And after slay.</p>
D		<p>A <i>Dog</i> will bite A <i>Thief</i> at night.</p>
E		<p>An <i>Eagles</i> flight Is out of fight.</p>
F		<p>The Idle <i>Fool</i> Is whipt at School.</p>

G		<p>As runs the <i>Glass</i> Mans life doth pass.</p>
H		<p>My <i>Book</i> and <i>Heart</i> Shall never part.</p>
J		<p><i>Job</i> feels the <i>Rod</i> Yet blesses <i>GOD</i>.</p>
K		<p>Our <i>KING</i> the good No man of blood.</p>
L		<p>The <i>Lion</i> bold The <i>Lamb</i> doth hold.</p>
M		<p>The <i>Moon</i> gives light In time of night.</p>

N		<p><i>Nightingales</i> sing In Time of Spring.</p>
O		<p>The <i>Royal Oak</i> it was the Tree That sav'd His Royal Majestie.</p>
P		<p><i>Peter</i> denies His Lord and cries.</p>
Q		<p><i>Queen Esther</i> comes in Royal State To Save the JEWS from dismal Fate</p>
R		<p><i>Rachel</i> doth mour. For her first born.</p>
S		<p><i>Samuel</i> anoints Whom God appoints</p>

T		<p><i>Time</i> cuts down all Both great and small.</p>
U		<p><i>Uriah's</i> beauteous Wife Made <i>David</i> leek his Life.</p>
W		<p><i>Whales</i> in the Sea God's Voice obey.</p>
X		<p><i>Xerxes</i> the great did die, And so mult you & I,</p>
Y		<p><i>Youth</i> forward slips Death soonest slips,</p>
Z		<p><i>Zacheus</i> he Did climb the Tree His Lord to see,</p>



Now the Child being entred in his Letters and Spelling, let him learn these and such like Sentences by Heart, whereby he will be both instructed in his Duty, and encouraged in his Learning.

The Dutiful Child's Promises,

- I** Will fear GOD, and honour the KING.
- I** will honour my Father & Mother.
- I** will Obey my Superiours.
- I** will Submit to my Elders,
- I** will Love my Friends,
- I** will hate no Man.
- I** will forgive my Enemies, and pray to God for them.
- I** will as much as in me lies keep all God's Holy Commandments.

I will learn my Gatechism.
I will keep the Lord's Day Holy.
I will Reverence God's Sanctuary,
For our GOD is a consuming Fire.

An Alphabet of Lessons for Youth.

A Wise Son makes a glad Father, but
a foolish Son is the heaviness of
his Mother.

Better is a little with the fear of the
Lord, than great treasure and trou-
ble therewith.

Come unto CHRIST all ye that la-
bour and are heavy laden, and He
will give you rest.

Do not the abominable thing which
I hate, saith the Lord.

Except a Man be born again, he can-
not see the Kingdom of God.

Foolishness is bound up in the heart of
a Child, but the rod of Correction
shall drive it far from him.

Grieve not the Holy Spirit.

Holiness becomes God's House for
ever.

It is good for me to draw near unto
God.

Keepe thy Heart with all Diligence, for
out of it are the issues of Life.

Lars shall have their part in the lake
which burns with fire and brimstone.

Many are the Afflictions of the
Righteous, but the Lord delivers
them out of them all.

NOW is the accepted time, now is
the day of Salvation.

Out of the abundance of the heart
the mouth speaketh.

Pray to thy Father which is in secret,
and thy Father which sees in secret,
shall reward thee openly.

Quit you like Men, be strong, stand
fast in the Faith.

Remember thy Creator in the days
of thy Youth.

Salvation belongeth to the Lord.

B

Trust

TRust in God at all times ye people,
pour out your hearts before him.

UPon the wicked God shall rain an
horrible Tempest.

WO to the wicked, it shall be ill
with him, for the reward of his
hands shall be given him.

EXhort one another daily while is
is called to day, lest any of you
be hardened through the deceitfulness of
Sin.

YOung Men ye have overcome the
wicked one.

ZEal hath consumed me, because thy
enemies have forgotten the words
of God. *Choice Sentences.*

1. Praying will make thee leave sin-
ning, or sinning will make thee leave
praying.

2. Our Weakness and Inabilities break
not the bond of our Duties.

3. What we are afraid to speak before
Men, we should be afraid to think before
God.

3/2

The LORD's Prayer.

OUR Father which art in Heaven,
Hal-low-ed be thy Name. Thy
King-dom come. Thy Will be done on
Earth as it is in Hea-ven. Give us this
day our dai-ly Bread. And for-give us
our Debts as we for-give our Deb-tors.
And lead us not in-to Temp-ta-ti-on, but
de-li-ver us from e-vil, for thine is the
King-dom, the Pow-er and the Glo-ry, for
e-ver, A-MEN.

The CREED.

I Be-lieve in GOD the Fa-ther Almigh-
ty, Ma-ker of Hea-ven and Earth. And
in Je-sus Chritt his on-ly Son our Lord,
which was con-ceiv-ed by the Ho-ly
Gho-st, Born of the Vir-gin *Mary*, Suf-
fer-ed un-der *Pon-ti-us Pi-late*, was cru-ci-
fi-ed, Dead and Bu-ri-ed, He de-scen-ded
in-to Hell. The third Day he a-rose
a-gain from the Dead ; and a-scen-ded
in-to Hea-ven, and sit-teth on the Right
Hand of God the Fa-ther Al-migh-ty
From thence he shall come to judge us

the quick and the dead. I be-lieve in the Ho-ly Ghost, the Ho-ly Ca-tho-lick Church, the Com-mu-ni-on of Saints, the For-give-ness of Sins, the Re-sur-rec-ti-on of the Bo-dy, and the Life E-ver-last-ing A-MEN.

The Ten Commandments. Exod. XX.

GOD spake all these Words, saying,
am the Lord thy God, which have brought thee out of the Land of Ægypt, out of the House of Bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third

and fourth
me, and the
of them th
mandment
III. Th
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will no
Name

IV
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all the
Sabbai
shale no
nor thy
nor thy
the Stra
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mit Adultery.

He Withefs

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and fourth Generation of them that hate me and shewing Mercy unto thousands of them that love Me and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath Day and keep it holy, six Days shalt thou labor and do all thy Work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy Son, nor thy Daughter, nor thy Man Servant, nor thy Maid Servant, nor thy Cattle, nor the Stranger that is within thy Gates, for in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the Sabbath Day and hallowed it.

V. Honor thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou shalt not Kill.

[Restoration of lacking text]

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness
against thy Neighbor.

X. Thou shalt not covet thy Neighbor's House, thou shalt not covet thy Neighbor's Wife, nor his Man Servant, nor his Maid Servant, nor his Ox, nor his Ass, nor anything that is thy Neighbor's.

These Words which I command thee this Day shall be in thy Heart.

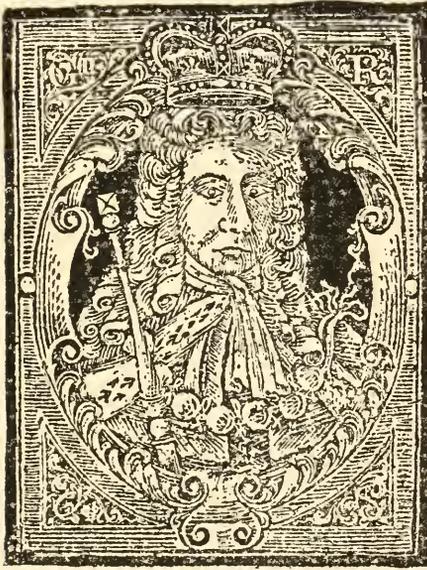
DUTY OF CHILDREN TOWARDS
THEIR PARENTS.

God hath commanded saying, Honour thy Father and Mother, and who so curseth Father or Mother, let him die the Death. Mat. 15. 4.

Children obey your Parents in the Lord, for this is right.

2. Honour thy Father and Mother, (which is the first Commandment with Promise).

[*Restoration of lacking text*]



King **GEORGE** the Third,
Crown'd September 22d 1761,

From the New England Primer. Boston: 1762

3. That it may be well with thee,
and that thou mayst live long on the
Earth.

Children, obey your Parents in all
Things, for that is well pleasing unto the
Lord. Col. 3, 20.

The Eye that mocketh his Father,
and despiseth the Instruction of his
Mother, let the Ravens of the Valley
pluck it out, and the young Eagles eat
it.

Father, I have sinned against Heaven,
and before thee. Luke 15, 10.

19. I am no more worthy to be called
thy Son.

No man ever hated his own flesh, but
nourisheth and cherisheth it. Ephes.
5, 19.

I pray thee let my Father and Mother
come and abide with you, till I know
what God will do for me. 1 Sam.
22, 3.

My Son, help thy Father in his Age,
and grieve him not as long as he liveth.

[Restoration of lacking text]

12. And if his Understanding fail,
have patience with him, and despise him
not when thou art in thy full Strength.

Whoſo curſeth his Father or his Mother,
his Lamp ſhall be put out in obſcure
Darkneſs. Prov. 20, 20.

VERSES.

I in the Burying Place may ſee
Graves ſhorter there than I;
From Death's Arreſt no Age is free,
Young Children too may die;
My God, may ſuch an awful Sight,
Awakening be to me!
Oh! that by early Grace I might
For Death prepared be.

AGAIN.

Fiſt in the Morning when thou doſt
awake,
To God for his Grace thy Petition make,
Some Heavenly Petition uſe daily to ſay,
That the God of Heaven may bleſs
thee alway.

[*Restoration of lacking text*]

*Good Children must,
Fear God all Day, Love Christ alway,
Parents obey, In Secret Pray,
No false thing say, Mind little Play,
By no Sin stray, Make no delay,
In doing Good.*

*Awake, arise, behold thou hast
Thy Life a Leaf, thy Breath a Blast;
At Nights lye down prepar'd to have
Thy sleep, thy death, thy bed, thy grave.*

Learn these four Lines by Heart-

*Have Communion with few.
Be Intimate with ONE.
Deal justly with all.
Speak Evil of none.*

**The Names and Order of the Books
of the Old and New Testament.**

G <i>Genesis</i>	<i>Levitiens</i>
<i>Exodus</i>	<i>Numbers</i>

Deuteronomy	Isaiah
Joshua	Jeremiah
Judges	Lamentations
Ruth	Ezekiel
I. Samuel	Daniel
II. Samuel	Hosea
I. Kings	Joel
II. Kings	Amos
I. Chronicles	Obadiah
II. Chronicles	Jonah
Ezra	Micah
Nehemiah	Nahum
Esther	Habakkuk
Job	Zephaniah
Psalms	Haggai
Proverbs	Zechariah
Ecclesiastes	Malachi
Solomons Song	

Matthew

M atthew	I Timothy
Mark	II. Timothy
Luke	Titus
John	Philemon
The Acts	Hebrews
Romans	James
I. Corinthians	I. Peter
II. Corinthians	II. Peter
Galatians	I. John
Ephesians	II. John
Philippians	III. John
Colossians	Jude
I. Theſſalonians	Revelations
II. Theſſalonians	

*The numeral Letters and Figures,
which ſerve for the ready finding of any
Chapter, Pſalm, and Verſe in the Bible.*

i.	I	one
ii	2	two
iii	3	three

iv	4	four
v	5	five
vi	6	six
vii	7	seven
viii	8	eight
ix	9	nine
x	10	ten
xi	11	eleven
xii	12	twelve
xiii	13	thirteen
xiv	14	fourteen
xv	15	fifteen
xvi	16	sixteen
xvii	17	seventeen
xviii	18	eighteen
xix	19	nineteen
xx	20	twenty
xxi	21	twenty one
xxii	22	twenty two
xxiii	23	twenty three
xxiv	24	twenty four
xxv	25	twenty five
xxvi	26	twenty six
xxvii	27	twenty seven
xxviii	28	twenty eight

xxix	29	twenty nine
xxx	30	thirty
xxxi	31	thirty one
xxxii	32	thirty two
xxxiii	33	thirty three
xxxiv	34	thirty four
xxxv	35	thirty five
xxxvi	36	thirty six
xxxvii	37	thirty seven
xxxviii	38	thirty eight
xxxix	39	thirty nine
xl	40	forty
xli	41	forty one
xlii	42	forty two
xliii	43	forty three
xliii	44	forty four
xlv	45	forty five
xlvi	46	forty six
xlvii	47	forty seven
xlviii	48	forty eight
xlix	49	forty nine
l	50	fifty
li	51	fifty one
lii	52	fifty two
liii	53	fifty three

liv	54	fifty four
lv	55	fifty five
lvi	56	fifty six
lvii	57	fifty seven
lviii	58	fifty eight
lix	59	fifty nine
lx	60	sixty
lxi	61	sixty one
lxii	62	sixty two
lxiii	63	sixty three
lxiv	64	sixty four
lxv	65	sixty five
lxvi	66	sixty six
lxvii	67	sixty seven
lxviii	68	sixty eight
lxix	69	sixty nine
lxx	70	seventy
lxxi	71	seventy one
lxxii	72	seventy two
lxxiii	73	seventy three
lxxiv	74	seventy four
lxxv	75	seventy five
lxxvi	76	seventy six
lxxvii	77	seventy seven
lxxviii	78	seventy eight

lxxix	79	seventy nine
lxxx	80	eighty
lxxxj	81	eighty one
lxxxii	82	eighty two
lxxxiii	83	eighty three
lxxxiv	84	eighty four
lxxxv	85	eighty five
lxxxvi	86	eighty six
lxxxvii	87	eighty seven
lxxxviii	88	eighty eight
lxxxix	89	eighty nine
xc	90	ninety
xcj	91	ninety one
xcii	92	ninety two
xciii	93	ninety three
xciv	94	ninety four
xcv	95	ninety five
xcvi	96	ninety six
xcvii	97	ninety seven
xcviii	98	ninety eight
xcix	99	ninety nine
c	100	an hundred

Mr.



MR. John Rogers, Minister of the Gospel in London, was the first Martyr in Q. Mary's Reign, and was burnt at Smithfield, February the fourteenth, 1554. His Wife, with nine small Children, and one at

at her Breast, following him to the Stake, with which sorrowful fight he was not in the least daunted, but with wonderful Patience died courageously for the Gospel of Jesus Christ.

Some few Days before his Death, he writ the following Exhortation to his Children.

Give ear my Children to my words,
whom God hath dearly bought,
Lay up his Laws within your heart,
and print them in your thought,
I leave you here a little Book,
for you to look upon;
That you may see your Fathers face,
when he is dead and gone.
Who for the hope of heavenly things,
while he did here remain,
Gave over all his golden Years
to Prison and to Pain.
Where I among my Iron Bands,
inclosed in the dark,
C

Not many days before my Death.
I did compose this Work.
And for Example to your Youth,
to whom I wish all good ;
I send you here God's perfect Truth;
and seal it with my Blood
To you my Heirs of earthly Things;
which I do leave behind,
That you may read and understand,
and keep it in your mind.
That as you have been Heirs of that
which once shall wear away,
You also may possess that part,
which never shall decay.
Keep always GOD before your eery
with all your whole intent ;
Commit no Sin in any wise,
Keep his Commandement.
Abhor that arrant Whore of Rome,
and all her Blasphemies ;
And drink not of her cursed Cup,
obey not her decrees.
Give honour to your Mother dear,
remember well her pain ;

And recompense her in her Age
with the like love again.
Be always ready for her help,
and let her not decay ;
Remember well your Father all .
that should have been your flay.
Give of your Portion to the Poor,
as Riches do arise ;
And from the needy naked Soul
turn not away your eyes.
For he that doth not hear the cry
of those that stand in need,
Shall cry himself and not be heard,
when he does hope to speed.
If GOD hath given you increase
and blessed well your store,
Remember you are put in trust,
and should relieve the poor.
Beware of seul and filthy Lusts,
let such things have no place,
Keep clean your Vessels in the Lord,
that he may you embrace.
Ye are the Temples of the Lord,
for you are dearly bought .

And they that do defile the fame
shall surely come to nought.
Be never Proud by any means,
build not thy house too high,
But always have before your eyes,
that you are born to die.
Defraud not him that hired is,
your labour to sustain;
And pay him still without delay,
his wages for his pain.
And as you would another Man
against you should proceed,
Do you the same to them again,
if they do stand in need.
Impart your Portion to the Poor,
in Money and in Meat,
And send the feeble fainting Soul
of that which you do eat.
Ask Counsel always of the wise,
give ear unto the end,
And ne'r refuse the sweet rebuke
of him that is thy Friend.
Be always thankful to the Lord,
with Prayer and with Praise,

Begging of him to bless your work,
 and to direct your ways.
 Seek first I say the living GOD,
 and always him adore ;
 And then be sure that he will bless
 your basket and your store.
 And I beseech Almighty GOD,
 replenish you with Grace,
 That I may meet you in the Heav'ns,
 and see you face to face.
 And tho' the Fire my Body burns,
 contrary to my kind ;
 That I cannot enjoy your love,
 according to my mind.
 Yet I do hope that when the Heav'ns,
 shall vanish like a scrowl,
 I shall see you in perfect shape,
 in Body and in Soul,
 And that I may enjoy your love,
 and you enjoy the Land
 I do beseech the living LORD
 to hold you in his hand.
 Though here my Body be adjudg'd
 in flaming Fire to fry,

My Soul I trust will straight ascend,
 to live with GOD on high.
 What though this Carcase smart a while,
 what though this Life decay,
 My Soul I trust will be with GOD,
 and live with him for aye.
 I know I am a Sinner born,
 from the Original;
 And that I do deserve to die,
 by my Fore-Fathers fall.
 But by our Saviour's precious Blood,
 which on the Cross was spilt,
 Who freely offer'd up his Life,
 to save our Souls from Guilt,
 I hope Redemption I shall have,
 and all that in him trust;
 When I shall see him face to face,
 and live among the Just.
 Why then should I fear Death's grim look,
 since Christ for me did die?
 For King and Caesar, Rich and Poor,
 the force of Death must trie.
 When I am chained to the Stake,
 and Faggots girt me round,

Then pray the Lord my Soul in Heav'n
may be with Glory crown'd.
Come welcome Death, the end of fears,
I am prepar'd to die ;
Those earthly Flames will send my Soul,
up to the Lord on high.
Farewel my Children to the World,
where you must yet remain ;
The Lord of Host be your defence
till we do meet again.
Farewel my true and loving Wife,
my Children and my Friends,
I hope in Heaven to see you all,
when all things have their ends
If you go on to serve the Lord,
as you have now begun,
You shall walk safely all your days,
until your life be done.
GOD grant you so to end your days,
as he shall think it best,
That I may meet you in the Heav'ns,
where I do hope to rest.

The

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The SHORTER
CATECHISM

Agreed upon by the Reverend
Assembly of Divines at Westminster

Quest **W** *hat is the chief End
of Man ?*

Answ. Man's chief End is to
Glorify God, and to Enjoy Him
for ever.

*Q. What Rule hath God given to
direct us how we may glorify and
enjoy Him ?*

A. The Word of God which is
contained in the Scriptures of the
Old

Old and New Testament, is the only Rule to direct us how we may glorify 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 requireth of Man.

Q. What is God ?

A. God is a Spirit, Infinite, Eternal, and Unchangeable, in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q. Are there more Gods than One ?

A. There is but ONE only, the living and true God.

Q. How many Persons are there in the God-head ?

A. There are Three Persons in

the God-Head, the Father, the Son, and the Holy Ghost, & these Three are One GOD the same in Subtance, equal in Power, & Glory.

Q. What are the Decrees of God?

A. The Decrees of God are his eternal Purpose, according to the Counsel of his own Will, whereby for his own Glory, he hath fore-ordained whatsoever comes to pass

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the Works of Creation & Providence.

Q. What is the Work of Creation?

A. The Work of Creation is God's Making all things of Nothing, by the Word of his Power, in

in the space of six days, & all va-
ry good.

Q. How did God create Men ?

A. God created Man Male and
Female, after his own Image, in
Knowledge, Righteousness, and
Holiness, with Dominion over
the Creatures.

Q. What are Gods Works of Providence ?

A. God's Works of Providence
are his most holy, wise & power-
ful preserving & governing all his
Creatures and all their Actions.

*Q. What special Act of Providence
did God exercise towards Man in the
Estate wherein he was created ?*

A. When God had created Man,
He entred into a Covenant of Life
with him, upon condition of perfect
Obedience, forbidding him to Eat

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of the Tree of knowledge of good and evil upon pain of Death.

Q. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents being left to the freedom of their own Will, fell from the estate wherein they were created, by sinning against God.

Q. What is Sin!

A. Sin is any want of Conformity unto, or Transgression of the Law of God.

Q. What was the Sin whereby our first Parents fell from the estate wherein they were created?

A. The Sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. Did

Q. Did all Mankind fall in Adam's first transgression ?

A. The Covenant being made with Adam, not only for himself but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him, & fell with him in his first transgression.

Q. Into what estate did the Fall bring Mankind ?

A. The Fall brought Mankind into an estate of Sin and Misery.

Q. Wherein consists the sinfulness of that estate whereinto Man fell ?

A. The sinfulness of that estate whereinto Man fell, consists in the Guilt of Adam's first Sin, the want of Original Righteousness, and the Corruption of his whole Nature, which is commonly called Original

Sin, together with all actual Transgressions which proceed from it.

Q. What is the Misery of that estate wherinto Man fell?

A. All Mankind by their fall, lost Communion with God, are under his Wrath & Curse, and so made liable to all Miseries in this Life, to Death it self, and to the pains of Hell for ever.

Q. Did God leave all Mankind to perish in the estate of Sin & Misery?

A. God having out of his meer good pleasure from all Eternity, Elected some to everlasting Life, did enter into a Covenant of Grace, to deliver them out of the state of Sin & Misery, and to bring them into a state of Salvation by a Redeemer,

Q. Who

Q Who is the Redeemer of Gods El.

A. The only Redeemer of God a Elect, is the Lord Jesus Christ, who being the eternal Son of God, became Man, and so was, and continues to be God and Man in two distinct Natures, and one Person for ever.

Q. How did Christ being the Son of God become Man ?

A. Christ the Son of God became Man, by taking to himself a true Body and a reasonable Soul, being conceived by the power of the Holy Ghost, in the Womb of the Virgin *Mary*, and born of her, and yet without Sin.

Q. What Offices doth Christ execute as our Redeemer ?

A. Christ

A. Christ as our Redeemer executes the Office of a Prophet, of a Priest, and of a King, both in his estate of Humiliation & Exaltation.

Q. *How doth Christ execute the Office of a Prophet ?*

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation.

Q. *How doth Christ execute the Office of a Priest -*

A. Christ executeth the Office of a Priest, in his once offering up himself a Sacrifice to satisfy Divine Justice, & reconcile us to God, & in making continual Intercession for us

Q. *How doth Christ execute the Office of a King ?*

A. Christ executeth the Office of



KING GEORGE III
crowned September 24, 1761.

From the New England Primer. Providence: 1775

a King, in subduing us to himself in ruling and defending us, and in restraining and conquering all his and our Enemies.

Q. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in His being born, and that in a low condition, made under the law undergoing the miseries of *his life* the wrath of God, and the cursed Death of the Cross, in being buried and continuing under the power of Death for a time.

Q. Wherein consists Christ's Exaltation

A. Christ's Exaltation consisteth in his rising again from the Dead on the third day, in ascending up into Heaven, & sitting at the Right

D

Hand

Hand of God the Father, and in coming to judge the World at the last Day.

Q. How are we made Partakers of the Redemption purchased by Christ?

A. We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us by his Holy Spirit.

Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, & thereby uniting us to Christ in our effectual Calling.

Q. What is effectual Calling?

A. Effectual Calling is the Work of God's Spirit, whereby convincing us of our Sin & Misery, en-

lightning our Minds in the Knowledge of Christ, & renewing our Wills, he doth perswade & enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q What Benefits do they that are effectually called partake of in this Life?

A. They that are Effectually called, do in this Life partake of Justification, Adoption, Sanctification, & the several Benefits which in this Life do either accompany or flow from them.

Q What is Justification?

A. Justification is an act of God's free Grace, wherein he pardoneth all our Sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by Faith alone,

Q. What is Adoption ?

A. Adoption is an Act of God's Free Grace, whereby we are received into the Number, and have Right to all the Priviledges of the Sons of God

Q. What is Sanctification ?

A. Sanctification is the Work of God's free Grace, whereby we are renewed in the whole Man, after the Image of God, & are enabled more & more to die unto Sin, & live unto Righteousness.

Q. What are the Benefits which in this life do accompany or flow from Justification, Adoption & Sanctification ?

A. The Benefits which in this Life do accompany or flow from Justification, Adoption or Sanctification, are assurance of God's love,

peace of Conscience, joy in the Holy Ghost, increase of Grace, & perseverance therein to the end.

Q. What benefits do Believers receive from Christ at their Death?

A. The Souls of Believers are at their Death made perfect in Holiness, & do immediately pass into Glory, & their Bodies being still united to Christ, do rest in their Graves till the Resurrection.

Q. What benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection Believers being raised up to Glory, shall be openly acknowledged & acquitted in the Day of Judgment, & made perfectly blessed in full enjoying of God, to all Eternity.

Q. What is the Duty which God

requires of Man ?

A. The Duty which God requires of Man, is Obedience to his revealed will.

Q. *What did God at first reveal to Man for the Rule of his Obedience ?*

A. The Rule which God at first revealed to Man for his Obedience was the Moral Law.

Q. *Where is the Moral Law summarily comprehended ?*

A. The Moral Law is summarily comprehended in the Ten Commandments.

Q. *What is the Sum of the Ten Commandments ?*

A. The Sum of the Ten Commandments is, To love the Lord our God with all our Heart, with all our Souls, and with all our

Strength, and with all our Mind,
and our Neighbour as ourselves.

*Q. What is the Preface to the
Ten Commandments ?*

*A. The Preface to the Ten
Commandments is in these Words,
I am the Lord thy God, which have
brought thee out of the Land of Egypt,
out of the House of Bondage.*

*Q. What doth the Preface to the
Ten Commandments teach us ?*

*A. The Preface to the Ten Com-
mandments teacheth us, that be-
cause God is the Lord, & our God
and Redeemer, therefore we are
bound to keep all his Command-
ments.*

Q. Which is the first Commandment ?

*A. The first Commandment is, Thou
shalt have no other gods before Me.*

Q What is required in the first Commandment ?

A. The first Commandment requireth us to know and acknowledge God to be the only true God and our God, and to worship and glorify him accordingly.

Q. What is forbidden in the first Commandment ?

A. The first Commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God and our God, & the giving that Worship and Glory to any other which is due to him alone

Q What are the specially taught by these Words (Before Me) in the first Commandment ?

A. These Words (Before me) in the first Commandment, teach us,

That God who seeth all things, taketh notice of, and is much displeas'd with the Sin of having any other god.

Q Which is the second Commandment?

A. The second Commandment is, *Thou shalt not make unto thee any Graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, & shewing mercy unto thousands of them that love me, and keep my Commandments.*

Q. What is required in the second

Commandment ?

A. The second Commandment requireth the receiving, observing, & keeping pure & entire all such religious Worship & Ordinances, as God hath appointed in his Word

Q. What is forbidden in the second Commandment ?

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way, nor appointed in his Word.

Q. What are the Reasons annexed to the second Commandment ?

A. The Reasons annexed to the second Commandment, are God's Sovereignty over us, his Propriety in us, and the Zeal he hath to his own Worship.

Q. Which is the third Commandment ?

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.*

Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy & reverend use of God's Name, Titles, Attributes, Ordinances, Word and Works.

Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all prophaning or abusing of any thing whereby God maketh himself known.

Q. *What is the Reason annexed to the third Commandment?*

A. The Reason annexed to the

Third Commandment is, That
however the Breakers of this Com-
mandment may escape Punish-
ment from Men yet the Lord our
God will not suffer them to escape
his righteous Judgment.

Q. Which is the fourth Commandment?

*A. The fourth Commandment
is, Remember the Sabbath-Day to keep
it Holy six Days shalt thou labour &
do all thy Work, but the seventh Day is
the Sabbath of the Lord thy God, in it
thou shalt not do any work, thou nor
thy Son, nor thy Daughter, thy Man ser-
vant, nor thy Maid servant, nor thy
Cattle, nor the Stranger that is with-
in thy Gates; for in six Days the Lord
made Heaven & Earth, the Sea, and
all that in them is, & rested the se-
venth Day, wherefore the Lord blessed*

the Sabbath Day, and hallowed it.

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word, expressly one whole Day in seven to be an holy Sabbath to Himself.

Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the World to the Resurrection of Christ God appointed the seventh Day of the Week to be the weekly Sabbath, and the first Day of the Week ever since, to continue to the end of the World, which is the Christian Sabbath.

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that Day, even from such worldly Employments & Recreations, as are lawful on other Days, & spending the whole time in publick & private exercises of God's Worship, except so much as is to be taken up in the Works of Necessity & Mercy.

Q. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the Omission or careless Performance of the Duties required, & the prophaning the Day by idleness, or doing that which is in it self sinful, or by unnecessary Thoughts, Words or Works, about worldly Employments or Recreations.

Q. What are the Reasons annexed to the fourth Commandment ?

A. The Reasons annexed to the fourth Commandment, are God's allowing us six Days of the Week for our own Employments, His challenging a special Propriety in the seventh, his own Example, and his blessing the Sabbath Day.

Q. Which is the fifth Commandment ?

A. The fifth Commandment is, Honour thy Father & thy Mother, that thy Days may be long upon the land which the Lord thy God giveth thee.

Q. What is required in the fifth Commandment ?

A. The fifth Commandment requireth the preserving the Honour & performing the Duties belonging to every one in their several

Places and Relations, as Superiours, Inferiours, or Equals.

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting or doing any thing against the Honour and Duty which belongeth to every one in their several Places & Relations.

Q. What is the Reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment, is a promise of long Life & Prosperity, (as far as it shall serve for God's Glory and their own good) to all such as keep this Commandment.

Q. Which is the sixth Commandment?

A. The sixth Commandment is,

Thou shalt not Kill.

Q. What is required in the sixth Commandment ?

A. The sixth Commandment requireth all lawful Endeavours to preserve our own Life, and the Life of others.

Q. What is forbidden in the sixth Commandment ?

A. The sixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjustly, and whatsoever tendeth thereunto.

Q Which is the seventh Commandment

A. The seventh Commandment is, Thou shalt not commit Adultery.

Q. What is required in the seventh Commandment ?

E.

A

A. The seventh Commandment requireth the preservation of our own, and our Neighbour's Chastity, in Heart, Speech & Behaviour.

Q. *What is forbidden in the seventh Commandment ?*

A. The seventh Commandment forbiddeth all unchaste Thoughts, Words and Actions.

Q. *Which is the eighth Commandment ?*

A. The eighth Commandment is, *Thou shalt not Steal.*

Q. *What is required in the eighth Commandment ?*

A. The eighth Commandment requireth the lawful procuring & furthering the Wealth & outward Estate of our selves and others.

Q. *What is forbidden in the eighth Commandment ?*

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbours Wealth or outward Estate.

Q. Which is the ninth Commandment

A. The ninth Commandment is, *Thou shalt not bear false Witness against thy Neighbour.*

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man, and of our own, & our Neighbours good Name, especially in Witness bearing.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment for-

biddeth whatsoever is prejudicial to Truth, or injurious to our own or our Neighbours good Name.

Q Which is the Tenth Commandment?

A. The Tenth Commandment is, Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man servant, nor his Maid servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

Q What is required in the tenth Commandment?

A. The tenth Commandment requireth full Contentment with our own Condition, with a right & charitable frame of Spirit towards our Neighbour, & all that is his.

Q What is forbidden in the tenth Commandment?

A. The Tenth Commandment forbiddeth all Discontentment with our own estate, envying or grieving at the good of our Neighbour, and all inordinate motions & affections to any thing that is his.

Q Is any Man able perfectly to keep the Commandments of God?

A. No meer man since the Fall is able in this Life perfectly to keep the Commandments of God, but daily doth break them in Thought, Word and Deed.

Q Are all Transgressions of the Law equally heinous?

A. Some Sins in themselves, & by reason of several Aggravations are more heinous in the sight of God than others.

Q What doth every sin deserve?

A. Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come.

Q. *What doth God require of us, that we may escape his Wrath and Curse, due unto us for Sin?*

A. To escape the Wrath & Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life, with the diligent use of all outward Means whereby Christ communicateth to us the benefits of Redemption,

Q. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving Grace, whereby we receive and rest upon him alone for Salvation, as He is offered to us in the Gospel

Q. *What is Repentance unto Life?*

A. Repentance unto Life, is a saving Grace, whereby a Sinner out of a true sense of his Sin, and apprehension of the Mercy of God in Christ, doth with grief & hatred of his Sin, turn from it unto God, with full purpose of, & endeavour after new Obedience.

Q. What are the outward & ordinary means whereby Christ communiceth to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communiceth to us the benefits of Redemption are his Ordinances, especially the Word, Sacraments & Prayer; all which are made effectual to the Elect for Salvation,

Q. How is the word made effectual to Salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word an effectual Means of Convincing & Converting Sinners, and of building them up in Holiness & Comfort, through Faith unto Salvation.

Q. How is the Word to be Read and Heard that it may become effectual to Salvation?

That the Word may become effectual to Salvation, we must attend thereunto with diligence, Preparation & Prayer, receive it with Faith & Love, lay it up in our Hearts, & practise it in our Lives.

Q. How doth the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual Means of Salvation, not

from any vertue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of the Spirit in them that by Faith receive them.

Q. What is a Sacrament ?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible Signs, Christ and the benefits of the New Covenant are represented, sealed, and applied to Believers.

Q. Which are the Sacraments of the New Testament ?

A. The Sacraments of the New Testament, are Baptism, and the Lord's Supper.

Q. What is Baptism ?

A. Baptism is a Sacrament, wherein by washing with Water in the

Name of the Father, & of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, & partaking of the benefits of the Covenant of Grace, and our Engagement to be the Lord's.

Q. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their Faith in Christ, and Obedience to Him; but the Infants of such as are Members of the visible Church are to be Baptised.

Q. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread & Wine according to Christ's Appointment, His

Death is shewed forth, and the worthy Receivers are not after a corporal and carnal Manner, but by Faith made Partakers of His Body & Blood. with all his benefits, to their Spiritual Nourishment and growth in Grace.

Q. What is required in the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body, of their Faith to feed upon Him, of their Repentance, Love, & new Obedience, lest coming unworthily, they eat and drink judgment to themselves.

Q. What is Prayer ?.

A Prayer is an offering up of our Desires to God, for Things agreeable to His Will, in the Name of Christ, with Confession of our Sins, and thankful Acknowledgment of his Mercies.

Q. *What Rule hath God given for our Direction in Prayer?*

A. The whole Word of God is of use to direct us in Prayer, but the special Rule of Direction is that form of Prayer which Christ taught His Disciples, commonly called, *The Lord's Prayer.*

Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, which is, *Our Father which art in Heaven,* teacheth us to draw near to God with all holy Reve-

rence, and Confidence, as Christ
to a Father, able & ready to
us, and that we should pray
and for others.

Q What do we pray for in the first Peti

A. In the first Petition, which
Hallowed be thy Name, we pray
that God would enable us and
others, to glorify Him in all things
whereby he makes himself known
and that He would dispose of
things to His own Glory.

Q What do we pray for in the 2nd Peti.

A. In the second Petition, which
is, *Thy Kingdom come*, we pray that
Satan's Kingdom may be destroy-
ed, the Kingdom of Grace may be
advanced, ourselves & others bro't
into it, & kept in it, & that the
Kingdom of Glory may be hastned.

*What do we pray for in the
Petition ?*

In the third Petition, which
is *thy Will be done on Earth as it is
in Heaven*, we pray, that God by
Grace, would make us able &
willing, to know, obey & submit
his Will in all things, as the
Angels do in Heaven.

What do we pray for in the 4th Petition

is the fourth Petition, which
is *Give us this Day our daily Bread*,
we pray, that of God's free Gift
we may receive a competent Porti-
on of the good things of this Life,
and enjoy his blessing with them.

Q What do we pray for in the 5th Petition

A. In the fifth Petition, which is,
*And forgive us our Debts, as we
forgive our Debtors*, we pray, that

God, for Christ's sake, would freely pardon all our sins, which we are rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. *What do we pray for in the 4th petition?*

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil*, we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

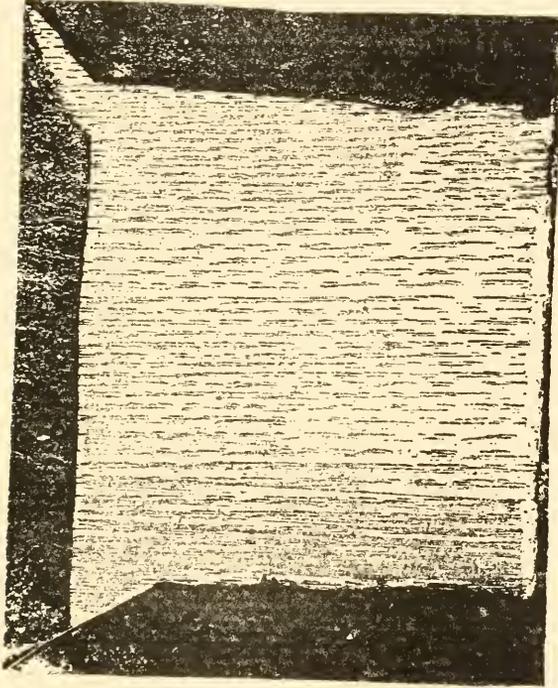
Q. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory forever, Amen*, teacheth us to make our encouragement in prayer from God only, and in our prayers to

[*Restoration of lacking text*]

praise him, ascribing kingdom, power and glory to him, and in testimony of our desires, and assurance to be heard, we say, Amen.

[*Restoration of lacking text*]



Inside Binding of New England Primer, Boston: 1762



THE
Protestant Tutor,
Instructing Youth and Others,
In the compleat Method of
Spelling, Reading, and Writing,
True English &

ALSO

Discovering to them the Notorious ERRORS,
Damnable DOCTRINES, and Cruel MASSA-
CRES of the Bloody PAPISTS, which Eng-
land may expect from a
Popish Successor

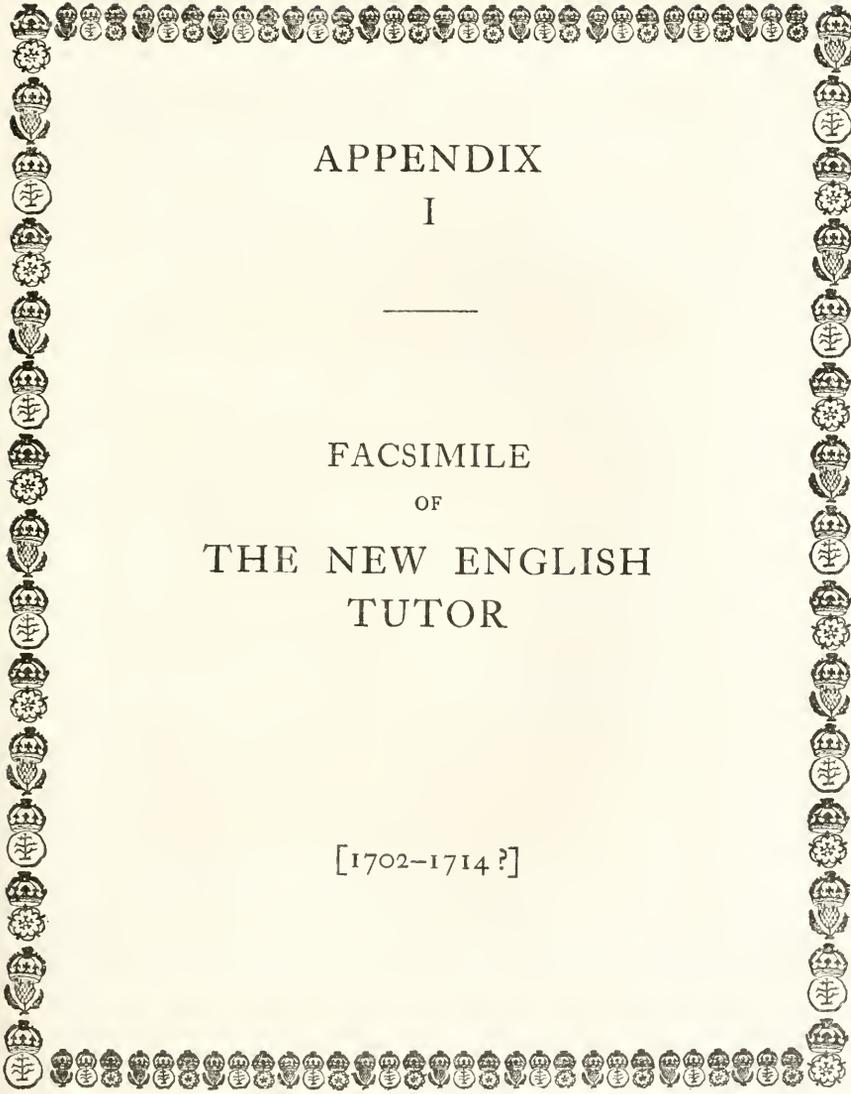
To which is prefix'd,
A Timely MEMORIAL
TO ALL
TRUE PROTESTANTS

Demonstrating the Certainty of a horrid and
damnable Popish PLOT, now carrying on in
Great-Britain, in order to Destroy His Majesty
King, GEORGE, and Royal Family, Introduce
a Popish Successor, and involve their Kingdoms
in Blood and Fire.

LIKEWISE
The Most Gracious Declaration,
FOR
Liberty of Conscience,

Published by Order of the KING and COUNCIL

LONDON: Printed and Sold by B. Harris, at the Golden
Boat's-Head in Great Church Street. 1716.



APPENDIX
I

FACSIMILE
OF
THE NEW ENGLISH
TUTOR

[1702-1714?]



NOTE

IN Clavel's *Catalogue* (1680) a title is given of "The English Tutor; or, plain path-Way to the English Tongue. Printed by Ben Billingsley, and Sam. Crouch." The same list also records the "English Tutor, a spelling book," which possibly is the same work. The continuation of Clavel's list, under 1698, records the former work more fully as: "The English Tutor; or the plain Path-way to the English Tongue, being a most plain and familiar Method for the teaching of Children to spell and read exactly, with Examples of most Words from one to six Syllables, both in whole words and divided; the Rules how to spell them by way of Question and Answers; together with Hymns and Proverbs prepared and methodized for the Use of English Schools. The fourth Edition, corrected. Printed for B. Billingsley at the Printing Press under the Royal Exchange, and S. Crouch at the corner of Pope's head Alley in Cornhill." Of neither of these "Tutors" can a copy be traced.

As already noted in the introduction, John Dunton, writing in 1686, states that "Mr. Harris I think also Printed the Protestant Tutor, a Book not at all relish'd by the Popish Party, because it is the design of that little Book to bring up Children in an Aversion to Popery." No copy of this early edition is known.

The American Antiquarian Society has a very imperfect copy of "The Protestant T [utor] / for / Childr [en.] / The Doner there on v [. . .] / Health and Preserv [. . .] / the Gospel on Jesu [s C] hrist [. . .] / To which is Added Verses made by Mr. John/Rogers a Martyr in Queen Maries Reign. / [Quotation from I Kings 18. 21, five lines.] / Boston in New-England, Printed by Samuel/Green, And are to be Sold by John Griffin / in Boston 16[8]5." This fragment consists of only the Rogers' Verses, without a cut, and a part of an unknown catechism. How far it otherwise resembled the later editions of the "Protestant Tutor" cannot therefore be known, but the probabilities are that it was a pretty close reprint of the first edition of Harris's compilation.

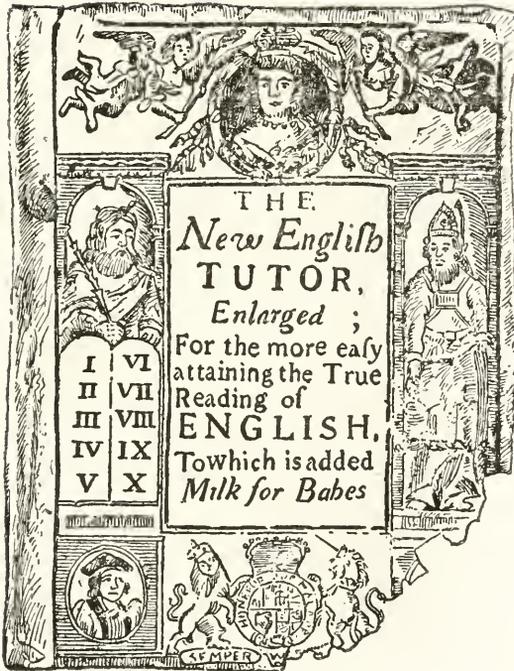
Under the pseudonym of "A Lover of Learning," with a preface dated 1687 and signed "R. W.," "The English Tutor: Or, Compendious School-Master: Teaching the English-Tongue," was issued with the imprint of "London: Printed and Sold by Tho. Leigh and Dan. Midwinter at the Rose and Crown in St. Paul's Church-Yard. 1701." The first edition of this was styled "The Compendious School-Master," and was printed at London in 1688 by Samuel Lowndes. It contains the "Capital letters," etc., the syllabarium, very much lengthened, the Lord's Prayer and Creed, the ten commandments, and a number of prayers and graces. Otherwise it differs radically from the New England Primer.

Next in sequence follows the "New English Tutor," here reprinted, which was issued in Queen Anne's Reign (1702-14) if the poem in the rhymed alphabet is accepted as evidence. Though there is no imprint, it was obviously printed by Harris, or with his authority, for a comparison of the John Rogers print with that used in Harris's edition of the Protestant Tutor of 1716 (a reproduction of which forms the frontispiece of this volume) shows them to be from the same block.

In 1715 Norris issued an edition of the Protestant Tutor, and a year later Harris issued another. These are the earliest editions extant, and while they differ slightly in contents, and are quite distinct from the "New English Tutor", they both contain the alphabet and syllabarium, the Lord's Prayer and Creed, the Rogers verses and print, with certain other matter used as well in the New England Primer and its prototypes. Copies of the two editions are in the British Museum, and the title page of the Harris edition is reproduced in this volume.

In the Advocates' Library at Edinburgh there is a copy of "The English Tutor" printed at London in 1747, but the work bears no resemblance to either of Harris's publications, being merely a school book. It is noticed here, therefore, only to avoid possible confusion.





Proverbs XXII. vi. *Train up a Child in the way he should go, & when he is old he will not depart from it.*

Cbap. XXIII. 17 18. *Let not thy Heart envy sinners, but be, thou in the Fear of the Lord all the day long.*

For surely there is an End, and thy Expectation shall not be cut off.

Eph. I. 1. *Children, obey your Parents in the Lord, for it is right*

Of Serving GOD.

1. *God will have no time to serve us, if we find no day to serve him.*

2. *Shall we have six Days in Seven, and GOD not One?*

t Chron. 28, 9. *My Son, know the God of thy Fathers, and serve with a perfect Heart, and with a Mind, for the Lord searcheth*



a b c d e f g h i j k l m
n o p q r s t u
v w x z &.

Vowels.

A E I O U Y a e i o u y.

Consonants.

b c d f g h j k l m n p q
r s t v w x z.

Double Letters.

ff th li a ff ff ff ff ff ff ff ff.

Italick Letters.

Aa Bb Cc Dd Ee Ff Gg Hh
Ii Kk Ll Mm Nn Oo Pp Qq
Rr Ss Tt Uu Vv Ww Xx Yy
Zz.

Italick

The New English
 Italic double Letters
ff ff fi fi ff ff ff ff et sh.
 Great Letters

A B C D E F G H I
 K L M N O P Q R S
 T U V W X Y Z.

Easy Syllables for Children,

A ^b	eb	ib	ob	ub
A ^c	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug
ak	ek	ik	ok	uk
al	el	il	ol	ul
am	em	im	om	um
au	eu	iu	ou	uu
ap	ep	ip	op	up

Tutor Enlarged

as	es	is	os	us
ar	er	ir	or	ur
ax	et	it	ot	ut
ax	cx	ix	ox	ux
ba	be	bi	bo	bu
ca	ce	ci	co	cu
da	de	di	do	du
fa	fe	fi	fo	fu
ga	ge	gi	go	gu
ha	he	hi	ho	hu
ka	ke	ki	ko	ku
la	le	li	lo	lu
ma	me	mi	mo	mu
na	ne	ni	no	nu
pa	pe	pi	po	pu
ra	re	ri	ro	ru
fa	fe	fi	fo	fu
ta	te	ti	to	tu

Words

The New English 6

Words of One Syllables

Are	be	Ear	fish
age	bole	earth	fla
add	bad	eat	fly
all	burst	egg	for
ape		eight	from
art	came	elf	
as	call	end	GOD
ask	can	err	grace
ax	care	else	grant
ay	cast	eye	good
ach	chast		grafs
	child	Fine	grew
Babe	clay	fair	goose
back	cry	face	gaze
ball	cup	few	give
band		fight	glafs
best	Dust	fire	
bad	dung	first	Hair
			had.

	Tutor	Enlarged.	7
had	knee	meek	nose
hand	kneel	mice	not
hat	knight	milk	
hath	knit	mock	Oak
he	known	mole	of
health		moon	odd
heal	I ace	more	old
howl	lafs	moth	once
hide	laugh	must	one
hire	land		ought
horns	large	Name	our
	law	naught	cwn
Ice	learn	nay	ox
	light	neck	oyl
Kid	life	nest	
kind	live	new	Falm
kill	long	nigh	pafs
kick		nine	path
kifs	Maid	no	peace
			peep

8

The New English

peep	Race	stone	void
pence	ran	such	Us
pick	rank		urge
pinch	read	Talk	
pire	rich	task	Walk
pifs	ride	thing	want
pitch	ripe	thus	wash
play	rife	to	work
	rock	told	
Quaff	rump	tofs	Year
quail		trap	yelp
Quart	Saw	tree	yes
queen	fay	trod	yet
quell	feek		yield
quick	self	Vain	yoke
quill	sham	vex	you
quile	sheet	vile	young
quite	sift	vine	your
quit	skip	voice	youth

Words.

Tutor Enlarged.

6

Words of Two Syllables:

Ab sent	absent
Bold ly	boldly
Con sent	consent
De cent	decent
En close	enclose
Fa ther	father
Glo ry	glory
Hus band	husband
In fant	infant
King dom	kingdom
La bour	labour
Mer cy	mercy
Na ture	nature
O bey	obey
Par don	pardon
Quick ly	quickly
Rem nant	remnant
Sil ver	silver

Words

Words of Three Syllables

A bu sing	abusing
Be witch ing	bewitching
Con foun ded	confounded
Drun ken ness	drunkenness
E ras mus	erasmus
Fa col ty	faculty
God li ness	godliness
Ho li ness	holiness
Im pu dent	impudent
Ka len dar	calendar
Li ber ty	liberty
Me mo ry	memory
Na tu ral	natural
O ver sight	oversight
Pu nish ment	punishment
Qua li ty	quality
Re deem er	redeemer
Sa cra ment	sacrament

T

Tutor Enlarged.

11

Tempo ral	temporal
Vi cto ry	victory
U ni ty	unity
Wick ed ness	wickedness
Youth ful ty	youthfully

Words of Four Syllables.

Ac com pa ny	accompany
Be ne vo lence	benevolence
Ce re mo ny	ceremony
Dis con ten ted	discontented
E ver last ing	everlasting
Fi de li ty	fidelity
Glo ri fy ing	glorifying
Hu mi li ty	humility
In fir mi ty	infirmity
La bo ri ous	laborious
Mor ta li ty	mortality
No bi li ty	nobility
O be di ence	obedience

Prof-

Pros pe ri ty	prosperity
Q ua li fi ed	qualified
Re demp ti on	redemption
Sal va ti on	salvation
Temp ta ti on	temptation
Vi cto ri ous	victorious
Un der stand ing	understandiag
Won der ful ly	wonderfully

Words of five Syllables.

Ad mi ra ti on	admiration
Be ne fi ci a	beneficial
Con so la ti on	consolation
De so la ti on	desolation
Ex hor ta ti on	exhortation
For ni ca ti on	fornication
Ge ne ra ti on	generation
Ha bi ta ti on	habitation
In vi ta ti on	invitation
La men ta ti on	lamentation

Me

Tutor-Enlarged

13

Me di ta ti on meditation
 Non con for mi ty nonconformity
 Op por tu ni ty opportunity
 Pro vo ca ti on provocation
 Re pu ta ti on reputation
 Sa lu ta ti on salutation
 Tri bu la ti on tribulation
 Vi si ta ti on visitation

Words of six Syllables.

A to mi na ti on Ma ni festa ti on
 Be ne fi ci al ly Ne go ci a ti on
 Con si de ra ti on Oc ca si o nal ly
 De ge ne ra ti on Pro por ti o na ble
 E ja cu la to ry Qua li fi ca ti on
 For ti fi ca ti on Re ge ne ra ti on
 Glo ri fi ca ti on Sig ni fi ca ti on
 Hy po cri ti cal ly Tra di ti o nal ly
 In ter pre ta ti on Un cir cum ci sion
 Le gi ti ma ti on V ni ver sa li ty
 In

I 4

The New English

A



In *Adam's* Fall
We sinned all.

B



Thy Life to mend
This *Book* attend.

C



The *Cat* doth play
And after slay.

D



A *Dog* will Bite
A Thief at Night.

E



An *Eagle's* Flight
Is out of Sight.

F



An idle *Fool*
Is whipt at School.
As

Tutor Enlarged. 15



As runs the *Glass*.
Man's life doth pass



My *Book* and *Heart*
Shall never part.



Sweet *Jesus* He
Dy'd on a *Tree*.



K. William's Dead
and left the *Throne*
To *Ann* our *Queen*
of great *Renown*.



The *Lion* bold
The *Lamb* does hold



Moon gives light
In time of *Night*.

N

Nightingales sing
in-time of Spring.

O

The Royal Oak
It was the Tree
That sav'd his
Royal Majesty.

P

Peter Denies
His Lord and cries

Q

Queen *Esther* came
in Royall State,
To save the Jews
from dismal Fate.

R

Rachel doth mourn
for her first-born,

S

Samuel anoints
whom God appoints.



Tutor Enlarged. 17

T		<p><i>Time</i> cuts down all both great and small</p>
U		<p><i>Uriah's</i> beauntious <i>Wife,</i> Made <i>David</i> seek his Life.</p>
W		<p>Whales in the Sea, God's Voice obey.</p>
X		<p><i>Xerxes</i> the Great did dye, And so must you and I</p>
Y		<p><i>Youths</i> forward slips Death soonest nips.</p>
Z		<p><i>Zacheus</i> he did climb the Tree, his Lord to see.</p>

Now the Child being entred in his Letters and Spelling, let him learn these and such like Sentences by Heart, whereby he will be both instructed in his Duty, and encourag'd in Learning

The Dutiful Child's Promise.

I Will fear God, and Honour the Queen. I will honour my Father and Mother.

I will obey my Superiors.

I will submit to my Elders.

I will love my Friends.

I will hate no Man.

I will forgive mine Enemies, and pray to GOD for them.

I will (as much as in me lyes) keep all God's Holy Commandments.

Tutor Enlarged

19

I will learn my Catechism.

I will keep the Lord's Day Holy.

I will reverence God's Sanctuary,
for our GOD is a consuming Fire.

An Alphabet of Lessons for Youth.

A Wise Son makes a Glad Father
but a foolish Son is the Heaviness
of his Mother.

Better is a little with the Fear of
the Lord, than great Treasure
and Trouble therewith.

Come unto Christ all ye that Labour
and are heavy laden, and
he will give you rest.

Do not the Abominable Thing,
which I hate, saith the Lord.

Except a Man be born again, he
can't see the Kingdom of GOD
Foolish

Foolishness is bound in the Heart
of a Child, but the Rod of Cor-
rection will drive it far from him.

Grieve not the Holy Spirit.

Hearken unto me, all ye that for-
get GOD, lest I tear you in pie-
ces and there be none to deliver.

IT is good for me to draw near to
GOD.

Keepe thy Heart with all diligence
for out of it are the Issues of
Life.

Lars shall have their part in the
Lake which burneth with Fire
and Brimstone.

Many are the Afflictions of the
Righteous, but the Lord de-
livers them out of them all.

Now

Tutor Enlarged. 21

Now is the Accepted Time, now
is the Day of Salvation.

Out of the Abundance of the
Heart, the Mouth speaketh.

Pray to thy Father which is in Se-
cret, and thy Father which seeth
in secret, shall reward thee openly.

Quit you like Men. be strong,
stand fast in the Faith.

Remember thy Creator in the
Days of thy Youth.

Salvation belongeth only unto the
Lord.

Trust in God at all times, ye peo-
ple, pour out your Hearts be-
fore him

Upon the Wicked God shall rain
an horrible Tempest.

Woe

WOe to the Wicked it shall be ill
with him, for the Reward of
his Hands shall be given him.

EXhort one another daily, while
it is called to day, lest any of
you be hardened through the Deceit-
fulness of Sin.

YOung-men, ye have overcome
the wicked One.

ZEal hath consumed me, because
thine Enemies have forgotten
the Word of God.

Choice Sentences

1. Praying will make thee leave
sinning, or sinning Praying.

2. Our Weakness and Inabilities
break not the Bonds of our Duties.

3. What we are afraid to speak
before Men, we should be afraid to
think before God. *Our*

OUr Father which art in Heaven,
 Hallowed be thy Name. Thy
 Kingdom come Thy Will be done
 in Earth, as it is in Heaven: Give us
 this Day our daily Bread, And for-
 give us our Trespases, as we forgive
 them that trespass against us, And
 lead us not into Temptation, but de-
 liver us from Evil. For thine is the
 Kingdom, the Power and the Glory,
 for ever. *Amen.*

The Creed

I Believe in God, the Father Al-
 mighty, Maker of Heaven and
 Earth, And in Jesus Christ his only
 Son our Lord. Which was Concei-
 ved by the Holy Ghost, Born of the
 Virgin

Virgin *Mary*. Suffered under *Pontius Pilate*, was Crucified, Dead and Buried, He Descended into Hell. The Third Day he arose again from the Dead. He Ascended up into Heaven, and sitteth on the right Hand of God the Father Almighty. From whence he shall come to judge the Quick and the Dead.

I believe in the Holy Ghost ; The Holy Catholick Church, The Communion of Saints, The Forgiveness of Sins, The Resurrection of the body, and the Life everlasting. *Amen.*

The Ten Commandments. Exod. XX

GOD spake these Words, and said,
I am the Lord thy God, which brought thee out of the Land of Ægypt, out of the

the House of Bondage.

I. Thou shalt have no other Gods before Me.

II. Thou shalt not make unto thee any graven Image, nor any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the earth, thou shalt not bow down thy self to Them; nor serve them. for I the Lord thy God, am a jealous God, Visting the Iniquities of the Fathers upon the Children, to the Third and Fourth Generation of them that hate me and shew Mercy unto Thousands of them that love me and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the
Lord

Lord will not hold him guiltless that
taketh his Name in vain.

IV. Remember the Sabbath day to
keep it holy, six days shalt thou la-
bour, and do all thy Work, but the
Seventh Day is the Sabbath of the
Lord thy God, in it thou shalt not do
any Work, thou nor thy Son nor thy
Daughter, thy Man-servant, nor thy
Maid-servant, nor thy cattle, nor the
Stranger that is within thy Gates, for
in six days the Lord made Heaven
and Earth, the Sea, and all that in
them is, and rested the seventh day,
wherefore the Lord blessed the Se-
venth Day and Hallowed it.

V. Honour thy Father and Mother
that thy Days may be long on the
Land which the Lord thy God giveth
thee

¶

Tutor Enlarged. 27

VI. Thou shalt do no Murder.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not Covet thy neighbour's House, Thou shalt not Covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

These Words which I command thee this Day, shall be in thy Heart.

MR. *John Rogers* Minister of the Gospel in *London*, was the First Martyr in *Queen Mary's* Reign, and was burnt in *Smithfield*. *February the 14th, 1554.* His Wife, with Nine small Children, and one at her Breast, follow'd him to the *Stake*, with which sorrowful Sight, he was not in the least daunted, but with wonderful Patience, Dyed courageously for the Gospel of *Jesus Christ*.

Some few Days before his Death, he Writ the following Exhortation to his Children.

Give



Give Ear my Echildren to my words
whom God hath dearly bought,
Law up his Laws within your Hearts,
and Print them 'in your Thoughts.
I leave you here a little Book,
for you to look upon,
That you may see your Fathers Face,
when he is Dead and gone.

Who for the hope of heavenly things,
while I did here remain,
Gave over all my Golden Years,
to Prison and to Pain.

Where I among my Iron Bands
enclosed in the dark,

Not many Days before my Death
I did compose this Work.

And for Example to your Youth,

To whom I wish all good,

I send you here God's perfect Truth,
and seal it with my Blood.

To you my Heirs of earthly things,
which I do leave behind,

That you may read and understand;
and bear it in your Mind.

That as you have been Heirs of that
which once shall wear away.

You also may possess that part,
which never shall decay,

Keep

Tutor Enlarged.

31

Keep always God before your Eyes,
with all your whole Intent,
Commit no Sin in any wise,
keep his commandement.
Abhor that arrant Whore of Rome,
and all her Blasphemies ;
And drink not of her curled cup,
obey not her decrees.
Give honour to your Mother dear,
remember well her pain,
And recompence her in her Age,
with the like Love again.
Be always ready for her help,
and let her not decay,
Remember well your Father, All,
which should have been your stay
Give of your Portion to the Poor,
as Riches do arise,
And from the needy, naked Soul,
turn not away your Eyes

C

For he that doth not hear the cry
 of those that stand in need,
 Shall cry himself and not be heard,
 when he does hope to speed.
 If God hath given you Increase,
 and blessed well your store,
 Remember you are put in trust,
 and should relieve the poor.
 Beware of foul and filthy Lutts,
 let such things have no place,
 Keep clean your Vessels in the Lord,
 that He may you embrace.
 Ye are the Temples of the Lord,
 for ye are dearly bought,
 And those that do defile the same
 will surely come to nought.
 Be never proud by any means,
 build not thy house too high,
 But always have before your Eyes,
 that you are born to die

Defraud

Tutor Inlarged.

33

Defraud not him that hired is,
your Labour to sustain,
But pay him still without delay,
his Wages for his pain.
And as you would another Man
against you should proceed,
Do you the same to them again,
when they do stand in need.
Impart your Portion to the Poor,
in Money and in Meat,
And send the feeble, fainting Soul
of that which you do eat.
Ask counsel always of the Wife,
give ear unto the end,
And ne'er refuse the sweet Rebuke
of him that is thy Friend.
Be, always thankful to the Lord,
with Prayer and with Praise,
Begging of him to bless your Work,
and to direct your Ways.

C 2

Stek

34 The New-English
Seek first. I say, the living God,
 and always him adore ;
And then before that he will bless
 your Basket, and your Store :
And I beseech Almighty God
 t'replenish you with Grace,
That I may meet you in the Heav'ns,
 and see you Face to Face.
And though the Fire my Body burns,
 contrary to my kind,
That I cannot enjoy your Love
 according to my mind ;
Yet do I hope, that when the Heav'ns
 shall vanish like a Scrowl,
I shall you see in perfect shape,
 in Body and in Soul.
And that I may enjoy your Love,
 and you enjoy the Land,
I do beseech the living Lord,
 to hold you in his Hand.

Though

Tutor Enlarged. 35

Though here my Body be adjudg'd
in flaming Fire to fry,
My Soul, I trust, will strait ascend
to live with God on high.
What tho' this Carcass smart awhile,
what though this Life decay,
My Soul, I hope, will be with God,
and live with him for aye.
I know I am a Sinner born
from the Original,
And that I do deserve to die,
by our Fore father's Fall :
And by our Saviour's precious Blood,
which on the Cross was spilt,
Who freely offer'd up his Life,
to save our Souls from guilt ;
I hope Redemption I shall have,
and all that in him trust,
When I shall see him Face to Face,
and live among the Just.

Why

36 *The New-Englſh*

Why then ſhould I fear Death's grim
ſince Chriſt for me did die? (look,
For King and *Ceſar*, Rich and Poor,
the force of Death muſt try.
When I am chained to the Stake,
and Faggots girt me round,
Then pray the Lord, my Soul in heav'n
may be with Glory crown'd.
Come, welcome Death, the end of Fears,
I am prepar'd to die.
Thoſe earthly Flames will ſend my Soul
up to the Lord on high.
Farewell, my Children, to the World,
where you muſt yet remain,
The Lord of Hoſts be your defence
till we do meet again.
Farewel, my true and loving Wife,
my Children, and my Friends.
I hope in Heav'n to ſee you all,
when all things have their Ends.

H

1 utro Anlarges. 37

If you go'on to serue the Lord,
as you have now begun,
You shall walk safely all your days,
until your Life be done.
God grant you so to end your Day,
as he shall think it best ;
That I may meet you in the Heav'ns,
where I do hope to rest.

The Prayer of King Edward the Sixth

Lord God, deliver me out of this miserable and wretched Life, take me among thy Chosen, howbeit not my Will, but thy Will be done. Lord, I commit my Spirit to thee : O Lord, thou knowest how happy it were for me to be with thee, yet for thy Chosen's sake, if it be thy Will, send me Life and Health, that I may truly serue thee. O my Lord blest thy People, and save thine Inheritance . O Lord God save thy chosen People of *England* . O my Lord God, defend this Realm from Papistry,
and

38 *The New-English*
and maintain thy true Religion, that I and
thy People may praise thy holy Name.

And therewithal he said, I am faint,
Lord have mercy npon me,, and take my
Spirit. And so he yielded up to God his
Ghott. *July 6. 1553.*

The First Psalm.

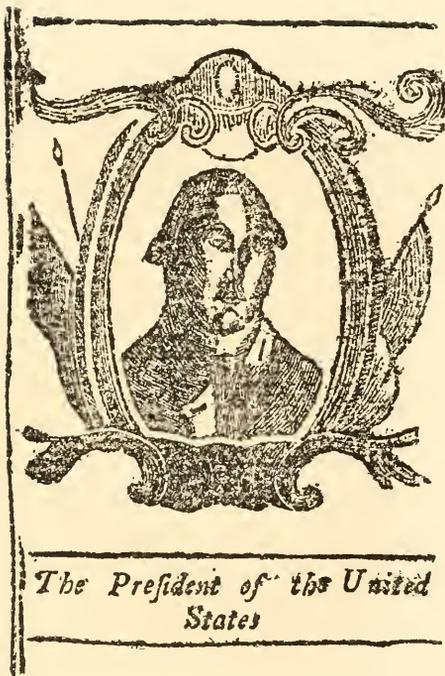
Blessed is the Man that walketh not
in the counsel of the Ungodly, nor
standeth in the way of Sinners, nor sit-
teth in the Seat of the Scornful.

2. But his Delight is in the Law of
the Lord, and in his Law doth he me-
ditate Day and Night.

3. And he shall be like a Tree plan-
ted by the Rivers of Waters, that bring-
eth forth his Fruit in his Season, his
Leaf also shall not wither, and what-
soever he doth, it shall prosper.

4 The Ungodty are not so, but are
like the Chaff, which the Wind driveth
away.

5 There-



From the New England Primer. Boston: J. White, n. d.

Tutor Enlarged. 39

5. Therefore the Ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the Righteous.

6. For the Lord knoweth the way of the Righteous. But the way of the Ungodly shall perish.

A Prayer for Children in the Morning.

MOST mighty and gracious God, I humbly thank thee for all thy Mercies. for the good Rest thou hast been pleased to vouchsafe unto me this Night past. I pray thee continue thy Favour unto me; forgive me my Sins, guide me this day in thy Fear. and to walk before thee, and under thy Protection. as it becomes thy Child, for Christ Jesus his sake. *Amen.*

A Prayer at Night.

I Humbly thank thee, O God, my loving Father in Jesus Christ, for thy merciful guiding and keeping me this Day,

Day. I pray thee forgive me all my Sins therein committed, and be with me this Night, keep me in the Arms of thy Love and Fear, that I may rest under the shadow of thy Wings, my merciful God in Jesus Christ. *Amen.*

A Blessing before Meat.

SANctify, O Lord, unto me, the use of these thy Creatures, of which, by my Sins, I have made my self unworthy, make me a sober and thankful Partaker of them, grant that the end of my eating and drinking may be to be better enabled to serve thee, in my several Relations, thro' Jesus Christ.

A Thanksgiving after Meat.

BLESsed be thy Name, O Lord, for all thy Mercies, for the comfortable refreshing thou hast now vouchsafed me. Feed my Soul I beseech thee with the Bread of Life, and make me
careful

Tutor Enlarged: 41

careful to evidence the Truth of my Thankfulness in an Obedience to thy holy Will. Grant free passage to the Gospel, and disappoint all its Enemies, for the sake of Jesus Christ. *Amen,*

Childrens Duty to their Parents.

FOR God commanded, saying, Honour thy Father and Mother, and he that curseth Father or Mother, let him die the Death, *Matth. 15. 4.*

Children obey your Parents in the Lord, for this is right, *Eph. 6. 1.*

Honour thy Father and thy Mother, (which is the first Commandment with Promise,) that it may be well with thee, and thou mayst live long on the Earth.

Prov. 30. 17. The Eye that mocketh at the Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.

Chap

42 **The Dem-English**

Chap. 23. 22. Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.

Luke 15. 18, 19. Father I have sinned against Heaven, and before thee, I am no more worthy to be called thy Son.

Gen. 37. 2. And Joseph brought unto him their evil Report.

Heb. 12. 9. Furthermore we have had Fathers of our Flesh, which corrected us, and we gave them Reverence, 1 *Sam.*

22. 3. Let my Father and Mother, I pray thee, come forth and be with you till I know what God will do for me.

Luke 2. 51. And he went down with them, and came to *Nazareth*, and was subject unto them.

Prov. 20. 20. Whoso curseth his Father or his Mother, his Lamp shall be put out in obscure Darkneſs.

Parents

Tutor Enlarged. 43

Parents Duty to Children.

THese Words which I commanded thee this Day shall be in thy Heart. *Dent. 6. 6.* And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy House, and when thou liest down, and when thou risest up.

Come, ye Children, and hearken unto me, and I will teach you the fear of the Lord.

Hear, O ye Children, the Instruction of a Father, and give ear to learn Understanding. *Prov. 4. 1.*

For I give you a good Doctrine, therefore forsake ye not my Law.

Hear my Son, and receive my words, and the years of thy life shall be many. Tell you your Children, and let your Children shew to their Children, to another Generation, *Joel 1. 3.*

You

44 *The New English*

You Fathers provoke not your Children to Wrath, but bring them up in the Instruction and Information of the Lord, *Eph. 6. 4.*

Chasten thy Son while there is hope, and let not thy Soul spare for his crying. If you which are evil can give to your Children good Gifts, how much more shall your Father, which is in Heaven, give good things to them that ask him? *Math. 7.*

The Duty of young Folks.

WH-rewithal shall a Young Man cleanse his way: by taking heed thereunto, according to thy Word.

Rejoyce, O Young man, in thy Youth, and let thy heart cheer thee in the days of thy Youth, and in the sight of thine Eyes, but know, that for all these things God will bring thee to Judgment, *Ec 11.9.*

Tir. 2.6 Exhort Young-men that they be Sober-minded. *2.1.11*

Tutor Enlarged. 45

2 Pet. 5. 5. Likewise ye Younger, submit yourselves to the Elder, and submit yourselves one to another, deck yourselves inwardly with Holiness of Mind, for God resisteth the proud, and giveth Grace to the humble.

Tit. 2. 4. Let the elder Women instruct the younger Women to be sober-minded, that they love their Husbnds, that they love their Children, that they be temperate, chaste, keeping at home, good, obedient to their Husbnds, that the word of God be not evil spoken of.

1 John 2. 14. I have written to you, Young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Thou shalt rise up before the hoary Head, and honour the Person of the Old man.

2 Tim

1 Tim. 3. 15. Know the Scriptures
even from thy Childhood.

The Duty of Servants.

Psalms 123. 2. **A**S the Eyes of Servants look
unto the Hands of their
Masters, and as the Eyes of a Maiden
unto the Hand of her Mistress, so our
Eyes wait upon the Lord.

Eph. 6. 5. Servants, be obedient
unto them that are your Masters accord-
ing to the Flesh, with Fear and trem-
bling, in singleness of your Hearts, as
unto Christ

Not with Eye service, as Man-plea-
sers, but as the Servants of Christ,
doing the Will of GOD from the
heart.

7 With good Will, doing Service
as to the Lord, and not to Men.

1 Tim. 6. 1. Let as many Servants
as are under the Yoke, count their

OWN

59 The New-English
riseth while it is yet Night, and giveth
Meat unto her Household, and a
Portion to her Maids.

Josua 24. 1. I and my House will
serve the Lord.

Eph. 6. 9. Ye Masters, put away
threatning, knowing that your Mas-
ter also is in Heaven, neither is there
respect of Persons with him.

*Spiritual Milk for Babes, drawn out of
the Breasts of both Testaments for
their Souls Nourishment. By John
Cotton, B. D.*

Question **W**hat hath God done for
you?

Answer. God hath made me, he
keeps me, and he can save me.

Q. Who is GOD?

A. GOD is a Spirit of Himself,
and for Himself.

Q. How

Tutor *Enlarged.* 47

Q. *How many Gods be there ?*

A. There is but One God, in Three Persons the Father, the Son, and the Holy Ghost.

Q. *How did God make you ?*

A. In my first Parents, Holy and Righteous.

Q. *Are you then born Holy and Righteous ?*

A. No : My first Parents sinned, and I in them.

Q. *Are you then born a Sinner ?*

A. I was conceived in Sin, and born in Iniquity.

Q. *What is your Birth-Sin ?*

A. Adam's Sin imputed unto me, and a corrupt Nature dwelling in me.

Q. *What is your corrupt Nature ?*

A. My corrupt Nature is empty of grace, bent unto Sin, and only unto Sin, and that continually.

Q. *What is Sin ?*

A. Sin

48 *The New-English*

A. Sin is the Transgression of the Law.

Q. *How many Commandments of the Law be there?*

A. Ten.

Q. *What is the first Commandment?*

A. Thou shalt have no other Gods before Me.

Q. *What is the meaning of this Commandment?*

A. That we should worship the only true God, and no other beside him.

Q. *What is the second Commandment?*

A. Thou shalt not make to thy self any graven Image, &c.

Q. *What is the meaning of this Commandment?*

A. That we should worship the only true God, with true Worship, such as he hath ordained, not such as Man hath invented.

Q. *What is the third Commandment?*

A. The

Tutor Enlarged. 53

A. Thou shalt not take the Name of the Lord thy God in vain, &c.

Q. *What is here meant by the Name of God?*

A. God himself, and the good things of God, whereby he is known as a Man by his Name, and his Attributes, Worship, Word and Works.

Q. *What is it not to take his Name in Vain?*

A. To make use of God, and the good things of God, to his Glory and our own good, not vainly, unreverently, not unprofitably.

Q. *What is the fourth Commandment?*

A. Remember that thou keep holy the Sabbath-Day.

Q. *What is the meaning of this Commandment?*

A. That we should rest from Labour, and much more from Play on the Lord's Day,

54 *The New-Englſh*
Day, that we may draw nigh to God
in Holy Duties.

Q. What is the fifth Commandment?

A. Honour thy father and thy Mother
that thy Days may be long in the Land
which the Lord thy God giveth thee.

*Q. Who are here meant by Father or
Mother?*

A. All our Superiors, whether in Fami-
ly, School, Church, or Commonwealth,

Q. What is the Honour due to them?

A. Reverence, Obedience, and (when
I am able) Recompence:

Q. What is the sixth Commandment?

A. Thou ſhalt do no Murder.

*Q. What is the meaning of this Com-
mandment?*

A. That we ſhould not ſhorten the
Life or Health of our ſelves or others,
but preſerve both.

Q. What is the ſeventh Commandment?

A. Thou

Tutor Enlarged. 51

A. Thou shalt not commit Adultery.

Q. *What is the Sin here forbidden?*

A. To defile our selves, or others, with unclean Lusts.

Q. *What is the Duty here commanded?*

A. Chastity; to possess our Vessels in Holiness and Honour.

Q. *What is the eighth Commandment?*

A. Thou shalt not Steal.

Q. *What is the Stealth here forbidden?*

A. To take away another Mans goods without his leave, or to spend our own without benefit to our selves or others.

Q. *What is the Duty here commanded?*

A. To get our Goods honestly, to keep them safely, and to spend them thriftily

Q. *What is the ninth Commandment?*

A. Thou shalt not bear false Witness against thy Neighbour.

Q. *What is the Sin here forbidden?*

A. To Lye falsely, to think or speak untruly of our selves or others, **O**

52 The New English

Q. *What is the Duty here required ?*

A. Truth and Faithfulness.

Q. *What is the tenth Commandment ?*

A. Thou shalt not covet, &c.

Q. *What is the Coveting here forbidden ?*

A. Lust after the things of other Mens
and want of Contentment of our own.

Q. *Have you kept these Commandments ?*

A. No : I and all Men are Sinners.

Q. *What is the Wages of Sin ?*

A. Death and Damnation.

Q. *How look you then to be saved ?*

A. Only by Jesus Christ.

Q. *Who is Jesus Christ ?*

A. The eternal Son of God, who
for our sakes, became Man, that he
might redeem and save us.

Q. *How doth Christ redeem and save us ?*

A. By his righteous life and bitter death
and glorious resurrection to Life again.

Q. *How do we come to have a part
and*

Tutor Enlarged. 57

and fellowship with Christ in his Death and Resurrection ?

A. By the Power of his Word and Spirit, which brings us to Christ, and keeps us in him.

Q. *What is the Word ?*

A. The Holy Scripture of the Prophets and Apostles, the Old and New Testament, the Law and Gospel.

Q. *How doth the Ministry of the Law bring you towards Christ ?*

A. By bringing me to know my Sin, and the wrath of God against me for it.

Q. *What are you thereby the nearer to Christ ?*

A. So I come to feel my cursed Estate, and need of a Saviour.

Q. *How doth the Ministry of the Gospel help you in this cursed Estate ?*

A. By humbling me yet more, and then raising me out of this Estate.

O *How*

58 *The New-English*

Q. How doth the Ministry of the Gospel humble you yet more and more ?

A. By revealing the Grace of our Lord Jesus in dying to save Sinners, and yet convincing me of my Sin, in not believing on him, and of my utter Insufficiency to come to him, and so I feel my self utterly lost.

Q. How doth the Ministry of the Gospel raise you out of this lost Estate, to come unto Christ ?

A. By teaching me the Value and Virtue of the Death of Christ, and the Riches of his Grace to lost Sinners, by revealing the Promise of Grace to such, and by Ministering the Spirit of Grace to apply Christ, and his Promise of Grace unto my self, and to keep me in him.

Q. How doth the Spirit of Grace apply Christ and his Promises of Grace unto you and keep you to him ?

A. By

Tutor Enlarged 55

A. By getting in me Faith to receive him; Prayer to call upon him? Repentance to mourn after him; and new Obedience to serve him.

Q. *What is Faith?*

A. Faith is the Grace of the Spirit, whereby I deny my self, and believe on Christ for Righteousness and Salvation

Q. *What is Prayer?*

A. It is a calling upon God in the Name of Christ, by the help of the Holy Ghost, according to the Will of God.

Q. *What is Repentance?*

A. Repentance is a Grace of the Spirit, whereby I loath my Sins, and my self for them, and confesse them before the Lord; and mourn after Christ for the Pardon of them, and for Grace to serve him in Newness of Life.

Q. *What is Newness of Life, or new Obedience?*

A. New

56 **The New-Engliff**

A. Newnels of Life is a Grace of the Spirit, whereby I forsake my former Lusts and vain Company, and walk before the Lord in the sight of his Word, and in the Communion of Saints.

Q. What is the Communion of Saints?

A. It is the Fellowship of the Church in the Blessings of the Covenant of Grace, and the Seals thereof.

Q. What is the Church?

A. It is a Congregation of Saints, join'd together in the bond of the Covenant, to worship the Lord, and to edify one another in all his holy Ordinances.

Q. What is the Bond of the Covenant by which the Church is join'd together?

A. It is the Profession of that Covenant which God hath made with his faithful People, to be a God unto them and to their Seed.

Q. What doth the Lord bind his People to in this Covenant?

A. IO

Tutor Enlarged. 61

A To give up themselves and their Seed, first to the Lord, to be his People, and then to the Elders and Brethren of the Church, to set forward the Worship of God, and their mutual Edification.

Q. *How do they give up themselves, and their Seed to the Lord?*

A. By receiving, through Faith, the Lord, and his Covenant to themselves, and to their Seed, and accordingly walking themselves, and training up their Children in the Ways of the Covenant.

Q. *How do they give up themselves, and their Seed, to the Elders and Brethren of the Church?*

A. By Confession of their Sins, and Profession of their Faith, and of their Subjection to the Gospel of Christ, and so they and their Seed are receiv'd into the Fellowship of the Church, and the Seals thereof.

Q. *What*

62 **The New-Englisk**

Q. What are the Seals of the Covenant now in the Days of the Gospel ?

A. Baptism and the Lord's-Supper.

Q. What is done for in Baptism ?

A. In Baptism, the washing with Water, is a Sign and Seal of my washing in the Blood and Spirit of Christ, and thereby of my ingrafting into Christ, of the pardon and cleansing of my Sins, of my rising up out of Affliction, and also my Resurrection from the Dead at the last Day.

Q. What is done for you in the Lord's Supper ?

A. In the Lord's Supper, the receiving of the Bread broken, and the Wine poured out, is a Sign and Seal of my receiving the Communion of the Body of Christ broken for me, and of his Blood shed for me, and thereby of my growth in Christ, and the pardon and healing of my Sins, and the Fellowship
of

Tutor Enlarged. 59

of his Spirit, of my strengthening and quickning in Grace, and of my sitting together with Christ on his Throne of Glory, at the last Judgment.

Q. What is the Resurrection from the Dead which was seal'd up to you in Baptism

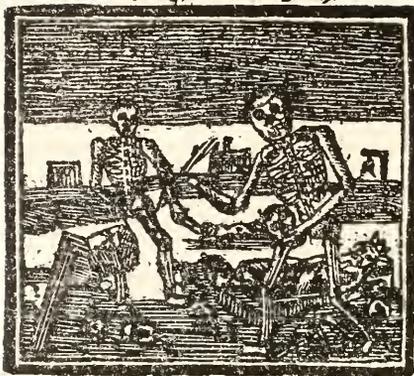
A. When Christ shall come to his last Judgment, all that are in their Graves shall rise again, both the Just and the Unjust.

Q. What is the last Judgment which is seal'd up to you in the Lord's Supper ?

A. At the last Day we shall appear before the Judgment-Seat of Christ, to give an account of our Works, and to receive our Reward according to them

Q. What is the Reward that shall them be given ?

A. The Righteous shall go into Life eternal, and the Wicked shall be cast into everlasting Fire, with the Devil and his Angels. **On**



On Death

*View, my dear Child, what is before thine Eye,
 And know for certain thou art born to dye
 How soon thou know'st not, it may come before;
 Thou shalt enjoy one Minutes Pleasure more;
 When thou wilt leave this World and all behind:
 To be with Worms, in some Church, yard confin'd,
 And as from all thy friend sgrim death shall take thee
 So God will find thee when the trumpet shall be.*



On Judgment

When at the Throne of God our great Creator
 Thou shalt be judg'd for ev'ry misbehaviour,
 and as thou'rt found, so Sentence pass'd shall be
 By the great King of Kings & Eternity.
 Then sinful Creatures, for their wretched Pride,
 shall strive thro' vain despair in Rocks to hide,
 While sheep and goats do take their last farewell,
 Some fly to Heaven, and others drop to Hell.



On Heaven.

IN Heav'n above, where righteous Souls do sing
 Eternal Praises to their heav'nly King,
 There is no Fear, no Care, nor cause of strife,
 Nor Want nor sickness to deprive of Life.
 No anxious thoughts about a future state,
 But there they find it with a Joy complet.
 Teaching this Paths of Bliss whose ways are even,
 This and ten thousand times more blest is Heaven.



On Hell.

FAR from th' Almighty's Throne is fix'd a place
 Prepar'd of Old for all the damned Race,
 Where toads and snakes shall be their lasting meat,
 Whilst gnawing Conscience ebs' their Vitals eat.
 But oh, what's worse than all these pains shall be
 Excluded from all hopes of Liberty,
 Where in despair 'mongst Devils they will dwell,
 This and ten thousand times more worse is Hell.

Romans, Chapter XII.

I Beseech you, therefore, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.

2. And be not conformed to this World, but be ye transformed by the renewing of your Mind, that ye may prove what is that good, and acceptable, and perfect Will of God.

3. For I say, through the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every Man the measure of Faith.

4. For

Tutor Enlarged. 51

4. For as we have many Members in one Body, and all Members have not the same Office.

5. So we being many, are one Body in Christ, and every one Member one of another.

6. Having then Gifts differing, according to the Grace that is given to us, whether Prophecy, let us Prophecy according to the Proportion of Faith.

7. Or Ministry, let us wait on our Ministering, or he that teacheth on Teaching.

8. Or he that exhorteth, on Exhortation. He that giveth, let him do it with Simplicity, he that ruleth with Diligence, he that sheweth Mercy with Chearfulness.

9. Let Love be without Dissimulation; abhor that which is evil, cleave to that which is good. 10. Be

52 The New-English

10. Be kindly affectionated one to another, with brotherly Love, in Honour preferring one another.

11. Not slothful in Business, fervent in Spirit, fearing the Lord.

12. Rejoycing in Hope, patient in Tribulation, continuing instant in Prayer.

13. Distributing to the necessity of Saints, given to Hospitality.

14. Bless them which persecute you, Bless, and Curse not.

15. Rejoyce with them that do rejoyce, and weep with them that weep.

16. Be of the same mind one towards another : Mind not high things, but condescend to Men of low Estate: Be not wise in your own Conceits.

17. Recompence to no Man evil for evil. Provide things honest in the sight of all Men.

18. If

Tutor Enlarged. 53

18. If it be possible, as much as lieth in you, live peaceably with all Men.

19. Dearly Beloved, avenge not your selves; but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord.

20. Therefore, if thine Enemy hunger, feed him, if he thirst, give him drink, for in so doing, thou shalt heap Coals of Fire on his Head.

21. Be not overcome of evil, but overcome evil with good.

The First Chapter of John.

IN the Beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the Beginning with God.

3. All

54 **The New-English**

3. All things were made by him, and without him was not any thing made that was made.

4. In him was Life, and the Life was the Light of Man.

5. And the Light shineth in Darkness, and the Darkness comprehended it not.

6. There was a Man sent from God, whose Name was *John*.

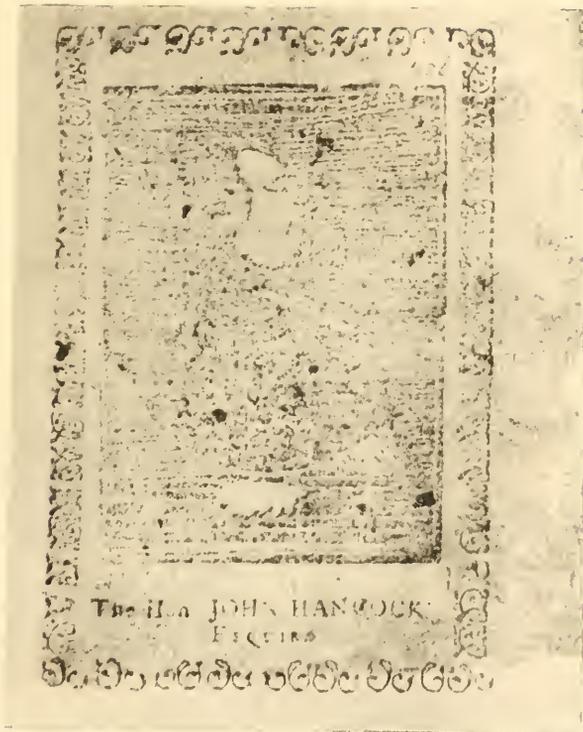
7. The same came for a witness; to bear witness of the Light, that all Men through him might believe

8. He was not that Light, but was sent to bear Witness of that Light.

9. That was the true Light which lighteth every Man that cometh into the World.

10. He was in the World, and the World was made by him, and the World knew him not.

11. He



From the American Primer. Boston: 1776

Tutor Enlarged. 55

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.

13. Which were born not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God.

14. And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth.

15. *John* bare witness of him, and cryed, saying, This was he of whom I spake, he that cometh after me, is preferred before me, for he was before me.

16. And of his Fulness have we all received, and Grace for Grace :

17. For

56 The New-Englsh

17. For the Law was given by *Moses*, but Grace and Truth came by *Jesus Christ*.

18. No man hath seen God at any time, the only begotten Son, which is in the Bosom of the Father, he hath declared him.

47. *Jesus* saw *Nathaniel* coming to him, and saith of him, Behold an *Israelite* indeed, in whom is no guile.

48. *Nathaniel* saith unto him, Whence knowest thou me? *Jesus* said unto him, Before that *Philip* called thee, when thou wert under the Fig-tree, I saw thee.

49. *Nathaniel* answered and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

53. *Jesus* answered and said unto him, Because I said unto thee, I saw thee under the Fig-tree, believest thou!

Tutor Enlarged. 57
thou! Thou shalt see greater things
than these.

§1. And he said unto him, verily
verily, I say unto you, hereafter you
shall see Heaven open, and the Angels
of God ascending and descending upon
the Son of Man.

Christian Observations.

THat he daily draw near to God in
solemn Prayer and Supplication
for his Grace, and lift up his Heart to
him in Thanksgiving for Mercies re-
ceived.

That he keep a narrow Watch over
his Heart, Words and Deeds, conti-
nually.

That he stir up himself to Liberality
towards Gods poor Saints.

That he keep a strict Watch over his
wandering Lusts and Affections.

T)

58 **The New-English**

That he prepare himself to bear the
Cross, by what means soever it please
God to exercise him.

That he look daily for the coming
of our Lord Jesus Christ, for his deli-
verance out of this Life.

That he read something daily of the
Holy Scripture, for the further increase
of Knowledge.

Learn these few Lines by Heart!

*Awake, arise, behold thou hast,
Thy Life a Leaf, thy Breath a Blast,
At Night lye down prepar'd to have,
Thy Sleep thy Death, thy Bed thy Grave:
Have communion with few, be intimate with
Deal justly with all speak evil of none. [One*

The

Tutor Enlarged. 59

*The Names and Order of the Books of
the Old and New-Testaments.*

G enesis	Canticles
Exodus	Isaiah
Leviticus	Jeremiah
Numbers	Lamentations
Deuteronomy	Ezekiel
Joshua	Daniel
Judges	Hosea
Ruth	Joel
I Samuel	Amos
II Samuel	Obadiah
I Kings	Jonah
II Kings	Micah
I Chronicles	Nahum
II Chronicles	Habbakkuk
Ezra	Zephaniah
Job	Haggai
Psalms	Zechariah
Proverbs	Malachi,
Ecclesiastes	Matthew

60 The New English

M atthew	I Timothy
Mark	II Timothy
Luke	Titus
John	Philemon
The Acts	Hebrews
Romans	James
I Corinthians	I Peter
II Corinthians	II Peter
Galatians	I John
Ephesians	II John
Philippians	III John
Colossians	Jude
I Thessalonians	Revelations:
II Thessalonians	

Numeral

Tutor Enlarged. 61

Numeral Letters and Figures, which may serve for the ready finding of any Chapter and Verse in the Bible.

i	1	one
ii	2	two
iii	3	three
iv	4	four
v	5	five
vi	6	six
vii	7	seven
viii	8	eight
ix	9	nine
x	10	ten
xi	11	eleven
xii	12	twelve
xiii	13	thirteen
xiv	14	fourteen
xv	15	fifteen
xvi	16	sixteen
xvii	17	seventeen

xvii

62	The New-English
xviii	18 eighteen
xix	19 nineteen
xx	20 twenty
xxi	21 twenty one
xxii	22 twenty two
xxiii	23 twenty three
xxiv	24 twenty four
xxv	25 twenty five
xxvi	26 twenty six
xxvii	27 twenty seven
xxviii	28 twenty eight
xxix	29 twenty nine
xxx	30 thirty
xxxi	31 thirty one
xxxii	32 thirty two
xxxiii	33 thirty three
xxxiv	34 thirty four
xxxv	35 thirty five
xxxvi	36 thirty six
xxxvii	37 thirty seven
xxxviii	38 thirty eight
	xxxix

Tutor Enlarged, 63

xxxix	39	thirty nine
xl	40	forty
xli	41	forty one
xlii	42	forty two
xliii	43	forty three
xliv	44	forty four
xlv	45	forty five
xlvi	46	forty six
xlvii	47	forty seven
xlviii	48	forty eight
xlix	49	forty nine
l	50	fifty
li	51	fifty one
lii	52	fifty two
liii	53	fifty three
liv	54	fifty four
lv	55	fifty five
lvi	56	fifty six
lvii	57	fifty seven
lviii	58	fifty eight
lix	59	fifty nine

P

64	The	New-English
lx	60	sixty
lxi	61	sixty one
lxii	62	sixty two
lxiii	63	sixty three
lxiv	64	sixty four
lxv	65	sixty five
lxvi	66	sixty six
lxvii	67	sixty seven
lxviii	68	sixty eight
lxix	69	sixty nine
lxx	70	seventy
lxxi	71	seventy one
lxxii	72	seventy two
lxxiii	73	seventy three
lxxiv	74	seventy four
lxxv	75	seventy five
lxxvi	76	seventy six
lxxvii	77	seventy seven
lxxviii	78	seventy eight
lxxix	79	seventy nine
lxxx	80	eighty

lxxx

	Tutor	Enlarged	65
lxxxi	81	eighty one	
lxxxii	82	eighty two	
lxxxiii	83	eighty three	
lxxxiv	84	eighty four	
lxxxv	85	eighty five	
lxxxvi	86	eighty six	
lxxxvii	87	eighty seven	
lxxxviii	88	eighty eight	
lxxxix	89	eighty nine	
xc	90	ninety	
xc i	91	ninety one	
xc ii	92	ninety two	
xc iii	93	ninety three	
xc iv	94	ninety four	
xc v	95	ninety five	
xc vi	96	ninety six	
xc vii	97	ninety seven	
xc viii	98	ninety eight	
xc ix	99	ninety nine	
c	100	hundred	
cx	110	hundred and ten	
	F .2		cxix

66	The New English	
cxx	120	hundred twenty
cxxx	130	hundred thirty
cxli	140	hundred forty
cl	150	hundred fifty

Points and Stops observed in Reading:

Comma	,	Parthesis	()
Semicolon	;	Crotchets	[]
Colon	:	Hyphen	-
Full Point	.	Asterisk	*
Interrogation	?	Obelisk	†
Admiral ion	!	Paragraph	¶
Apostrophe	'	Section	§

G O D's Judgments on Disobedient Children.

2 Sam. 18. 9. **A**bsalom met the Servants of David, and Absalom Rode upon a Mule, and the Mule went under the thick Boughs of a great Oak, and

Tutor Enlarged. 67

and he was taken up between the Heaven and the Earth, and the Mule that was under him went away.

10. And a certain Man saw it, and told *Joab*, and said, behold I saw *Ab-salom* hanged in an Oak.

14. Then said *Joab*, I may not tarry thus with thee. And he took three Darts in his Hand, and thrust them through the Heart of *Ab-salom*, while he was yet alive in the midst of the Oak.

15. And ten Young-men that bare *Joab's* Armour compassed about, and smote *Ab-salom*, and slew him.

Upon-scuffling Children.

2 Kings 2. 23. **E**lisha went up from thence unto *Bethel*, and as he was going up by the Way, there cam

68 **The New-Englith**

came forth li tle Children out of the City, and mock.d him, and said unto him, *Go up, thou Bald-head, Go up, thou Bald head.*

24. And he turned back and looked on them, and cursed them in the name of the Lord, and there came forth two She-Bears out of the Wood, and tore forty and two Children of them.

Upon Lying Children.

Luke **I**N Hell he lift up his Eyes, 16. 23. being in Torments, and seeth *Abraham* afar off, and *Lazarus* in his Bosom.

24. And he cried, and said, Father *Abraham*, have mercy on me, and send *Lazarus*, that he may dip the tip of his Finger in Water, and cool my
Tongue

Tutor Enlarged. 69
Tongue, for I am tormented in this
Flame.

Upon Sabbath-breakers:

Numbers **AND** while the Children
15. 32. of *Israel* were in the
Wilderness, they found a Man that
gathered Sticks upon the Sabbath-
day.

33. And they that found him ga-
thering of Sticks, brought him unto
Moses and *Aaron*, and unto all the
Congregation.

34. And they put him in Ward-
because it was not declared, what
should be done to him.

35. And the Lord said to *Moses*,
the Man shall be surely put to Death,
all the Congregation shall stone him
with Stones without the Camp.

36. And

70 *The New-English*

36. And all the Congregation brought him without the Camp, and stoned him with Stones, and he died as the Lord had commanded *Moss*.

Encouragement for serious Children.

Mark **T**hey brought young Children to Jesus, that he should touch them, and his Disciples rebuked those that brought them.

14. But when Jesus saw it, he was much displeas'd and said unto them, Suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God.

*Our Days begin with trouble here,
our Life is but a span;
And cruel Death is always near,
So frail a thing is Man.*

Then

Tutor Enlarged: 71

*Then sow the seeds of Grace whilst young
that when thou com'st to die,
Thou may'st sing forth that triumph song
Death, Where's thy Victory.*

The Ten Commandments.

*W*orship thou shalt no gods but Me.
No graven Image make to thee.
The Lord's Name take not thou in vain.
The Sabbath do not thou profane,
Yield to thy Parents Honour due.
And see that thou no Murder do.
Commit thou no Adultery.
Moreover from all Stealing fly.
No False thing of thy Neighbour say.
And Covet not in any way. —

*A Dialogue between Christ, Youth,
and the Devil.*

Youth.

THose days which God to me *does send*
 In Pleasure I resolve to spend.
 Like as the Birds i'th' lovely Spring,
 Sit' chirping on the Boughs and Sing,
Who straining forth their warbling notes
 Do make sweet Musick in their *throats*:
 So I relolve, in this my Prime,
 In Sports and Plays to spend my time:
 Sorrow and Grief I'll put away,
 Such things agree not with my Day.
 From clouds my morning shall be free,
 And nought on Earth shall trouble me,
 I will embrace each sweet delight
 The Earth affords me Day and Night.
 Though Parents grieve and me correct
 Yet I their Counsel will reject.

Devil



**THE HON. SAMUEL
ADAMS *Esquire.***

From the New England Primer. Hartford: 1777

Tutor *Inlarged.* 73
Devil.

The Resolution which you take,
Sweet Youth, it doth me merry make,
If thou my Counsel wilt embrace,
And shun the ways of Truth and Grace;
And learn to lie, to curse and swear,
And be as Proud as any are,
And with thy Brothers will fall out,
And Sisters with vile Language flout;
Yea, fight and scratch, and also bite,
Then I in thee will take Delight.
If thou wilt but be rul'd by me,
An Artist thou shalt quickly be.
In all my Ways, which lovely are,
There's few with thee who shalt compare;
Thy Parents always disobey,
Don't mind at all what they do say:
And also pout and sullen be,
And thou shalt be a Child for me,
When others Read, be thou at Play,
Think not on God, don't sigh nor pray:
Nor

74 **The New-English**
Nor be thou such a silly Fool,
To mind thy Book, or go to School ;
But play the Truant, fear not, I
Will help thee straightway to a Lie,
Which will excuse thee for the same,
From being whipt, and from all blame,
Come, bow to me, uphold my Crown,
And I'll thee raise to high Renown.

Youth.

These Motions I will cleave unto,
And let all other Counsel go.
My Heart against my Parents now
Shall hardned be : I will not bow,
No, nor submit at all to them,
But all good Counsel will contemn,
And what I list, to do will I,
And stubborn be continually.

Christ.

Wilt thou, *O Youth*, make such a choice,
And thus obey the Devil's Voice ?
Curst sinful Ways wilt thou embrace,
And

Tutor Enlarged. 75

And hate my Ways of Fear and Grace,
Wilt thou to me a Rebel prove,
And from thy Parents quite remove
Thy Heart also ? Then thou wilt see
What will e're long become of thee !
Come think on God who did thee make
And at his Presence dread and quake.
Remember him now in thy Youth,
And let thy Soul take hold of Truth.
The Devil and his Ways defy,
Believe him not, he doth but lie .
His ways seem sweet, but *Youth* beware,
He for thy Soul hath laid a Snare :
His sweet will into soure turn,
If in these Ways thou still wilt run ;
He will thee into pieces tare,
Like Lions which most hungry are.
Grant me thy Heart, thy Folly leave,
And from the Lion I'll thee save ;
And thou shalt have sweet Joy from me:
Which will last to Eternity.

Youth

Youth,

My Heart shall cheer me in my youth,
 I'll have my Frolicks in good truth
 Whate'er seems lovely in mine Eye,
 My self of it I can't deny.
 In mine own Ways I still will walk,
 And take delight among young Folk,
 Who spend their days in Joy and Mirth,
 Nothing like that I'm sure on Earth.
 Thy Ways, O *Christ*, are not for me,
 They with my Age do not agree.
 If I unto thy Ways should cleave,
 No more good days then shall I have.

Christ.

Wouldst thou live long and good days see,
 Refrain from all Iniquity.
 True Good alone from me doth flow,
 It can't be had in things below.
 Are not my Ways, O *Youth*, for thee?
 Then thou shalt never happy be;
 Nor ever shall thy Soul obtain
 True good, whilst here it doth remain.

Youth.

To thee, O Christ, I'll not adhere,
 What thou speak'st of doth not appear
 Lovely to me, I cannot find
 Tis good to set or place my mind
 On Ways from whence my Sorrows spring,
 And to the Flesh such Crosses bring.
 Don't trouble me, I must fulfil
 My fleshly Mind, and have my Will,

Christ.

Unto thy self then I'll thee leave,
 That Satan may thee wholly have.
 Thy Heart in Sin shall hardned be,
 And blinded in Iniquity.
 And then in Ire I'll cut thee down,
 Like as the Grass and Flowers mown.
 And to thy Woe thou shalt espy
 Childhood and Youth is Vanity :
 For all such things I'll make thee know
 To Judgment thou shalt come also.

In

78 **The New English**
In Hell at last thy Soul must burn,
When thou thy sinful Race hast run.
Consider this, think on thine end,
Lest God do thee to pieces rend.

Youth.

Amazed, Lord, I now begin,
O help me, I and I'll leave my Sin:
I tremble, and do greatly Fear,
To think upon what I do hear.
Lord! I Religious now will be,
And I'll from Satan turn to thee.

Devil.

Nay, *foolish Lad*, don't change thy mind,
Unto such Thoughts be not inclin'd:
Come *cheer* thy heart, rouse up, be glad,
There is no Hell. Why art so sad?
Eat, drink, be merry with thy Friend,
For when thou dy'st, that's thy last end.

Youth.

Such thoughts as these I can't receive.
Because God's Word I do believe:
None

Tutor Enlarged. 47

None shall in this destroy my Faith,
Nor do I mind what Satan saith.

Devil.

Although to thee herein I yield,
Yet I e'er long shall win the Field.
That there's a Heav'n, I can't deny;
Yea, and a Hell of Misery:
I can't deny, 'tis a clear Case;
That Heaven is a lovely place,
And easie 'tis for to come there,
Therefore take thou no farther Care.
All human Laws do thou observe,
And from old Customs never swerve;
Do not oppose what great Men say,
And thou shalt never go astray.
Thou may'st be drunk, & swear & curse,
And Sinners like thee ne'er the worse,
At any time thou may'st repent,
Twill serve when all thy days are spent

G

Christ

Take heed, or else thou art undone,
 These thoughts are from the wicked one
 Narrow's the Way that leads to Life,
 Who walks therein do meet with strife
 Few shall be saved, Young man, know,
 Most do unto Destruction go :
 If righteous Ones scarce saved be,
 What will at last become of thee ?
 O don't reject my gracious Call,
 Lest suddenly in Hell you fall.
 Unless that you converted be,
 God's Kingdom you shall never see.

Youth.

Lord, I am now at a great stand,
 If I should yield at thy Command,
 My Conscience will me much deride,
 And never more will me abide.
 Moreover, this I also know,
 Thou canst at last great Mercy show :
 When I am Old, and Pleasure's gone.

Tutor Enlarged. 49

Christ.

*Nay hold; vain Youth, thy Time is short;
I'll have thy Breath; I'll end thy Sport;
Thou shalt not live 'till thou art Old,
Since thou in Sin art grown so bold,
I in thy Youth grim Death will send,
And all thy Sports shall have an end.*

Youth.

I am too Young, alas! to dye,
Let Death some old Grey head espy;
O spare me, and I will amend,
And with thy Grace my Soul befriend;
Or else I am undone, alas!
For I am in a woful Case.

Christ.

*When I did call, thou wouldst not hear,
But didst to me turn a deaf Ear:
And now in thy Calamity,
I will not mind, nor hear thy Cry,
Thy Day is past. be gone from me,
Thou which dost love Iniquity*

50 *The New-English*
 Above thy Soul, or Saviour dear,
 Who on the Cross great Pain did bear.
 My Mercy thou didst much abuse,
 And all good Counsel didst refuse;
 Justice will therefore Vengeance take,
 And thee a sad Example make.
 If thou some longer time should have,
 Thou wouldst again to Folly cleave;
 Therefore to thee I will not give
 One Day on Earth longer to live.
 Death.

*Youth, I am come to fetch thy Breath,
 And carry thee to th' Shades of Death.
 No pity on thee I can show,
 Thou hast thy God offended so;
 Thy Soul and Body I'll divide,
 Thy Body in the Grave I'll hide,
 And thy dear Soul in Hell must lye
 With Devils to Eternity:
 Thy ends the Days of woful Youth,
 Who won't obey, nor mind the Truth.*
 Nor

Tutor Enlarged. 51

*Nor hearken to what Preachers say,
But do their Preachers disobey ;
They in their Youth go down to Hell,
Under eternal Wrath to dwell.
Many don't live out half their Days,
For cleaving unto sinful Ways.*

*Words fitly Spoken : Or, Apples of
Gold, in Pictures of Silver.*

IT is no shame to be poor, Nature
brought us so into the World, and
so we do return.

2. Dost thou want things necessary,
grumble not, perhaps it was neces-
sary thou should'st want however,
seek a lawful Remedy, if God bless
not thy Endeavour, bless him that
knowe hwat is fittest for thee ; thou
ar'

52 **The New English**
art God's Patient, prescribe not to
thy Physician.

3. He that is slow to anger, is better than the Mighty, and he that re-
leth his Spirit, than he that taketh a
City.

4. Art thou falsely Slandered, ex-
amine thy Conscience ; if Guilty,
thou hast a just Correction ; if not,
a fair Instruction ; use both, so shalt
thou distil Honey out of Gall, and
make to thy self a secret Friend of an
open Enemy.

5. Pride goeth before Destruction,
and an haughty Spirit before a Fall.

6. It is a difficult Thing in this
World to be Rich and Honourable
and not wounded with the Darts of
Pride and Van-glory.

7. Wrath.

Tutor Intro. 52

7. Wrath is cruel, and Anger is outrageous; but who is able to stand before Envy.

8. That Man is a Conqueror in deed, that can subdue his own Passions.

9. Faithful are the Words of a Friend, but the Kisses of an Enemy are deceitful.

10. Open Rebuke is better than secret Love.

11. The Touch Stone tries Gold, and Gold tries Men.

12. It is better to live where nothing is lawful, than where all things are lawful.

13. The Wicked flee when no Man pursueth, but the Righteous are bold as a Lyon.

14. The

54 *The New-English*

14. The best Way to keep good Acts in Memory, is to refresh them with new.

15. Errors by Mistakes are pardonable; but wilful Ones are to be punished.

16. Beware of Drink; where Drunkenness reigns, Reason is in Exile, Vertue a Stranger, and God an Enemy; Blasphemy is Wit, Oaths are Rhetorick, and Secrets are Proclamations.

17. *Noah* being Drunk, in one Hour discovered that which he had concealed Six hundred Years.

18. A wicked Man is a Blacksmith of Hell, that forgeth Work for the Devil.

Proverbial

Tutor Enlarged. 55

*Proverbial Sentences, to be learned by
Heart.*

A Woman Conceals what she knows
not.

A Proud Wife, and a Back-Door,
often makes a rich Man Poor.

Better be Envid than Pittied.

Better say, here it is, than here it
was.

A Horse cannot evacuate Oats, that
never eat them.

Death keeps no Kalendar.

Drawn Wells Have the sweetest
Water, and are seldom dry.

Drink not others Healths, and for-
get thine own.

Drinking, Drabbing and Duellin
kill Men.

He

56 'The New-English

He that speaks what he should not,
hears what he would not.

He talks much, but speaks little.

He that is Welcome, fares well.

He that comes uncall'd, sits unseer'd

He is meek that was never moved.

Grace will last, but Favour will
blast.

He wants not much, that is conten-
ted with little.

It's a running Plague to a Horse,
when a hasty A's rides him.

Keep thy Tongue in Prison, to have
thy Heels at Liberty

Need makes the old Wife Trot, and
the young Man Gallop.

Play, Women and Wine, undo
Men Laughing.

Briars have Eyes, and Walls have
Ears.

The

Tutor Enlarged. 57

The Life of a Man is a Winter's
Day, and a Winter's Way.

The old Man's Staff is a Rapper at
Death's Door.

War makes Thieves, and Peace
hangs em.

Young Lamb-skins go as soon to
the Market, as old Sheep.

Youth rides well, when Age holds
the Reins

Young Men may dye, old Men must
dye.

Agur's Prayer.

Remove far from me Vanity and
Lyes; give me neither Poverty
nor Riches, feed me with Food con-
venient for me.

Lest I be full, and deny thee, and
say, Who is the Lord? Or, at least
I be poor and steal, and take the
Name of my God in vain.

Advice

Advice to Children.

CHildren, consider that you may Dye, as Young as you are; you may see Graves in the Field shorter than the smallest of you all. Consider, that you may Perish, as young as you are there are small Chips, as well as great Logs, in the Fire of Hell. Consider, that it is wonderful pleasing to the Lord Jesus Christ, for such as you are to seek unto him; he hath said, *They that seek me early shall find me*: Well then, Children, hearken unto the good Instructions of your Parents. If you would keep out of untimely Misery, you must honour them; and when they bid you to study your Catechism, and to order your Conversation aright, be not like the Children of *Eli*, of whom 'tis said, *They heark-*
ned

Tutor Enlarged. 59

*ned not unto the Voice of their Father
because the Lord would slay them.*

Be Counsell'd, Children, not only
to Learn well, but to Live well.

Be Counsell'd to shun Sin, especially
shun the Sin of evil Speaking. A
Child that shall call evil Names, or
use cursed Oaths, or utter filthy
Words, is in a worse Condition than
one of the Children in the Gospel, pos-
sels'd by the Devil.

Shun the Sin of Sabbath-breaking.
The Devil is the Play-Mate of the
Child that will Play on the Sabbath-
Day.

Shun the Sin of Lying. The Child
that will tell a Lye, must one Day toar
in Hell, O for a Drop of Water to cool
my Tongue! And keep clear of bad
Company.

60 *The New Catechism*

If you see a prophane Child be not intimate with that Child: of *Belial*: You had as good fall into the Power of the Bears, which devoured the Children that mocked the Minister of God, as fall into the Hands of bad Companions.

Be also Counsell'd to Pray much: When Children were brought unto Jesus Christ, he blessed them: How much more will he bless you if you go your self unto him?

O go alone every Day, and Pray hard: Pray for a new Heart, for the Pardon of your Sins, and for an Interest in Jesus Christ. Let this Thought encourage you: There are more Children in Heaven than of any other Age.



F I N I S.

Child, behold that Man of Sin, the
Pope, worthy thy utmost Hatred.

Thou shalt find in his Head, (A)
Heresy.

In his Shoulders, (B) *The Support-*
ers of Disorder.

In his Heart, (C) *Malice, Murder,*
and Treachery.

In his Arms, (D) *Cruelty,*

In his Knees, (E) *False Worship and*
Idolatry.

In his Feet, (F) *Swiftness to shed*
Blood.

In his Stomach, (G) *Insatiable Co-*
vetousness.

In his Lovns, (H) *The worst of Lusts.*

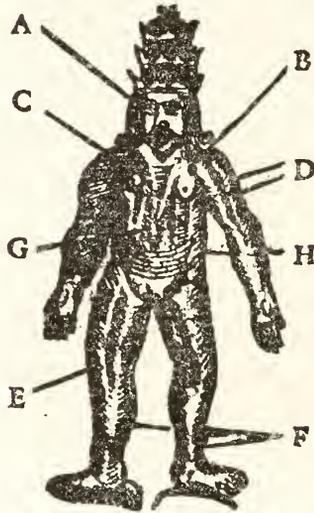
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ORIGINAL PUBLICATION
CHILDREN'S ROOM

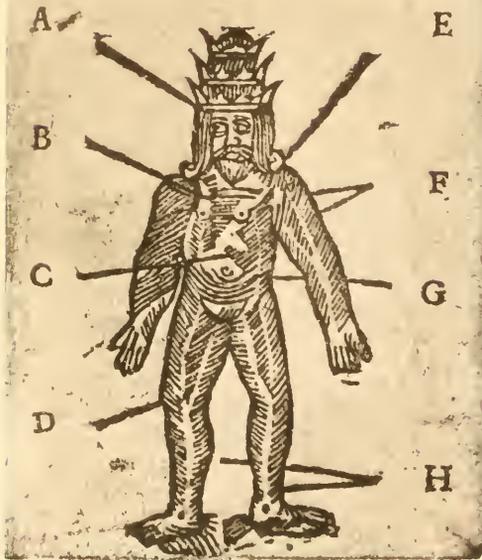
62

The New English

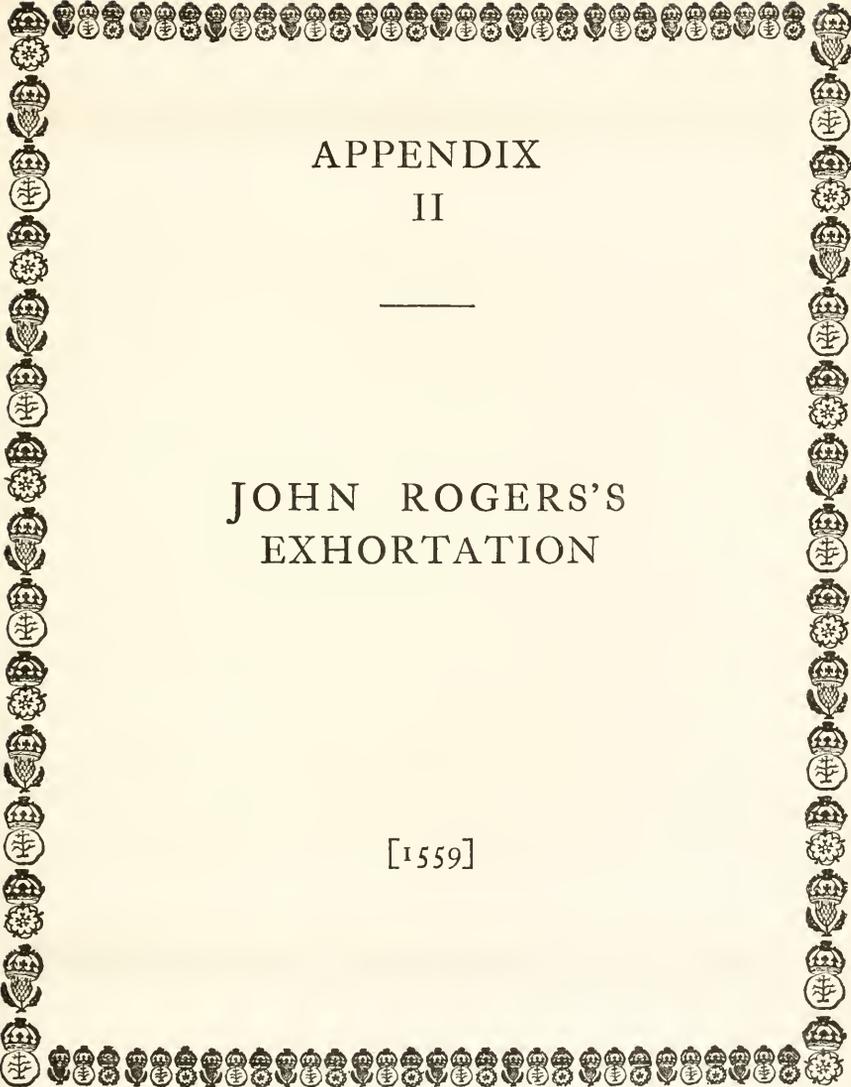
The POPE, or Man of Sins:



The POPE, or Man of SIN.



From the New England Primer. Boston: 1737



APPENDIX
II

JOHN ROGERS'S
EXHORTATION

[1559]



NOTE

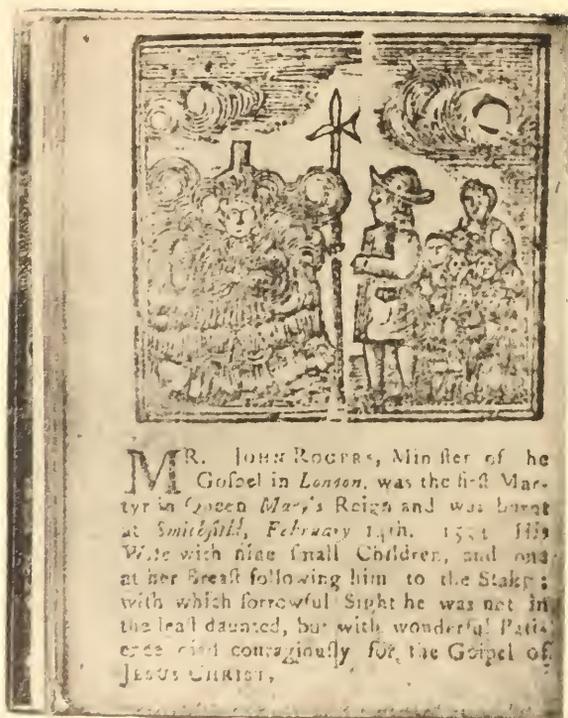
THE history of this poem has already been given in the introduction (pages 32-37) and therefore need not be retold here. Of the edition of 1559, from which the following title-page and Exhortation are excerpted, but two copies are known, one being in the Huth Library and the other in Bodleian. In Ritson's *Bibliographica Poetica* (page 334) it is stated "This piece, commonly call'd 'John Rogerses primmer,' was printed, with other things, under the title of 'An exhortation of Mathewe Rogers vnto his children,' 1559, 8vo (Herbert, 1600); and enter'd to John Arnold, 13th October 1577. Bale, among the English works of Johannes Rogers, enumerates 'Ad filios ex carcere, Lib. 1.' A copy, in the library of Emanuel-college, bears the name of Thomas Mathew, which was assumed by Rogers in his translation of the bible; and hence, it may be, he obtain'd the name of Mathew Rogers, unless it were, more likely, a mistake of M. (i. e. master) Rogers. He, too, was a Martyr in the same year with Smith, to whom Foxe, a diligent collector, and good authority, ascribes the poem in question.

There was a second edition of the tract, leave to print which was granted to John Arnold, in 1577, and recorded on the Stationer's Register in the words "Licensed vnto him a litle booke Conteyninge theis matters viz the complainte of veritye made by John Bradforde, An exhorteacon of Mathewe Rogers to his Children" etc. No copy of this edition is known.

The poem is not in the three first editions of Foxe's *Actes and Monuments*—the true title of the work popularly known as the *Book of Martyrs*—and the earliest edition in which the editor has found it is in the seventh (London: 1632) where it is printed in volume 111, page 405, as "The exhortation of Robert Smith unto his children, commonly set out in the name of Master Rogers." An interesting change in this text is the addition of marginal references to various parts of the scriptures.

It was from Foxe apparently that Harris took it for insertion in the *Protestant Tutor*, the *New England Primer* and the *New English Tutor*. No edition of any one of those books is known which does not contain the poem, and the editor has seen but two editions of the *New England Primer* which does not contain also a cut of the burning. As already stated the illustration in the *Book of Martyrs* differs radically from those in the *Primers*, in omitting the "wife with nine small children, and one at her Breast" from the scene. It is to be noted, too, that the text in the *New England Primer* is materially abridged from the original.





MR. JOHN ROGERS, Minister of the Gospel in London, was the first Martyr in Queen Mary's Reign and was burnt at Smithfield, February 18th. 1555. His Wife with nine small Children, and one at her Breast following him to the Stake: with which sorrowful Sight he was not in the least daunted, but with wonderful Patience died courageously for the Gospel of JESUS CHRIST.

BURNING OF JOHN ROGERS

From the *New England Primer*. Boston: 1770

The complaynt

of Veritie, made by John
Bradford.

An exhortacion of Mathewe
Rogers, vnto his children.

The complaynt of Raufe Al-
lerton and others, being priso-
ners in Lokers tower, & wryt-
ten with their bloud, how god
was their comforte.

¶ A songe of Caine and Abell.

The saieng of maister Hoyer, that he
wrote the night befoze he suffered, vpon
a wall with a cole, in the newe In,
at Glocester, and his saieng
at his deathe.

ANNO DOMINI . 1559 .



The instruction of a father to his
Children, which he wrote a few dayes
befoze his burnynge.

Give eare my Chyliden to my
wordes.

Whyme God hathe dearelye
bought :

Lay bp his lawes within your hertes
and pzint them in your thought.

Foz

For I your father haue forfene,
the fraille and fylthy way:
which flesh & bloud would folow faine
euen to their owne decay.

For all and every liuyng beast,
their cribbe do knowe full welk
But Adams heyyes aboue the rest,
are ready to rebell.

And all the creatures of the earth,
full well do kepe their way:
But Adams heires cuē frō their birth,
are apt to goe aſtray.

For earth and aſhes is his ſtrength,
his glozy and his gayne:
And into aſhes at the length,
he ſhall retorne againe.

For fleſhe doth floziſhe lyke a floure,
and growe vp like a graſſe:
And is conſumed in an houre,
as it is come to paſſe.

For I the ymage of your yeares,
your treaſure and your truſt:
Am nowe dyeng befoze your face,
and ſhal conſume to duſt,

For

For as you see your fathers fleſhe,
conſumed into clay :

Even ſo ſhall ye my childzen deare,
conſume and weare away.

The ſun, the moone, & eke the ſtars,
that ſerue the day and night :

The earth and euery earthly thinge,
ſhall be conſumed quyte.

And al the worſhip that is wrought
that hath bene heard oz ſene :

ſhall clean coſume & turne to nought
as it had neuer bene.

Therefore ſee that ye ſolowe me,
your father and your frende :

And enter into the ſame lande,
which neuer ſhall haue ende.

I leaue you here a little booke,
for you to looke vpon :

That you may ſee, your fathers face,
when he is dead and gon.

Who for the hope of heauenly thinges
while he did here remayne :

ſaue ouer all his golden yeares,
in priſone and in payne,

where

where I among mine iron bandes,
inclosed in the darke:

A fewe dayes befoze my death,
Did dedicate this warke.

And in example of your youth,
to whome I wishe all good:
I preche you here a perfect trowth,
and seale it with my bloud.

To you mine heires of erthly things
wich I do leaue behinde:
That you may reade & vnderstande,
and keepe it in your minde.

That as ye haue bene heires of that
whiche once shall weare a way:
Euen so ye maye possesse that parte,
which neuer shall decay.

In folowinge of your fathers feete,
in truth and eke in loue:
ye may be also heires with him
foz euer moze aboue.

Haue god alwayes befoze your eyes
withal your whole intente:
Commit not sinne in any wise,
keeke his commaundement.

Abhorre

Abhorre that arrant hooze of Rome
and all her blasphemies
And drinke not of her decretales,
noz yet of her decrees.

Geue honour to your mother deare
remember well her paine :
And recompence her in her age,
in lyke with loue againe.

Be alwaies ayding at her hand,
and let her not decay :
Remember well your fathers fall.
who should haue bene her stay.

Geue of your portion to the pooze,
as riches doth aryse :
And from the needy naked soule,
turne not away your eyes.

Foz he that will not here the crye,
of them that stand in neede :
Shal crye himselfe and not be harde,
when he would hope to speede.

If God haue geuen you increase,
and blessed well your stoz :
Remember ye are put in trust,
to minister the moze.

Behware

Beware of foule and filthy lust,
let suche thinges haue no place:
Kepe cleane your vessels in the Lord
that he may you embrace.

ye are the temples of the Lord,
for ye are dearly bought:
And they that do defile the same,
shall surely come to nought.

Possesse not pride in any wise,
builde not your house to hie:
But haue alwaies before your eyes,
that ye be bozne to dye.

Defraude him not that hired is,
your labour to sustaine:
But giue him alwaies out of hand,
his peny for his paine.

And as you would an other man,
against you should procede:
Doo you the same to them againe,
when they do stand in neede.

And part your porcion to the poore,
in money and in meate:
And feede the sainted feable soule,
with that whiche ye would eate.

That

That when your memberes lacketh
and clothing to their backe: (meate
ye may the better thinke on them,
that doth both liue and lacke.

Aske counseyle alwaies at the wise
giue eare vnto the ende,
Refuse not you the swete rebukes,
of him that is your frende.

Be thankfull alwaies to the Lord,
with praier and with praise:
Desiring him in all your woorkes,
for to direct your waies.

And sinne not like the swynnysh sorte
whose bellies being fed:
Consume thier yeres vpon the earth,
from belly vnto bed:

Seke first I say the lpyung God,
set him alwaies befoze:
And then be sure that he will blesse,
your basket and your floze.

And thus if you direct your dayes,
aceozding to this booke:
Then they shall say that se your waies
how like me ye do looke

And

And when you haue this perfectly,
opon your fingers endes :
Possessed all within this booke,
then geue it to your frendes.

And I beseeche, almightie GOD,
replenishe you with grace :
That I may haue you in the heauens
and see you face to face.
And though the swoorde haue cut me of
contrary to my kynde :
That I could not inioy your loue,
according to my minde :

yet do I hope, when that the heauens
shal vanishe like a skrole :
I shal receiue you in perfect shape,
in body and in soule.
And that I may inioy your loue,
and you in ioye the lande :
I doo beseeche the liuyng GOD,
to holde you in his hand.

Farewel my children from the world
where ye must yet remayne :
The LORD of hostes be your defence,
till we doe meete againe.

Fare

Farewell my true and louyng wyfe,
my Childzen and my frendes :
I hope in God to haue you all,
when all thinges haue their endes.

And if you doe abide in God,
as you haue now begonne :
your course I warrant shalbe shorte,
you haue not longe to ronne.

God graūt you so to ende your daies
as he shall thinke it best :
That I may haue you in the heauens
where I doe hope to rest.

¶ finis quod Mathew Rogers.



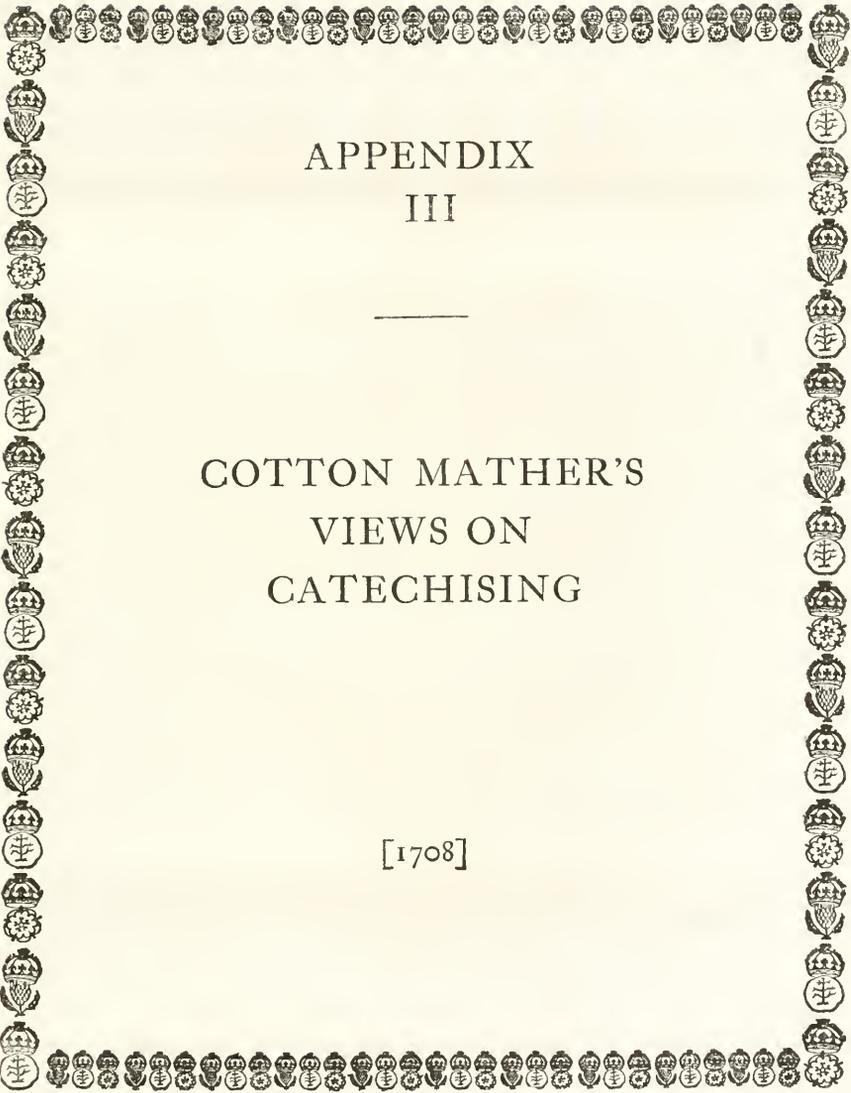
M I L K
F O R
B A B E S .

D R A W N
Out of the Breasts of both
T E S T A M E N T S .

Chiefly, for the spirituall nourishment
of *Boston* Babes in either *England*:
But may be of like use for any
Children.

By **J O H N C O T T O N , B . D .**
and Teacher to the Church of Boston
in New-England.

L O N D O N ,
Printed by *J. Coe*, for *Henry Overton*,
and are to be sold at his Shop, in
Popes-head Alley,
1646.



APPENDIX
III

COTTON MATHER'S
VIEWS ON
CATECHISING

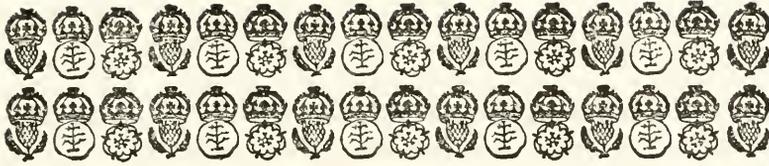
[1708]



NOTE

THE following article forms the preface to Cotton Mather's "Man of God Furnished," (already mentioned in the introduction, page 43) which consisted of abridgements of Cotton's "Spiritual Milk for Babes" and of the Assembly's "Shorter Catechism." Concerning this work Mather in his advertisement wrote: "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 *Yot 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 Questions*, be not 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 undertake it. And if our pious Householders 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."





MATHER ON CATECHISING

An ADDRESS to, (*them that should be*) *The INSTRUCTORS of the Ignorant :*

THAT the Principles of the *Christian Religion* should be *Be-*
times instilled into those, who are under our influences, there
is all the *Reason* imaginable ; there are none but what con-
fess it infinitely *Reasonable*. That the way of instilling the *Christian*
Religion, by *Catechising*, or a conference carried on with *Question* and
Answer, is very Necessary, and highly agreeable to awaken the *At-*
tention, and Enlighten the *Vnderstanding* of the *Catechumens* ; this also
is the confession of all, who have considered, but how *Mankind* is to
be dealt withal.

Value of Cate-
chising



The Exhortations, to Set up & keep up, that admirable work
of CATECHISING, in the Church of God, have been with a vast
Variety of *Argument* and *Affection* Repeted (2) since the Great *Austin*
wrote his Book, *De Catechizandis Rudibus*. With *One Voice* they
have concurred unto the Declaration of *Clemens*, the famous *Cate-*
chist in the Church of *Alexandria* ; *Without Catechising we shall*
soon be without Christianity. But why should they need any Repeti-
tion, unto those who Believe, that we are all Hastening unto a *Future*
State, and that the Children of Men must be Miserable in the *Future*
State, if here coming to their *Adult State*, they do not *Know Him*,
whom to Know is Life Eternal.

Catechising
the mainstay
of Christianity



Great Num-
ber of Cate-
chisms

The very many Sorts of *Catechisms*, which have been Published (the Catalogue whereof would arise to some *Hundreds*), and the huge *Numbers* of all Sorts (whereof some have arisen to very many *Hundreds of Thousands*) have practically Expressed the sense of the Christian World; concerning the *Needfulness* and *Usefulness* of *Catechising*.

Extract from
Gallenius

What was done this way by the Christians, in the *Primitive Times*, not we, but a Learned *Papist* shall Report unto you; [*and his Witness is true!*] *Gallenius* tells us, The *Catechumens* were then so Instructed, every one of them was, *Majori rerum Christianarum Luce Peritiaque Præditus, quamin nostris (non dicam Vulgaribus Christianis, sed et quod pudendum est,) Sacerdotibus multis deprehendimus.* Many *Priests* of the Later Ages, were not so well skill'd in Christianity.

Results of
Catechism to
Church of
Rome

All that have Read the *History* of the *Se-* (3) *paration* of the Faithful, from the *Romish Babylon*, have been somewhat informed of the mighty Consequence, whereof *Catechising* has been unto the *Reformation*. Celebrated is the *History* of the Unsuccessful Attempts which the *Papist Missionaries* made upon the *Vaudois*; the *Children* were so well *Catechised*, it seems, the *Seducers* could have no Success upon them. And the Church of *Rome* has taken the Alarum; the *Romanists* also are become in their way indefatigable *Catechisers*. The *Jesuites* especially, because they count themselves the greatest *Catechisers*, boast themselves the greatest *Conservators* of their *Christianity*. Yea, there is now scarce any *Sect*, of them who never cease to *Pervert the Right ways of the Lord*, but they are now got into *this Way*; even those who decry all *Forms*, yet cannot keep out of *This*: 'tis by *Incessant Catechising*, that they propose to attain their Ends. And *Judaism* itself may raise the Emulation of *Christianity*. For *Buxtorf* tells us, *The Jews have to this Day some Footsteps of the ancient Discipline and Catechising in their Families: For they so Catechise their Children, that their skill in Judaism at Seventeen, Exceeds the Knowledge that many of us have in Christianity at Seventy.* Thus

has this *Mode of Instructing* brought mankind into a great Opinion of it!

The Renowned Synod of *Dort*, after a most mature Deliberation, sent forth an Advice (4) well worthy of such an Assembly; *De Accuratiore Juniorum atque Adulorum Catechizative*. And they recommended a *Threefold Catechizing*; A *Domestick* by *Parents*; A *Scholaſtick* by *Tutors*; and, an *Eccleſiaſtickal* by *Paſtors* or *Elders*. *Testimony of Synod of Dort*

In the same *Order of Address*, we will now importunately call upon those, whose concern it is, to *Catechise* our Young People, and *Feed the Lambs*, in the Churches of the Lord.

And, first, if it be the concern of any under Heaven, it cannot but be *Yours*, O PARENTS, to *Catechise* your *Children*, in the *Principles of the Doctrine of Christ*. It is to YOU, first, that the Council of *Wisdom* is directed; Prov. 22 4. *Train up, (or Catechize) a Child, in the way he should go: 'Tis to be done, even (as 'tis by some rend' red,) In the very Entrance of his way.* The Things of God, and His Religion, are those whereof You have received this *Commandment* from Heaven; Deut. 6 7. *These things, Thou shalt teach them diligently unto thy Children, and thou shalt talk of them when thou sittest in thine House.* Without *Catechising* your *Children*, you never can yield Obedience to the *Holy Commandment*: Eph. 6. 4. *Bring up your Children, in the Nurture and Admonition of the Lord.* You see the *Word of a King*: we call upon you in the Name of that *Great King whose Name is Dreadful*: Let there be such *Power* in it, as to Awe you to do the Things that please Him. *Address to Parents*

Indeed You do very notably *Serve* yourselves, when you *Teach* your *Children*. Your *Well Catechised Children*, will be your *Comfort*, your *Honour*. *Happy the Man that has his Quiver full of them!* It may be, God will make them *Sweet Blessings* to you, if you *Teach* them to be true *Servants* to Him. Your *Children* will certainly be the more *Tractable*, the more *Orderly*; you will keep up *Your Authority* over them the better, for *your Catechising* of them. *The well-catechised Child*

Rewards to
Parents



If God Smile on your Serious Endeavours, with what Joy will you See your Children walking in the Truth! You will Rejoyce greatly. Your Neighbourhood will also have the Joyful Advantage of it. All the Neighbours that have any Good in them, or Love to Good, will Bless God, and Bless You, for the Good, which Your well-instructed Children do in the World. And Religion will thus, by your means, be Propagated unto the Next Generation. The Law of Israel, being thus Made known to your Children, the Generation to come, will reap the Harvest of your Excellent Endeavours; Yea, the Children that are to be Born, will arise, and declare it unto their Children; and they will Set their Hope in God, & keep His Commandments. Or, should the Children miscarry [which God forbid!] after you have Endeavoured their best Education in Catechising of them, You will still have this Peace of Conscience, *I did my Duty!* But if (6) the Duty which you owe unto the Children, that are committed unto you by God, be left Undone, it must needs leave such a Sting upon the Conscience, as upon the Death of these Poor Children, or your own, will be a thousand times more Bitter than Death. By Catechizing your Children you Enrich their Minds, with incomparable Treasures: You lay a Foundation to render them Temples of God, wherewith no Artificial Structures, tho' never so stately, are to be compared. But if they are kept Ignorant of the Things of their Peace, this Ignorance will be, but the Mother of Destruction unto them. You know the word of God: Prov. 19, 2. *That the Soul be without Knowledge it is not Good.* Your Children will never be full of Goodness, if they be not fill'd with Knowledge. If the Image of God be Renewed upon them, the first Lineaments of it, will be in Knowledge. Without That, they will Retain the Image of Satan on them; they will Stumble along in the dark Empire of Satan, the Ruler of the Darknes of this World; they will be a Morfel for Satan at the last: *Brought forth for the Murderer!*

The Souls of your Children make a Cry in your Ears, O Pa-

rents; a cry enough to break an Heart of Adamant. They are *Born Children of Wrath*; and when they grow up, you have no way to *Save* them from the dreadful *Wrath* of God, if you do not *Catechise* them in the *Way of Salvation*. They cry to you; (7) *O our dear Parents; Acquaint us with the Great God, and His Glorious Christ that so Good may come unto us! Let us not go from your Tender Knees, down to the Place of Dragons. Oh! Not Parents, but Ostriches: Not Parents but Prodigies! What, but more cruel than the Sea-Monsters are the Parents, who will not be moved by such Thoughts as these, to Draw out the Breasts of the Catechism, unto their Young Ones! One would think, Parents, Your own Bowels, if you have not Monstrously lost them, would Suggest enough to persuade you unto the Pleasant Labours of the Catechism.*

You cannot be *Children of God* your selves, if you are not *Sollicitous*, that your *Children* should become the *Servants of God*: If you can bear to see them *Traitors to God*, and *Vassals of the Devil*. It is the Character of every Pious Parent in the World; Gen. 18.19. *I Know him, that he will command his Children, and Household after him, and they shall keep the way of the Lord.*

Both of the *Parents* are under *Obligations* to this *Work of God*. Even the *MOTHERS* must not reckon themselves *Excused*; no, but as in some regard, their *Opportunities* to *Catechise* the *Children* are *Singular*, so are their *Obligations*. It was well for *Solomon*, that he had his Mother *Bathsheba*; It was well for (8) *Timothy*, that he had his Mother *Eunice*, to *Catechise* him. Oh ye *Handmaids of the Lord*; The *Law of Christ*, should be so *Set home* upon your *Children*, that it may be said unto them, *Forfake not the Law of thy Mother!* Your *Children* may say, *In Sin did my Mother conceive me.* Why should they not also have cause to say, *My Mother did what she could, that I might be Saved out of my Sin; and come to the Knowledge of my Saviour!* You have the *Children* very much with you; You *Feed* them; you *Dress* them; They fly to your *Wing*; you may

*Yearning of
Children for
the Catechism*



*Punishment of
unheeding
Parents*



*Duty of
Mothers*



Catechise them every day; you may be continually dropping something of the *Catechism* upon them: Some *Honey out of the Rock!*

Masters and
Servants

And the *Masters* must also be Put in mind, that the *Servants* in the Family are their *Children*. The *Servants* also must be *Catechised*; give them some *Liesure* to Learn the *Catechism*; Some *Reward*, when they have duely Learnt it. Let them on this Account have cause Eternally to acknowledge the Compafsion of God unto them, in bringing them to Live in a *Family*, where fuch care was taken of them.

The Primitive
Christians

It may be, the Advice will find out, and fall on, Some of the Chosen of God, if our Discourse proceed unto fo much *Particularity*, as to fay; That the *Servants* in the House, may come to do the part of *Parents* unto the *Children* in their Assistences unto this glorious *Work* (19) of the Lord. Even the *Handmaids* in our Families, who tend upon the *Children*, how much may they do, in Teaching them their *Catechism*? Among the *Primitive Christians*, there are some, who tho' they had no Need of it, yet bound themselves to be *Servants* in Pagan Families here and there, on purpose, for nothing else but that they might convey the *Instruction of Christianity* into those Families, and obtain their *Conversion to Christianity* by Instructing them. God prospered them Wonderfully! We do not Propound the *Whole Action* to be imitated. But the Devout, flaming, Heroick *Zeal* of the Action may in the Imitation, operate thus far. If *Servants* would once come to take *Delight* in it, they might every day, keep *Teaching* the *Children* the Truths of Religion, and marvelously *Adorn the Doctrine of God their Saviour*. Examples of such a thing have sometimes occur'd among us: Exemplary *Servants*: worthy to be Esteemed *Children!*

The School-
master should
be a Catechist

We bespeak, *All Hands to the Work*. It must be the Work of the SCHOOL too. The *School-master*, the *School-mistress*, must be a *Catechist*. In some Reformed Places, the Magistrate countenances none to keep a *School*, but what appears with a *Testimonial*, of their

Ability, and their *Disposition* (10) particularly, [*Aptitudinis ad munus illud, imprimis Puerorum Catechizationem*] for the Work of *Religious Catechising*. We read, *The Little ones have their Angels*. To keep a *School*, is a most heavy, grievous, Wearisome Work; It is hardly ever sufficiently Recompenced. But then, to *Catechise* the *Children*, and bring them to *Know the Holy Scriptures*, this is a Noble Work; we had almost call'd it *A Work for Angels*. Be not *Weary* of this *Welldoing*. Certainly, 'Tis a Nobler Work, to make the Little Ones know their *Saviour*, than to know their *Letters*. The *Lefsons* of *Jesus* are Nobler things than the *Lessons* of *Cato*. A *Sanctifying Transformation* of their *Souls*, were a Nobler Thing, than merely to contrue *Ovids Metamorphosis*. Every Week, Let the *School* have one or two *Catechetical Exercises*. And when you set your *Scholars*, to Write *Copies*, or make *Latin*, why may not the *Catechism* afford *Materials* for them? This would make the *Golden Nails* to stick the *Faster* in their *Minds*. By such *Methods* you may be so *Serviceable* to them in their *Highest Interests*, as to make a *Real Problem* of that (11) which in the *Schools* they sometimes *Thematize* upon; *Whether Children may not be as much Endebted unto their TUTORS, as unto their Parents?*

Well; But how shall this *Work* be *Prudently* managed? We shall doubtless all agree, That it should be *Pray'rfully* managed. When a more *Solemn Catechising* is to be prosecuted, it is not unfruitable, to Look up unto *God*, at the *Beginning*, with a *Short Supplication* of that *Importance*; *Lord, Open our Eyes, that we may behold the wondrous things in thy Law; and that we may be made Wise unto Salvation*. And it is very suitable, that the *Conclusion* should be a more *Expresive & Extended Supplication*; yea, and that the *Catechism* should be turn'd into *Supplication*.

But it is a point of *Extreme Importance* in a *Catechising*, that the *Understandings* of the *Children*, should have the *Truths* of the *Gospel* in them, as well as their *Memories*.

*A Prayer to
precede Cate-
chising*



Teachers, You will do well to Try, and Help their Understandings, by breaking every Answer of the Catechism, into Little Parcels, into Lesser Questions, to which (12) a pertinent Word or two of theirs might be all Their Answer.

Method of
Catechising

For Instance. When the *Children* have said ; *God has made me, He keeps me, and can Save me. Ask them ; What ? Is there then a God, who made all things ?*

Did you make yourself ?

Who then made you ?

Can you keep yourself ?

Should you not quickly fall into all Miseries, if God did not keep you ?

Who is it that has Fed you, and Cloath'd you, and help'd you, and bestow'd upon you all the Good things that you have Enjoy'd all this while ?

Can you Save yourself, out of the Miserable condition, into which you are fallen ?

Unto whom are you to Look for Salvation ?

When the *Children* have said ; *The Chief End of Man, is to glorify God, and Enjoy Him forever. Ask them ; What ? Then is there something that every man should propound to himself as his chief End ?*

Is it the chief End of man to seek himself, or to make himself great ?

Or, to Enjoy the Riches or Pleasures of this World ? (13)

Or, must we propound it, as our chief End, to Glorify God, and Enjoy Him forever ?

And, if we do actively set our selves to Glorify God, in our Obedience to Him, shall we Enjoy Him for ever ?

Saying the
Catechism by
rote

Alas, we find, Many who can Say their *Catechisms*, do know very Little of what they Say. But *this way* of coming at their *Understandings* will bring them into *Goshen* immediately ; into a *Marvelous Light*.

. Yea, But you should contrive that their *Hearts* and *Lives* may

be shaped by the truths thus got into their *Understandings*. They should not only know, *That God has made them, and does keep them, and can save them,* They should be ask'd;

Whether they will serve the God that Made them?

Whether they Give Thanks to God for Keeping them?

Whether they Pray to God, that He would Save them?

They should not only know, *That the chief End of Man is to Glorify God, and Enjoy Him for ever;* they should be ask'd; (14)

*Multiply
the Questions*

Whether they fix upon this, as Their chief End?

Whether they desire the Help of God, that they may Glorify Him?

Whether they had rather Enjoy God, than have all the Enjoyments in this World?

When the *Catechism* tells them the *Condition* whereunto *Sin* has brought them, Let *them* tell you, *what they Think* of this condition: *whether* it be not a very *Sad Condition*: And, *whether* they would not gladly be *Delivered* from it.

When the *Catechism* tells them *Who* the *Redeemer* is, and *what* He does for *sinful* men; Let *Them* tell you, *what* they would have Him do for *Them*.

When the *Catechism* tells them, the *Good things*, that must be *found in*, and *done by*, the *People of God*; Let *Them* tell you, *Whether* they beg of *God* that they may attain to *Such things* as these.

Who can tell, but while the *Blessed echo's* of *Truth*, are in this *Catechising*, thus passing between *You* and *Them*, their *Young Hearts* may *Burn* within them, and by a *verticordious Efficacy* from *Heaven* be *Drawn* unto the *Lord*, and even *Surpris'd* into such a *Consent* (15) unto the *Gospel*, as may prove a *Real*, and a *Lasting Work of Regeneration* upon them? Oh! that the *Christian World*, were fill'd with the *Experiments*!

Possible results

And yet none of all this *Diligence* in *Other Teachers*, about, *One of the Best of Works*, need *Supersede* your *Diligent Application* unto

Address to
Pastors



it, O Ye PASTORS of the Flocks: your *Pastoral care* about it, will be unspeakably *Pleasing* unto the Lord, O Ye MINISTERS of His, who would Study to *do His Pleasure*.

Sirs, You cannot but upon sad experience find, That your *Sermons*, tho' never so well-composed *Meat-Offerings* for the House of your God, will be very much lost, upon an *Uncatechised* People: Or, as our *Flavel* Expresses it; *All your Excellent Sermons will be dashed to pieces on the Rock of your Peoples Ignorance*. And that your *Unattentive Hearers* [if they may sometimes be called *Hearers!*] take not near so much Notice of what you Speak in the *Pulpit*, as they would of what you might Speak unto them, in the more *Approaching* and *Familiar* way of *Catechising*. There never was in this World, a Minister of the Gospel, who (16) was a *Great Catechizer*, and Repented of it. There have been Thousands, who have used very *Great Labours* in *Catechising*, and have given very *Great Praises* unto God, for the *Successes* that have attended them. Nor have the *Consolations* of a *Walk with God*, and the *Inclinations* of a *Walk in the Spirit*, more accompanied them, in any part of their Ministry, than when they have been *Going about from House to House, to Do this Good*, among their People.

Catechising
an honorable
exercise



The most *Honourable Man of God* cannot reckon it, any Prostitution of his Character in the Evangelical Ministry, to stoop unto this *Way of Teaching*; but it would bring him the Aptest Occasion imaginable, to do the part of a *Wife winner of Souls*, upon those who are of all the most likely to be *Won* upon. It is the Opinion, both of *Chebnitz*, and of *Zanchy*; That the Exercise, which our Saviour in His Youth, honoured with His Presence was, *A Catechistical Exercise*. A most Honourable Exercise! Yea, some Eminent Ministers, in their Emerited *Old Age*, when other Services of the Evangelical Ministry in their (17) Congregations have been too hard for them, have [like the famous *Old Gerson*,] wholly given themselves up to the work of *Catechising*: and have not been of the Apprehen-

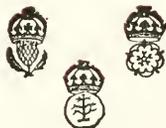
tion which that brave Chancellour of *Paris*, in his Treatise, *De Pueris ad Christum trabendis*, does animadvert upon: *Adeo jam indignum videtur apud multos, Si quis ex Theologis, out famatus in Litteris vel Ecclesiastica Dignitate Præditus, ad hoc opus se inclinaverit.*

Nor can the most Lively vigour of *Youth*, be better Employ'd, than in calling upon the *Children*, in our Flocks, to *come*, and *Harken unto us*, while we *Teach them the Fear of the Lord*. In a *Personal Instruction* wisely carried on, we shall put into the very *Mouths* of our *Children*, the *Food*, which we only set on the *Table* before them, in our more *Publick* Dispensations. And shall we thus give to each in the whole *Household*, their *Meat in due Season*? *Blessed is that Servant, whom his Lord, when he cometh, shall find So Doing.*

*Meat unto the
household*



CENTRAL LIBRARIAN
CHILDREN'S ROOM





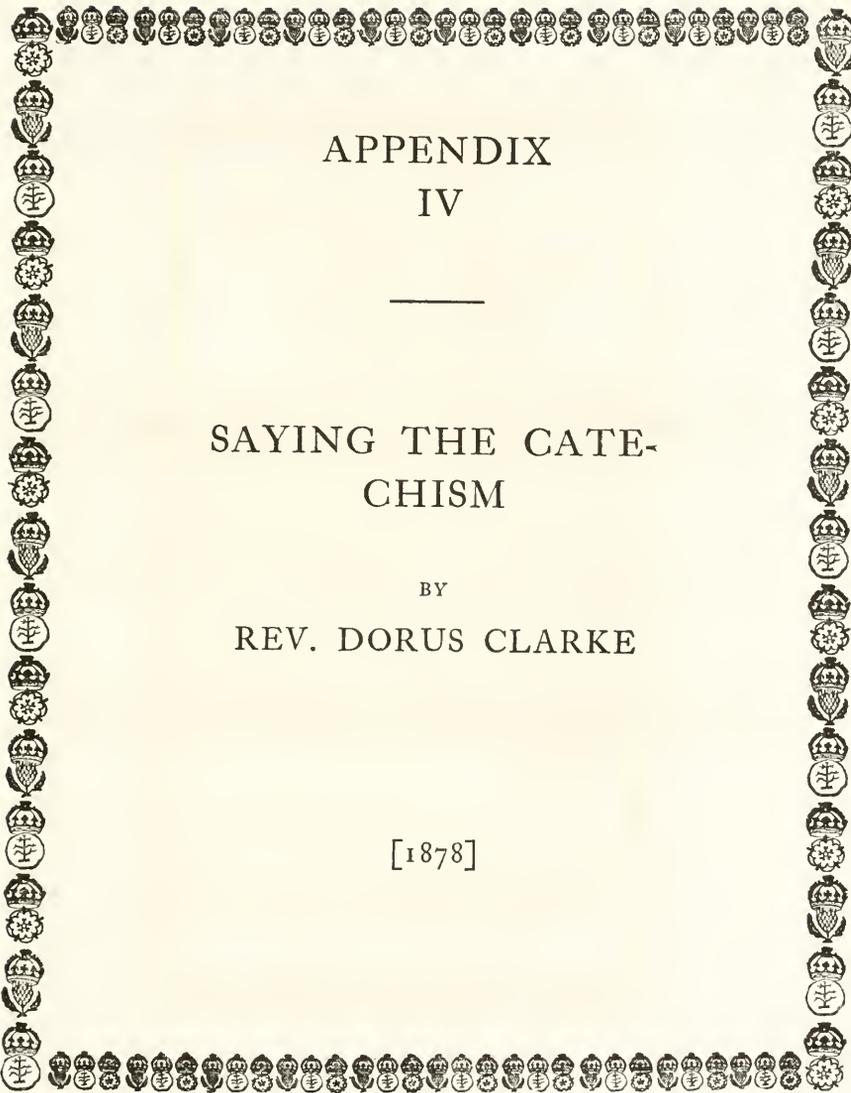
The *SHORTER*
CATECHISM
Compos'd by the
REVEREND ASSEMBLY of
DIVINES
At WESTMINSTER.

With Proofs thereof out of the Scriptures

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 & 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.

Printed by B. Harris, and J. Allen,
and are to be Sold at the London-
Coffee House. 1691



APPENDIX
IV

SAYING THE CATE-
CHISM

BY
REV. DORUS CLARKE

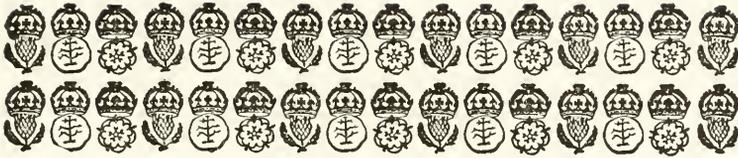
[1878]



NOTE

THIS is extracted from an address on the town of Westhampton, Massachusetts, delivered before the New England Historic Genealogical Society on Dec. 4, 1878, and printed in Barnard's *Journal of Education* in 1880.





SAYING THE CATECHISM

I HOLD in my hand a very small book, which perhaps some of you, in all your researches through the large libraries in this country and in Europe, have never discovered. I know not who compiled it, *but it has done more to form the New England character* than any book except the Bible. Allow me, then, to introduce you to the “New England Primer.” Here we have, among many other things, this important information :

*The New
England
Primer*



*“ In Adams’s fall
We sinned all.”*

*“ The cat doth play,
And after slay.”*

*“ The dog doth bite
The thief at night.”*

and so on. Here is also a picture of John Rogers, burning at the stake in Smithfield, in 1554, and “his wife and nine small children, and one at the breast,” looking on. Does that mean that he had nine children or ten? I have stumbled, then, upon two unsettled historical questions : one is, *Who compiled the New England Primer?* and the other is, *How many children did John Rogers have?* We are in the habit of settling such questions here, but we have not time to settle those now.

The Catechism



The "Primer" which was used in Westhampton was a square book. It was not in this oblong, modern form. This book, therefore, does not look to me quite orthodox outside; but I have no doubt it is orthodox *inside*, for it contains the Catechism. 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.

Notice of Catechising Sabbath



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 flagship, "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 imperative 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.

Preparation and Arrangement



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 "Sabbaday 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, trembling, anxious that their little ones might acquit themselves well. Many a mother bent over that scene with a 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 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 a thing not 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 were 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,

*Manner and
Results*



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.

Universality
of the
Catechism



But this was not all. The Catechism formed a part of the curriculum of all the common schools in that town for half a century, and was as thoroughly taught and as regularly recited there as Webster's spelling book or Murray's English Grammar. It was as truly a classic as any other book. It was taught everywhere in the family, in the school, and in the church, indeed it was the principal intellectual and religious pabulum of the people. We had it for breakfast, and we had it for dinner, and we had it for supper. The entire town was *saturated* with its doctrines, and it is almost as much so at the present day. The people could not, of course, descend into the profound depths of the metaphysics of theology, but they thoroughly understood the *system* which was held by the fathers in New England. They were not indeed prepared to

*"Reason high
of Providence, foreknowledge, will and fate,
Fixed fate, free will, foreknowledge absolute;"*

but they so clearly apprehended what they believed to be the truths of the Bible,

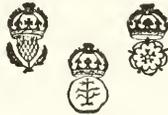
*"That to the height of this great argument
They could assert Eternal Providence,
And justify the ways of God to men."*

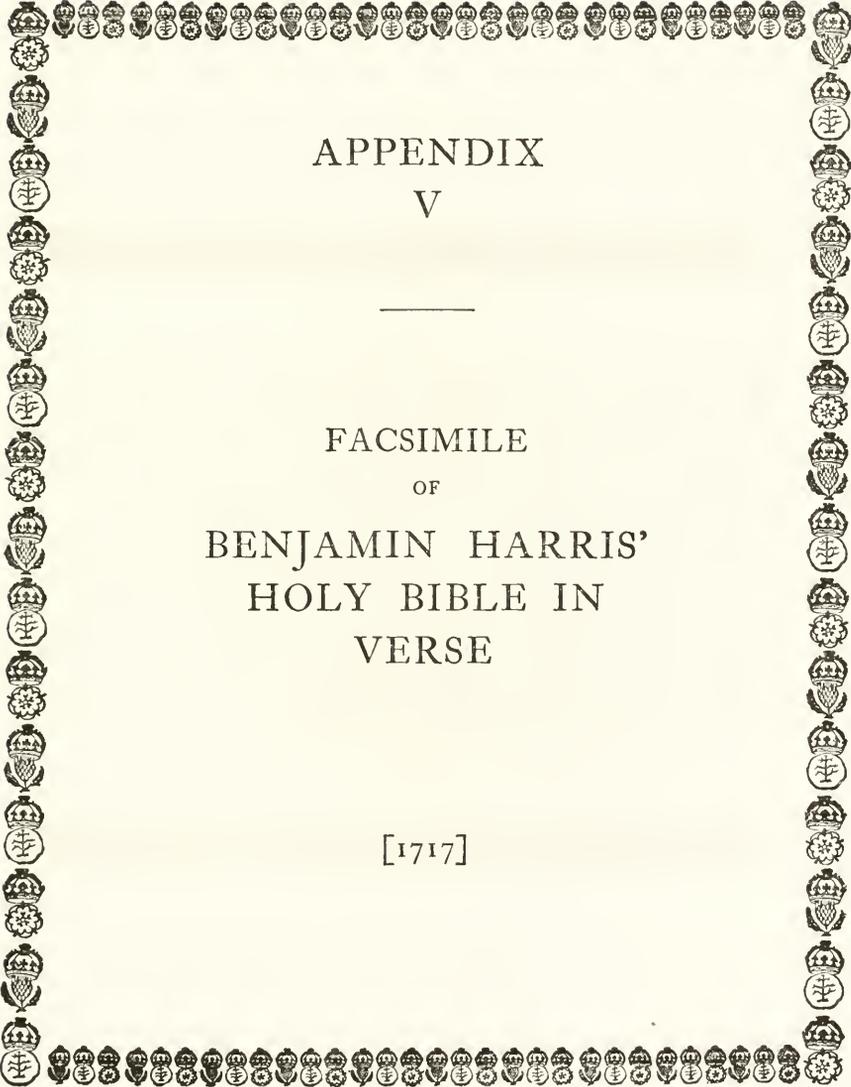
Catechising
Sabbath



The practice of instructing the children thoroughly in the Catechism, was very general throughout New England for a century and a half after the arrival of "The Mayflower." Judge Sewall, in the first volume of his "Diary," just published by the Massachusetts Historical Society, speaks of a certain Sabbath, which, in the Old South Church in this city, was called "*The Catechising Day*," and of his wearing a new article of clothing in

honor of that specially important custom. But I believe that that excellent practice was nowhere so thoroughly carried out as it was in Western Massachusetts. That was largely owing to the transcendent influence of *Jonathan Edwards, clarum et venerabile nomen*, who was looked up to by the ministers in Boston and Scotland as the oracle in all metaphysical and theological matters. His influence in Northampton and Stockbridge, and in the regions round about, is visible to-day in the peculiar moral and religious *grain* of the people. This, ladies and gentlemen, *was the way the New England character was formed.*





APPENDIX
V

FACSIMILE
OF
BENJAMIN HARRIS'
HOLY BIBLE IN
VERSE

[1717]



NOTE

THE interest in the following leaves, (which are all of those in the original little tract containing cuts, with the addition of the title and preface) is two-fold. Not merely is the poem from the pen of Benjamin Harris, but the prints are identical with those of the New England Primer, and as this edition was probably issued in Boston by Benjamin Harris, Jr., the illustrations are thus the earliest American prototypes of the rhymed-alphabet cuts yet known. The only known copy of this edition is in the Lenox Library.

The first record of the poem the editor has found is contained in an advertisement at the back of Harris' edition of Davenport's "Saint's Anchor hold" (London, 1701) where it is referred to as "The Holy Bible in Verse, Containing the Old and New Testament, with the Apocripha. The whole containing above One Thousand Lines, with Cuts. Price bound 3d." The edition of 1717 contains an advertisement dated 1712 and signed by Benjamin Harris, Jr., in which he refers to a pirated edition from the press of William Bradford, already issued. In the Advocates Library at Edinburgh is a copy with the title: "The / Holy Bible, / Containing / the Old & New / Testaments, / with the / Apocrypha. / Done into Verse for the Benefit of / weak memories. The whole con- / taining above One Thousand Lines / [ornament] / Edinburgh : / Printed in the year M DCC XXIV. /" The advertisement of Fleet reproduced in this volume also mentions an edition of the poem selling by that printer in 1751. Thus it is apparent that at least six editions have been issued.



T H E
H O L Y
Bible

In Verse.



1717.

Christian Reader,

Who'er thou art, or of what
Persuasion soever, surely
thou hast some secret Respect
for every thing which favours of
the Oracles of God; Lo, here
thou hast a Smell of that Garden
of Spices, would to God it might
ravish thy Heart; so far as to
drive thee every Morning to
pluck a Flower there-from!
Christian, read it with Gravity,
and you'll find it an excellent
antidote against a weak Me-
mory. That you may turn
there in, and run oftner to its sa-
cred Original, is the Prayer of
thine,

B. H.

Genesis.



THis book contains a full relation
Of God Almighty's wise Creation,
Who by his Power in six Days
The Earth did frame and they'n raise
Now Paradise is planted and
Adam is made t' enjoy the land.
How God, because he was alone,
Made him a Help-meet of his bone
Who is deceiv'd O worst of all,
From whence deriv'd man's shamefull
But yet by Heaven's was decreed
Jesus should pay for Man's misdeeds:
Cain murders Abel, and his Blood;
To God for vengeance crys aloud,
By whom he's curst & must live
Upon the Earth a Fugitive

J. B. S. 1704

The Holy Bible,
And Saul thro' seeking *Asses* sped,
Far better by a crowned Head.



The Lord doth Samuel appoint
David the Sun of Jesse's anoint,
Goliath with a mighty Host,
Over the Isra'lites doth boast
But David with a Sling and Stone
Made great Goliath tumble down,
Saul envies David and his Will,
Forb' fury seeks his Blood to spill,
Saul's hatred now comes on apace
And David's glory doth increasē.
David hath power in the Cave
To slay King Saul but doth him save
The Philistines obtain the Day,
And Saul and sons in battle slay.
David a Lamentation
Doth make o'er Saul & Jonathan.

Epitomiz'd in Verse.

He's crowned king, & up he goes
To *Hebron* there to fight his foes.
The *Philistines* and *Moabites*,
He does subdue, & *Syria* smites
Before the *Ark* he dances, when
With shouts it was restor'd again.
Then *David* gets the victory
O'er *Hanan's* wretched villany :



On *Bathsheba* he casts his Eyes,
And she's to Lust a sacrifice :
And for to hide this sinful stain :
Causes *Uriah* to be slain.
Whereat th' Almighty *Nathan* sent,
In order that he might Repent.
To Ro'al *David's* born a Son
Of *Bathsheba* nam'd *Solomon*.
And *Rabbah's* taken by him when
He tortureth the *City's* Men,

The Holy Bible,

And *Abfalom* doth *Amnon* kill,
For forcing *Tamar* 'gainst her will
For which offence *Joab* does bring
The Murderer before the King,
Where all is huffie, yet *Abfalom*
Doth at his Father's kingdom aim
But as he hung in th'*Oak* bys Hair,
He killed was by *Joab*'s Spear.
The News was soon to *David* sent
And bitterly he does Lament,
David the people numbred; and
The *Plague* increaseth in the Land.
Kings I. II.



K. David dies & leaves the *Throne*
Unto the Wise King *Salomon*;
Who's very rich & wealthy grown
Most wisely Judgment passes on
The

Epitomiz'd in Verse.

But she refuses to be seen,
And *Esther* thereupon's made Queen
A Plot's contriv'd against the King
Which *Mordecai* to light doth bring,
But *Haman* by the King's advanc'd
Who seeks revenge the Jews against
And for which act he does obtain,
The King's Decree to have 'em slain.



Yet *Mordecai* to *Esther* sues,
Who begs the king to save the Jews
At which proud *Haman's* base de-
Revered is immediately (ere
And *Haman* hang'd, whilst *Mordecai*
Is cloathed in the King's array.

B

Job

The Holy Bible,
Job



This Book doth patient Job set forth
In his religious Life and Worth
How Satan does thro' Calumny
Endeavour him to vilify.
To damn'd deceit the Monster flies,
And impudence doth him disguise
Among God's fons his hellish Sway,
Presents it self a certain Day,
Jehovah's all discerning sight.
Soon saw th' Eternal Friend of night,
Knew all his Progress thro' this Globe,
And that his envy swell'd at Job,
Gave him Commission to molest,
And try to storm his peaceful breast:
When quick he flew more swift than Wind
We perpetrate what he'd design'd.
His

Epitomiz'd in Verse.
 For all that Man doth here inherit
 Will only serve to vex his spirit.



He bids the Youth rejoyce, but know
 To Judgment he must come alle.
 And in conclusion bids man to
 Fear God and his Commandments do.

Solomon's Song.

This Love-sick Song of Solomon
 To Jesus and his Church Belongs
 And in this blessed Song we read
 How Christ and's Church are married.
 O Lord unto thy Church and thee
 Wedded my Soul desires to be.
 This Song a Mystery is therefore
 Who reads it let him Grace implore

Isaiah.

Isaiah here doth Prophecie,
 That Death & Hell shall conquer'd be

The Holy Bible.

Hebrews.

The Jews admonished are here,
Their Saviour Jesus Christ to fear
And tells 'em the old Law is gone
Thro' Jesus Christ God's only

James.

(Son

It is not well, says James therefore,
To love the rich & hate the poor.



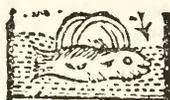
Peter I, II.

He them exhorts the Lord to fear
And says the judgment day is near.

John I, II, III.

Christ's Person he describes, & shows;
His death, & how from it he rose.
Exhorts to persevere in Love,
Commanding them to God above

Epitomiz'd in Verse.
Jonah they over-board do hale
Where he's swallow'd by a Whale.



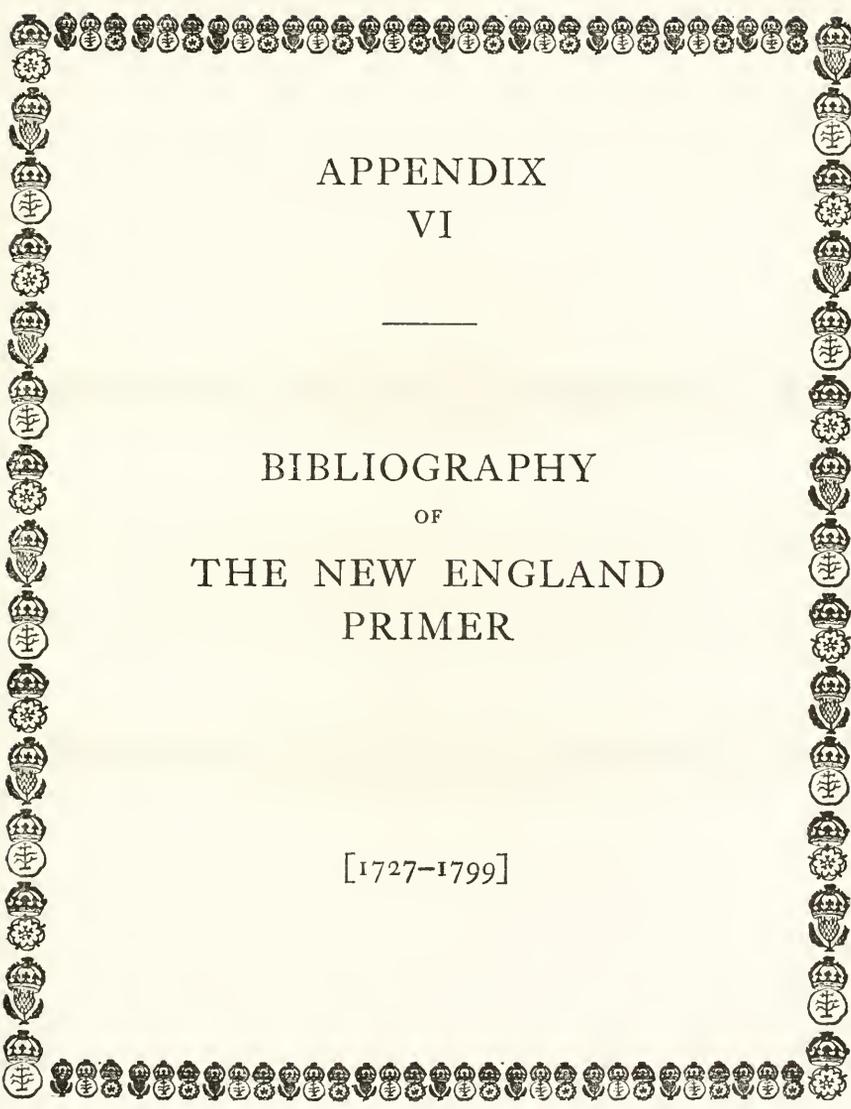
*Three days and nights he doth remain,
Therein when he is freed again,
And then to Nineveh he went,
Where at his word they all repent
[If this thy Prophet must, O Lord
To do thy will be thereto spur'd
What will become of Stubborn me
Who's ten times far more dull than
Spur me O Lord but let me find thee
As thou art just, thou'rt also kind*

Michal

In Micha's Prophecy we see
God's wrath against idolatry.
Princes are cruel, Prophets all
To vanity and falshood fall,
The birth of Christ is prophecy'd
His kingdom conquest over pride

LIBRARY CIRCULATION
CHILDREN'S ROOM





APPENDIX
VI

BIBLIOGRAPHY
OF
THE NEW ENGLAND
PRIMER

[1727-1799]



NOTE

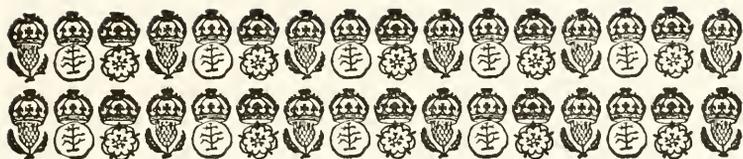
QUITE a number of the following editions are undated, but so far as I have been able to form any conclusion, all these fall within the decade 1790-1799. For convenience therefore, I have grouped them all together at the end of the dated editions.

As of some interest, there is appended to this list of Primers actually extant, such advertisements or other mention of editions as have been chanced upon. Possibly certain of these notices may not allude to the New England Primer, but the probabilities are that they do.



THE
New-England
PRIMER
Enlarged.
For the more easy attaining the true
Reading of *ENGLISH*
To which is added,
The Assembly of Divines
Catechism.

BOSTON: Printed by T. Fleet,
and Sold by the booksellers, 1737.



BIBLIOGRAPHY

THE / New-England / Primer / Enlarged. / For the more
easy attaining / the true Reading of English / To which is *Boston, 1727*
added, / The Assembly of Divines / Catechism. / Boston : Printed
by S. Kneeland, & / T. Green, Sold by the Booksellers. 1727. 
40 leaves, A-E in eights.

** Copies : Lenox Library, New York. This is the earliest edition extant, the only known copy of which is the property of the Lenox Library. It is imperfect, lacking the leaves A1, B2, B3, and E8, though a small part of B2 remains.

The / New-England / Primer / Enlarged. / For the more easy
attaining the true / Reading of English. / To which is added, / *Boston, 1737*
The Assembly of Divines / Catechism. / Boston : Printed by T. 
Fleet, / and Sold by the booksellers, 1737.
40 leaves, A-E in eights.

** Copies : Collection of Mr. Cornelius Vanderbilt. A very imperfect copy of what is either this or the following edition is in the collection of Dr. Henry Barnard, being a fragment of twenty-three leaves of signatures B, C and D.

The / New-England / Primer / Enlarged. / For the more
easy attaining the true / Reading of English. / To which is *Boston, 1738*
added, / The Assembly of Divines / Catechism. / Boston : 
Printed by T. Fleet, / and Sold by the booksellers, 1738.
40 leaves, A-E in eights.

** Copies : Collection of Mr. E. Dwight Church, New York.

Boston, 1761
 The New-England Primer . . . To which is added, The Assembly of Divines, and Mr. Cotton's Catechism. Boston: Printed by D. and J. Kneeland, opposite to the Prison in Queen Street, for J. Winter, opposite the King's Arms in Union Street. 1761.

* * Title from Sabin's "Dictionary of Books relating to America."

Boston, 1762
 The / New-England / Primer / Improved. / For the more easy attaining the true / Reading of English. / To which is added, / The Assembly of Divines, / and Mr. Cotton's / Catechism. / Boston: Printed and Sold by / S. Adams, in Queen-street. 1762.

40 leaves, A-E in eights.

* * Copies: Collection of Mr. E. Dwight Church, New York.

London, 1767
 The / New-England / Primer / improved, / For the more easy attaining the / true Reading of English. / To which is added, / The Assembly of Divines / Catechism. / London: / Printed in the Year M.DCC.LXVII.

40 leaves, A-E in eights

* * Copies: Lenox Library, New York.

Boston, 1768
 The / New-England / Primer / Improved. / For the more easy attaining the / true reading of English. / To which is added, / The Assembly of Di- / vines, and Mr. Cot- / ton's Catechism. / Boston: Printed for, and Sold / by John Perkins, in Union Street. / 1768.

40 leaves, A-E in eights.

* * Copies: Collection of Mr. Cornelius Vanderbilt, New York.

Boston, 1768
 The New England Primer. . . Boston: Printed for and sold by A. Barclay in Cornhill. 1768.

* * Title from catalogue slip.

THE
New-England
PRIMER

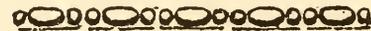
Improved.

For the more easy attaining the true
Reading of English.

To which is added,

The Assembly of Divines,
and Mr. COTTON'S

Catechism.



BOSTON: Printed and Sold by
S. ADAMS, in *Queen-Street.* 1762.

The / New-England / Primer / Improved. / For the more easy attaining the / true reading of English. / To which is added / *Boston, 1770*
 The Assembly of Di- / vines, and Mr. Cot- / ton's Catechism. / 
 Boston: Printed and Sold by / John Boyles, in Marlboro' / Street,
 1770.

40 leaves, A-E in eights.

* * Copies: Woburn Public Library.

The / New-England / Primer / Improved / for the more easy attaining the true / reading of English. / To which is added, / *Boston, 1771*
 The assembly of Divines / and Mr. Cottons Ca-/techism. / Boston: / 
 Printed and sold by the Printer and / Booksellers, 1771.

40 leaves, A-E in eights.

* * Copies: Sheldon Art Museum, Middlebury, Vt.

The / New-England / Primer / Improved. / For the more easy attaining the / true Reading of English. / To which is *Boston, 1770*
 added, / The Assembly of Divines / Catechism, &c. / Boston: 
 Printed and Sold by William / McAlpine, about Mid-way be-
 tween / the Governor's and Dr. Gardiner's in / Marlborough-
 Street, 1770.

40 leaves, A-E in eights.

* * Copies: Collection of Mr. Cornelius Vanderbilt, New York; collection of Dr. Henry Barnard, Hartford.

The / New-England / Primer / Enlarged. / For the more easy attaining the true / Reading of English. / To which is *Philadelphia*
 added, / The Assembly's Catechism. / Philadelphia: / Printed *1771*
 and Sold by D. Hall and W. Sellers, in Market-Street, 1771. 

80 pp.

* * Title from Hildeburn's "Issues of the Pennsylvania Press."

Boston, 1771 The / New-England / Primer / Improved. / For the more easy
 attaining the true / reading of English. / To which is added, / The
 Assembly of Divines, / and Mr. Cotton's Ca- / techism. / Bos-
 ton : Printed for Thomas Leverett in Corn-hill. 1771.

40 leaves, A-E in eights.

* * * Copies : Collection of Bishop J. F. Hurst, Washington.

London, 1771 The / New-England / Primer / Improved. / For the more easy
 attaining the / true Reading of English / To which is added, / The
 Assembly of Divines / Catechism. / London : Printed in the year
 M.DCC.LXXI.

40 leaves, A-E in eights.

* * * Copies : Connecticut Historical Society, Hartford.

Boston, 1773 The / New-England / Primer / Improved. / For the more easy
 attaining the true / reading of English. / To which is added / The
 Assembly of Divines, / and Mr. Cotton's Ca- / techism. / Bos-
 ton : Printed for, and sold by A. Ellison, / in Seven-Star Lane.
 1773.

40 leaves, A-E in eights.

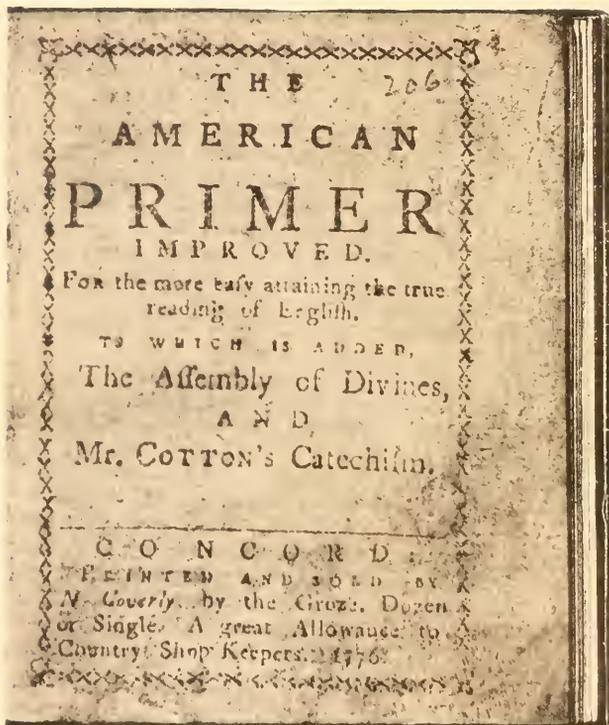
* * * Title from Sabin's "Dictionary of Books relating to America."

*Providence
 1775* The New-England / Primer / Improved ; / For the more easy
 attaining the / true Reading of English / To which is added, / The
 Assembly of Divines / and Mr. Cotton's / Catechism. / Provi-
 dence : / Printed and Sold by John / Waterman, at the Paper- /
 Mills, 1775.

40 leaves, A-E in eights.

* * * Copies : Lenox Library, New York ; Collection of Dr. Henry Barnard, Hartford.

Concord, 1776 The / American / Primer / Improved. / For the more easy
 attaining the true / reading of English. / To which is added, / The
 Assembly of Divines, / and / Mr. Cotton's Catechism, / Concord:



/ Printed and sold by / N. Coverly by the Groze, Dozen / or
Single. A great Allowance to / Country Shop Keepers. 1776.

40 leaves, A-E in eights.

* * Copies : Collection of Mr. Cornelius Vanderbilt, New York.

The / New-England / Primer / improved. / For the more easy
attaining the true / reading of English. / To which is added, / The *Hartford*
Assembly of Divines / and / Mr. Cotton's Catechism. / *Hartford: 1777*
/ Printed and Sold by Nathaniel / Patten, 1777.

40 leaves, A-E in eights.

* * Copies : Lenox Library, New York.

The / New-England / Primer / Improved / For the more easy
attaining the true / reading of English. / To which is added / The *Boston, 1777*
Assembly of Divines, and / Mr. Cotton's Catechism. / *Boston :* /
Printed by Edward Draper, at / his Printing-Office, in Newbury- /
Street, and Sold by John Boyle / in Marlborough-Street. 1777.

40 leaves, A-E in eights.

* * Copies : Collection of Mr. Cornelius Vanderbilt, New York.

The / New-England / Primer / improved / For the more easy
attaining the true / Reading of English. / To which is added, / The *Paisley, 1781*
Assembly of Divines / Catechism. / Paisley : / Printed by Alex.
Weir, Bookseller / MDCCLXXXI.

40 leaves, A-E in eights.

* * Copies : Massachusetts Historical Society, Boston.

The / New-England / Primer / Improved. / For the more easy
attaining the true read- / ing of English. / To which is added, / The *Boston, 1781*
Assembly of Divines / and / Mr. Cotton's / Catechism. / *Boston :*
/ Printed and Sold by John D. M'Dou- / gall and Company. 1781.

36 leaves, A-I in fours.

* * Copies : Collection of Dr. Henry Barnard, Hartford.

Boston, 1784 The New-England Primer Improved . . . Boston : Printed and sold by the booksellers, 1784.

32 leaves, A-D in eights.

* * Title from "Catalogue of the Library of George Brinley."

Glasgow, 1784 The / New-England / Primer, Improved / For the more easy attaining the true reading of English. / To which is added, / The Assembly of Divines / Catechism. / Glasgow : Printed by Robert Duncan. 1784.

* * Title from Sabin's "Dictionary of Books relating to America."

Salem, 1784 The / New-England Primer / Improved : / Or, an easy and pleasant / Guide to the Art of Reading. / To which are added, / The Assembly of Divines / and Mr. Cotton's / Catechisms / Salem : Printed and sold by S. Hall, near the / Court-House 1784.

32 leaves, A-D in eights.

* * Copies : Collection of Bishop J. F. Hurst, Washington.

Glasgow, 1785 The / New-England / Primer / Improved, / For the more easy attaining the true / Reading of English. / To which is added, / The Assembly of Divines' / Catechism. / Glasgow : / Printed by David Niven ; / For J. and W. Shaw, Booksellers, Trongate. / MDCCLXXXV.

80 pp., A-E in eights.

* * Copies : Collection of Mr. E. G. Kean, Warwick, Pa.

Boston, 1791 The / New-England / Primer / Improved / For the more easy attaining the / true Reading of English. / Adorned with Cutts. / To which is added, / The Assembly of Divines / Catechism /

Boston: / Printed by Joseph Bumstead, / for David West, in
Marlboro' Street / MDCXCXI.

32 leaves, A-D in eights.

* * Copies: Collection of Bishop J. F. Hurst, Washington.

The / New-England / Primer / improved. / For the more
easy attaining / the true reading of English. / To / which is *Boston, 1791*
added, / The Assembly of Divines' / Catechism. / Boston: 
Printed and Sold / by Nathaniel Coverly / M DCCXCXI.

32 leaves, A-D in eights.

* * Copies: Lenox Library, New York

The / New-England / Primer / improved, / For the more
easy attaining the true reading / of English / To which is added, / *New York*
The Assembly of Divines / Catechism. / New York: Printed by *1794*
G. Forman [. . . and ?] / Robert Macgill Book Seller, / No. 
105 Maiden Lane.—1794.

Not signed, 64 numbered pages, and some lacking.

* * Copies: Collection of Bishop J. F. Hurst, Washington.

The / New England / Primer, / Enlarged and Improved: /
or, an easy and pleasant / Guide to the Art of Reading. / Adorned *Boston, 1795*
with Cuts. / Also the / Catechism. / Printed at Boston, by 
Thomas Hall: / Sold by him, and at the several Booksellers in /
town.—1795.

32 leaves, A-H in fours.

* * Copies: Lenox Library, New York; American Antiquarian Society, Worcester,
Mass.

The / New-England / Primer, / much enlarged, / and better
adapted to the use of / Children. / To which is added / The as- *Lancaster*
1796 

sembly's Catechism. / Lancaster. / Printed and Sold by W. & R. / Dickson, in King Street / 1796.

40 leaves, A-E in eights.

. Copies: Collection of Judge Samuel W. Pennypacker, Philadelphia.

Philadelphia
1797
The / New-England Primer; / much improved. / Containing, / A Variety of easy Lessons, / for / Attaining the true reading of English. / Philadelphia: / Printed by T. Dobson, at the Stone / House, No. 41, S. second street. / 1797.

40 leaves, A-B in twelves, C-D in eights.

. Copies: Collection of Dr. Henry Barnard, Hartford.

Medford, 1798
The / American / Primer. / Or, an easy and pleasant Guide to the / Art of Reading / Adorned with Cuts. / To which is added, / The Assembly of Divine's / Catechism / Medford: / Printed and sold by Nathaniel / Coverly Jun'r 1798.

32 leaves, A-D in eights.

. Copies: American Antiquarian Society, Worcester, Mass.

Boston: White
The / New-England / Primer, / Or, an easy and pleasant / Guide to the Art of Reading. / Adorn'd with cutts. / To which are added, / The Assembly of Divines' / Catechism. / Boston:—Printed and sold by / J. White, near Charles-River / Bridge.

48 leaves, A-F in eights.

. Copies: Brown University Library, Providence, R. I.; collection of Bishop J. F. Hurst, Washington.

Boston: Fleet
The / New-England / Primer / Enlarged: / Or, an easy and pleasant / Guide to the Art of Reading. / Adorn'd with Cuts. / To which are added, / The Assembly of Divines / and Mr.

T H E
NEW-ENGLAND
PRIMER,

Or more easy and pleasant

GUIDE to the ART of READING.

Adorn'd with CUTTS.

To which are added,

THE ASSEMBLY OF DIVINES'
CATECHISM.

Boston :—Printed and sold by
J. WHITE, near Charles-River
Bridge.



THE
NEW-ENGLAND
PRIMER,

ENLARGED AND IMPROVED,

OR, AN EASY AND PLEASANT

Guide to the Art of Reading.

ADORNED WITH CUTS.

ALSO THE

CATECHISM.

NEWBURYPORT:
PRINTED AND SOLD BY JOHN MYCALL.

Cotton's / Catechism &c. / Boston : / Printed by T. and J. Fleet,
at the / Bible & Heart in Cornhill.

48 leaves, A-F in eights.

* * Copies : Collection of Mr. Edward L. Parris, New York.

The New-England / Primer, / Improved : / Or, an easy and
pleasant / Guide to the Art of Reading. / Adorned with Cutts. / *Portsmouth*
To which are added, / The Assembly of Divines / and Dr. Watts's *Melcher*
/ Catechisms. / Portsmouth : / Printed and sold by J. Melcher. 

36 leaves, A-C in twelves.

* * Copies : Collection of Dr. Henry Barnard, Hartford.

The / American / Primer, / Improved, / Or, an easy and pleas-
ant Guide to the / Art of Reading, / Adorned with cuts, / To *Newbury*
which is added, / The Assembly of Divine's / Catechism. / New- *Coverly*
bury, (Ver.) / Printed by Nathaniel Coverly, Jun'r. / For John 
West, of Boston.

32 leaves, unpagged and unsigned.

* * Copies : American Antiquarian Society, Worcester, Mass.

The / New England / Primer / Enlarged and Improved / or, an
easy and pleasant / Guide to the Art of Reading. / Adorned with *Newburyport*
Cuts. / Also the / Catechism. / Newburyport : / Printed and sold *Mycall*
by John Mycall; / sold also by Isaiah Thomas at / his shops in 
Boston and Worcester.

40 leaves, A-E in eights.

* * Copies : British Museum Library, London ; American Antiquarian Society, Wor-
cester, Mass. ; collection of Bishop J. F. Hurst, Washington.

The / New-England / Primer, / Enlarged and improved, / or, an *Newburyport*
easy and pleasant / Guide to the Art of Reading. / Adorned with *Mycall*


cuts. / Also the / Catechism. / Newburyport: / Printed and sold
by John Mycall.

40 leaves, A-E in eights.

*. * Copies: Collection of Mr. Cornelius Vanderbilt, New York.



ADVERTISEMENTS, ETC.

Harris, 1690 "ADVERTISEMENT. There is now in the Press, and will suddenly be extant, a Second Impression of The New-England Primer enlarged, to which is added, more Directions for Spelling: the Prayer of K. Edward the 6th and Verses made by Mr. Rogers the Martyr, left as a Legacy to his Children. Sold by Benjamin Harris, at the London Coffee-House in Boston." *From Henry Newman's "News From the Stars." Boston: [1690.]*

Perry, 1700 "12 Strong's Spelling bookes; 20 Youngs Spelling bookes; 13 Bibles in 12° gilt, N: E. Psalms; 28 Primmers; 13 doz Assemblys Catechism; 2 doz gilt horne bookes; 1 doz plain do.; 44 doz Primmers; 106 doz Assemblys Catechism." *From Inventory of Michael Perry, 1700. John Dunton's "Letters from New England."*

Harris, 1701 "Books Printed and Sold by B. Harris at the Golden Boar's-Head in Grace-church St. The New England Primer Enlarged; For the more easy attaining the true Reading of English. To which is added Milk for Babes." *Advertisement in Davenport's "Saints Anchor Hold," London: 1701.*

Green, 1715 "A Primer for the colony of Connecticut; or, an Introduction to the true Reading of English. To which is added, Milk for Babes." *Advertisement of T. Green, New London: 1715.*

“James Franklin, Printer, is remov’d from Queen Street, to Union Street, over against Mr. Dixwell’s, Goldsmith, and sells Testaments, Psalters, Psalm-Books, Primers, Catechisms, and all sorts of Blanks.” From “*The New England Courant*,” Monday, July 27, 1724. Franklin
1724

“Bonds, Indentures, Primmers, or other useful books.” *Advertisement of J. Keimer in “New Jersey Acts,”* 1728. Keimer, 1728

Lately imported from London, by John Le, and are to be sold by him at the lowest Prices, either by wholesale or Retail, at his Shop in Market Street, over against the Presbyterian Meeting-House, these Goods following, Le, 1729

Callicoës, divers Sorts. Hollands, and several sorts of Sheeting Linnen. Several sorts of Diapers and Table-Cloths. Several sorts of Cambricks. Mantua Silks, and Graffets. Beryllan, and plain Callimanco. Tamie yard-wide. Men’s dyed Shammie Gloves, Women’s Ditto, Lamb, Stitching Silk, Thread and Silk. Twift for women. Silk and Ribbands, Double Thread Stockings, Men’s white thammie Gloves, Silk Handkerchiefs, other sorts of Handkerchiefs. Men’s glaz’d Gloves Topp’d. Men’s Shoe-Buckles, Bath-metal. Masks for Women. Several sorts of Penknives. Plain metal Buttons for Men’s Coats and jackets. Ivory Case-Knives, and several sorts of Pocket-Knives, Dowlaffes several sorts, Huckabags, and Ruffia Linnen, Oznaburghs. Several sorts of Looking-Glaffes, Garlicks and brown Holland. Bag-Holland *Ditto*. Several sorts of Druggets, Fine Kerseys. Superfine double-mill’d Drab, Broad-Cloths, London Shalloons, Fine and coarse Hats, Men and Women’s English Shoes, Stockings, Several sorts for Men, Women and Children, Several sorts of Caps, Women’s Bonnets. Several sorts of Horn and Ivory Combs. Gunpowder, shot, and Flints. Bibles of several sorts. Testaments, Psalters and Primers. Large Paper Books, and small ones, with Pocket-Books,

and other stationary Ware, Several forts of Checquer'd Linnen, Flannels and Duroys, Scots-Snuff.

To be LET by the above Person, One Half of the House he now poffeffeth. Enquire of him and know further. *Pennsylvania Gazette*, Oct. 2, 1729.

Hyndshaw
1730



JOHN HYNDSHAW, *at the sign* of the Two Bibles, in Market-Street, over against the Presbyterian Meeting-House, Philadelphia binds any fort of Books after any Fashion People may desire, and more perfectly, and cheaper, than formerly hath been done in these Parts. And he sells at the lowest Prices Folio Bibles with Maps and the Concordance, Quarto Bibles, small Bibles, Testaments Pfalters, Primers, with Variety of other Books: And several Sorts of blank Books for accounts, Pocket-Books, Copy-books. Also Stationary Ware, such as Paper, Ink, Sealing-wax, Wafers, Ink-horns, Standishes for Counters, Pencils, Spectacles and Cafes; and Sundry Sorts of Merchant Goods, lately imported from *Great Britain*, with a Book entituled Bradley's Gentleman and Farmer's Guide, abridged, for the Increase and Improvement of Cattle, &c. *April 30, 1730.* From *Pennsylvania Gazette*, *April 9, 1730.*

Franklin
1734



"Sold by the Printer hereof. Large Quarto Bibles of Good Print, Small Bibles, Testaments, Psalters, Primers, Account Books, demi-royal and small Paper, Ink, Ink-powder, Dutch Quills, Wafers, New Version of Psalms, Barclay's Apology, Beavan's Primitive Christianity, *Vade Mecum*, Aristotle's Works, with several other diverting and entertaining Histories. Also all sorts of Blanks in the most Authentick Forms, and correctly printed." *Advertisement in Benjamin Franklin's "Poor Richard's Almanac" for 1735.*

At the House of George Brownell in Second Street, (formerly the Houfe of Mr. John Knight, deceaf'd) is taught, Reading,

Writing, Cyphering : Dancing, Plain-work, Marking, with Variety of Needlework. Where also Scholars may board. Brownell
1736

N. B. At the same place is to be sold a new one. Horfe Chaife, also dry Fish, Mackrel, Glew, cut Whale-bone, Rhode-Island Cheese, Onions, Cedar Buckets, Raifins, Currants, Iron Potts, Kettles, Primers, Pfalters, Testaments, Bibles, Writing Books, *Henry* on the Sacrament, and several other Books, red Leather for Chairs or Shoes, &c. faling Axes, Sieves, Hops, Fringes, and Kid Gloves. *From the Pennsylvania Gazette, Jan. 22, 1736.*

“ Daniel Gookin, Bookseller in Boston, Is removed from the Corner of Water street in Cornhil, to a shop in Marlborough street, opposite to the Old-South Meeting-House, where he continues to sell most sorts of Divinity Books, by the best English and Scotch authors ; also Bibles, Testaments, Psalms, Psalm Books, Primers, Account Books, and Books for Records, Papers, with most sorts of Stationery and Cutlery ware.” *Advertisement from “The Boston Evening Post,” November 19, 1744.*

“ Just imported from London, and to be Sold by the Printer hereof, Bibles of several sorts, Testaments, Psalters and Primers.” *Advertisement from the “New York Weekly Post-Boy,” Printed by James Parker, December 24, 1744.*

“ Books sold by Robert M’Alpine . . . Bibles of several sizes, Testaments, Psalters, Spelling-Books, Common Prayers, and Primers. . . and many other books too tedious to mention.” *Advertisement from “The New York Weekly Post-Boy,” December 2, 1745.*

“ Just published, the New York Primer, And to be sold by the Printer hereof, by the Whole Sale or Retail.” *Advertisement from “The New York Evening Post,” Printed by Henry de Foreest Sept. 7, 1747.*

Parker, 1748 "Just imported from England and to be sold by the Printer hereof . . . Church of England Primers, New England Primers . . . Horn Books . . ." *Advertisement in "The New York Gazette," Printed by James Parker, July 25, 1748.*

Fleet, 1751 "To be sold by Thomas Fleet, Printer, at the Heart and Crown In Cornhill, Boston, Bibles, Testaments, Psalters, Psalm-Books, Primers, Catechisms with Proofs or without." *Advertisement in Wiggleworth's "Day of Doom," Boston, 1751.*

Gaine, 1756 "H. Gaine, at the Bible & Crown, in Queen-Street, has just imported in the Snow Irene, Captain Jacobson, from London, the following Books, viz. . . . Bibles, Testaments, Common-Prayers of all Sizes, Psalters, Primmers. Several sorts of School Books; good assortment of Plays, Letter Cases, Writing Paper, &c." *Advertisement in "The New York Mercury," Monday, June 7, 1756.*

Chattin, 1757 "The New-England Primer. Philadelphia: James Chattin. 1757." *From Hildeburn's "Issues of the Press in Pennsylvania."*

Fowle, 1757 "An edition of The New England Primer being wanted by the booksellers, Z. Fowle consulted with Mecom on the subject, who consented to assist in the impression, on condition that he might print a certain number for himself. To this proposal Fowle consented, and made his contract with the booksellers. Fowle had no help but myself, then a lad in my eighth year. The impression consisted of ten thousand copies. The form was a small sixteens, on foolscap paper. The first form of the Primer being set up, while it was worked at the press, I was put to case to set the types for the second. Having completed this, and set up the whole cast of types employed in the work, and the first form being still at press, I was employed as a fly; that is, to take off the sheets from the tympan as they were printed, and pile them in a heap;—this expedited the work. While I was engaged in this business, I viewed



To be sold by
Thomas Fleet, Printer,
at the
Heart and Crown
In Cornhill, Boston,

BIBLES, Testaments, Psalters, Psalm-Books, Primers, Catechisms with Proofs or without, Spelling-Books, by Dixon, and others, Drelincourt's *Christian's Defence against the Fears of Death*, *Pilgrim's Progress*, first and second Part, *Perpetual Almanack of Spiritual Meditations*, *Secretary's Guide*, *Wigglesworth's Day of Doom*, and a great Variety of other bound Books; *Watts's Divine Songs for Children*, *Holy Bible*, in Verse, *Parents Gift*, &c.

Also Ink and Quills, Cartridge Paper, Writing and Printing Paper, Account Books, Bonds for Money, Counter Bonds, Sheriff's Bonds, Powers of Attorney, Bills of Sale for Vessels, Deeds of Sale for Land, Indentures, Policies for Insurance, and all sorts of Probate Blanks, Court and Justices Blanks. &c. And at the same Place all Sorts of Printing Work may be had well done, and cheap.

FLEET'S ADVERTISEMENT OF THE PRIMER
From *Wigglesworth's Day of Doom*. Boston: 1751

Mecom at the press with admiration. He indeed put on an apron to save his clothes from blacking, and guarded his ruffles; but, he wore his coat, his wig, his hat and his gloves, whilst working at press; and, at case, laid aside his apron." *From Thomas' "History of Printing."*

"Just imported in the last vessels from London and Bristol, and to be sold by WRIGHT and YOUNG, at their store in the corner house opposite Doctor Murray's, near the Meat Market; . . . testaments, psalters, spelling-books, primers, shaded crewels, knitting needles, nutmegs, cloves, cinnamon and mace, small nails of all sorts, chest and dovetail hinges, sleeve buttons, shoe and knee buckles, fountain pens, pen knives, knives and forks, razors, scissors, coffee-mills, needles and pins, metal buttons of all sorts, double-gilt do, flat & deep pewter of all sorts, pewter tea-pots and tankards, &c. Also a great number of articles too tedious to mention here." *From "The New York Mercury," Monday, July 18, 1757.*

Wright &
Young, 1757

"Primers sold from 1749 to 1765, being 35,100 @ 2½ [£] 365 12 6

"Money received for 2,000 primers printed between March, 1765 and February 1st 1766 @ 2½

20 16 8"

From Franklin and Hall's settlement accounts, 1766.

Franklin &
Hall, 1766

"W. M'Alpine hereby informs the Publick that he purchased the *genuine* copy of this Almanack from Dr. Ames, and hopes they will not be *imposed upon* by buying *spurious, pirated and incorrect editions* of the same: At whose shop may be had *Tate and Brady's* Psalms, *Watts' Psalms and Hymns*, Bibles, Testaments, Prayer-books, Psalters, Spelling-books, Primers, Divinity and History-books, Paper, Pens, Ink, Ink-powder, Wax, Wafers, &c. &c. at the very lowest Prices." *From Ames' "Almanack" for 1767.*

M'Alpine
1767

M'Alpine
1768

“Lately Published and to be Sold by WILLIAM M'ALPINE, In Marlborough-Street, BOSTON: Watts's psalms and hymns; Tate and Brady's psalms, with or without tunes, plain and gilt; spelling books, primers, and psalters; Russel's seven sermons; book of knowledge;—with a number of other books in divinity, history, &c. — Country traders, and others, may depend on being served at the lowest cash price, by the quantity, as most of the above books are printed and bound by said M'ALPINE.

“N. B. Those who are long in arrears with said M'ALPINE, are requested to pay their respective balances immediately.” *From* “*The Boston Chronicle*,” Monday, February 8, 1768.

M'Alpine
1768

“William M'Alpine, Informs his Customers and others, that, being obliged to raise a sum of money in a *few* months—He intends to dispose of his *stock*, under the *common* wholesale prices if applied for soon. Most of the Books are of his printing and binding, and will be warranted good. Among which are: Watts Psalms and Hymns, bound in one volume, or separately, with or without tunes; Tate and Brady's Psalms gilt or plain, with or without tunes; New England Psalms, with or without tunes; Psalters, Spelling-books, Russel's seven Sermons, Book of Knowledge, Tansur's Music-books, Bayley's Music-books, De Laun's Plea for the Nonconformists, New-England Memorandum-books, New-England Primers, Royal Primers, Proof Catechisms, &c. with a good assortment of large and small BOOKS in Divinity, History, Verses, &c. &c. &c.” *From* “*The Boston Chronicle*,” Monday, October 31, 1768.

Dunlap, 1768

“PRINTING, Performed in a neat and correct Manner, by JOHN DUNLAP, At the Newest Printing-Office, on the South Side of the Jersey Market, the third Door below Second street; who has for Sale, a small Assortment of Books and Stationary, among which are, Bibles, Testaments, Spelling-Books, Primers,

Confessions of Faith." From "The Pennsylvania Gazette," June 2, 1768.

"The New England Primer improved. Philadelphia: Robert Aitken. 1770" From Hildeburn's "Issues of the Press in Pennsylvania." Aitken, 1770

"The New England Primer. Germantown, C. Sower. 1770" Wickersham's "History of Education in Pennsylvania," p. 195. Sower, 1770

"Nathaniel Patten, Bookbinder and Stationer, From Boston, Hereby acquaints the Public, that he has opened a Shop at the East End of the Plain, near the Printing-Office, Norwich . . . He has for Sale a select Collection of Books upon the most important Subjects: Among which are, Bibles, Testaments, Psalters, Spelling Books, Primers, Royal Ditto." From "The Norwich Packet," Thursday, May 19, 1774. Patten, 1774

"The New England Primer. Philadelphia: Robert Aitken. 1777." From Hildeburn's "Issues of the Press in Pennsylvania." Aitken, 1777

"The New England Primer. Philadelphia: Robert Aitken, 1778." From Hildeburn's "Issues of the Press in Pennsylvania." Aitken, 1778

"The Newest American Primer. Philadelphia: Styner and Cist. 1779." From Hildeburn's "Issues of the Press in Pennsylvania." Styner & Cist 1779

"A Primer. Philadelphia: Walters and Norman. 1779. Adorned with a beautiful head of general Washington and other copper plate cuts." Pa. Evening Post, June 23, 1779. This was the first portrait of Washington engraved in America." From Hildeburn's "Issues of the Press in Pennsylvania." Walters & Norman 1779

"The New England Primer enlarged. Philadelphia: Styner and Cist. 1779." From Hildeburn's "Issues of the Press in Pennsylvania." Styner & Cist 1779

Hall &
Sellers, 1779

“Hall and Sellers published an edition of the New England Primer in January, and Cruikshank another in December, 1779.”
From Hildeburn's “Issues of the Press in Pennsylvania.”

Patten, 1780

“Just come to hand and now selling by Nathaniel Patten, Book-Binder and Stationer, a little North of the Court House in Hartford, for Cash, Cotton and Linen Rags or Produce, clothiers Press papers, Coperas Logwood, Writing Paper, Testaments, Dillworth's Spelling Books, Primmers, Earl of Chesterfield's letters neatly bound and letter'd, History of the martyrs, History of the Indian Wars, Dillworth's Arithmetic, Watt's Lyric Poems, Goughs English Grammar, Russels 7 Sermons, Pocket Books, Latin Testaments, Do. Grammers, Do. Accidence, and a variety of other Books, Needles, Powder, Pipes, &c. &c.” *“The Connecticut Courant,” Tuesday, February 22, 1780.*

Hudson &
Goodwin
1780

“To be SOLD at the North Door under the Printing Office in Hartford LORD CHESTERFIELDS LETTERS to his Son; Dilworth's Spelling Book printed on a large new Type and strong Paper; Law's Collection of Psalmody; Primers; Bohea Tea; Coffee; Sugar; Chocolate; Indigo; Pepper; English Currants; Felt Hats; Pocket Books; Pigtail Tobacco, &c. &c.” *From “The Connecticut Courant,” Tuesday, March 28, 1780.*

Webster, 1781

“Just published, and to be sold, By B. WEBSTER, A few rods South-East of the Court-House, in Hartford: (By the hundred, dozen, or single). THE PSALMS OF DAVID, imitated in the Language of the New-Testament, and applied to the Christian State, and Worship, By I. WATTS, D.D. also, the New-England PRIMER, improved, for the more easy attaining the true reading of English: to which is added the ASSEMBLY of DIVINES, and Mr. COTTON's Catechism; he has for sale, Testaments, Pope's Essay on Man, and a number of Pamphlets.” *From “The Connecticut Courant,” Tuesday, April 17, 1781.*

“Just come to hand and now selling, by NATHANIEL PAT-
TEN, Book Binder and Stationer, A little north of the State-House,
Hartford, Testaments, Dilworth’s Spelling Books, Primers, Watts’s
Psalms and Lyric Poems, Young Man’s Companion, Chesterfield’s
Letters, Hunter’s Reflections on ditto, Pupil of Pleasure, Paradise
Lost and Regained, Young’s Night Thoughts, Lowth’s English
Grammar, History of the Indian Wars, Latin Testaments, Lillie’s
and Ross’s Grammar, Barretson’s English Exercises into Latin, ditto
Accidences, Nomenclatures. A number of entertaining Books for
Children, viz. The History of the World turned upside down,
Goody Two-Shoes, Entertaining Fables, the History of the Holy
Jesus, Tom Thumb folio, Song Books, Copy-Books, Pocket-Books,
Receipt Books, Ink-powder, Sealing Wax, Slate and Black Lead Pen-
cils, Pins, Needles, Pipes, Coffee, Chocolate, Gauzes, &c. &c. &c.”
From “The Connecticut Courant,” Tuesday, April 10, 1781.

Patten, 1781



“Just Published and now Selling at the North Door, under the
Printing-Office, (by the thousand, hundred or dozen) A neat and
Beautiful EDITION of the New-England PRIMER, also, Just
Published, and now Selling at the above Place, The REPRI-
MANDER, Reprimanded. By the Author of the Letters of Grati-
tude.” *From “The Connecticut Courant,” Tuesday, May 1, 1781.*

Hudson &

Goodwin

1781



“The New England Primer. Philadelphia: T. Bradford and
P. Hall. 1781. *From Hildeburn’s “Issues of the Pennsylvania Press.”*

Bradford &

Hall, 1781

“Just Published, and to be Sold, by NATHANIEL PAT-
TEN, Book-Binder, a little North of the State-House, Hartford,
The best Edition of Dilworth’s Spelling-Books, that ever was
printed in New England (taken from a London copy): Also, a very
neat Edition of Primers, with a variety of other Books, &c &c &c.
He has a few Record Books on hand.

Patten, 1781



“N. B. The Clothiers and others that depend on Press-Papers,
Logwood, Copperas, Allum, &c. that will be kind to collect in

Rags, may have those articles from their humble servant, N. Patten." From "*The Connecticut Courant*," Tuesday, July 3, 1781.

Hudson &
Goodwin
1782

“TO BE SOLD by Hudson & Goodwin, At the PRINTING-OFFICE: Testaments, Watts’s Psalms and Hymns, bound together or separate, Edwards’s Sermons, Memoirs of the Life of Dr. Doddridge, Mrs. Rowe’s Letters, History of War in America, Adventures of Neoptolemus, Pupil of Pleasure, the Revolution of America, by the Abbe Raynal, Hunter’s Reflection on Chesterfield’s Letters, Narrative of Col. Allen’s Captivity, Law’s Collection of Music, Lowth’s Grammar, Dilworth’s Spelling-Books by the groce, dozen or single, Primers, Writing and Wrapping-Paper, by the ream or quire, Clothiers Press Papers, by the groce or dozen, Cartridge Paper, Blanks of most kinds used in this State, Sealing-Wax Wafers, Holman’s British Ink Powder, small Looking-Glasses, Pins, black and Coloured Silk Handkerchiefs, &c &c.” From "*The Connecticut Courant*," Tuesday, July 16, 1782.

Hudson &
Goodwin
1783

“Bibles, Watts’s Psalms & Hymns bound together, Primers, Law’s Collection of Music, Record and Account Books of various sizes, a small quantity of two and three thread Twine, best Holland Quills, Wafers, Writing and Wrapping Paper by the Ream or Quire, Press Papers, Bonnet Papers, Cartridge Paper, &c. to be Sold or exchanged for Rags, by the Printers hereof.” From "*The Connecticut Courant*," Tuesday, March 11, 1783.

Collens, 1783

“CHARLES COLLENS Has for Sale at Litchfield South Farms near the Meeting House, an assortment of Dry Goods— Among which are— Broadcloths, Callicoes, Chintzes, white and check’d Holland, Cambrick, Lawns, black Satten, Mode, Black Laces, Silk Handkerchiefs, black and white Gauze, black and white Millinet, black rib’d and plain Lasting, Buttons, Twists, Buckles of different sorts, Powder and Shot, German Steel, rod Nails, Brimstone, Pipes, brass and steel Thimbles, table butts and Screws, steel plated Hand-

Saws, Iron hollow Ware, Wool Cards, Rum, Sugar, Tacks and Allblades, brass Knobs, Knives and Forks, Pins, Needles, Spelling-Books, Primers, Testaments, Writing Paper, Tea, Chocolate, and a variety of other articles, which will be sold at a reasonable price." From "*The Connecticut Courant*," Tuesday, April 8, 1783.

"Just published, and now Selling, By HUDSON & GOODWIN, a neat Edition of DILWORTH'S SPELLING BOOK Printed on a large Type and fine Paper, to which is added The Shorter Catechism, Agreed upon by the Reverend Assembly of Divines at Westminster. Those who purchase large quantities shall have them as cheap as they are sold in New-York or Boston. ALSO, NEW-ENGLAND PRIMERS, By the Gross, Dozen or Single." From "*The Connecticut Courant*," Tuesday, August 19, 1783.

Hudson &
Goodwin
1783



"To Be Sold by the Printers hereof, Writing and Wrapping Paper, by the Ream or Quire, Press Papers by the Groce or Dozen. Bonnet Papers, by the Groce, Dozen or single. Dillworth's Spelling Books, Primers. Military Books, Almanacks, &c. &c. From "*The Connecticut Courant*," Tuesday, January 20, 1784.

Hudson &
Goodwin
1784



"To be Sold, or exchanged for RAGS, at the Printing Office near the Bridge, Bibles, Testaments, Watts' Psalms, Spelling Books, Primers, Ink Powder, Sealing Wax, Wafers, Copper Plate Copies, Holland Quills, Writing and Wrapping Paper, Press and Bonnet Papers, Sheathing Paper, Account Books—A variety of Small Books for children, &c. &c." From "*The Connecticut Courant*," Tuesday, September 28, 1784.

Hudson &
Goodwin
1784



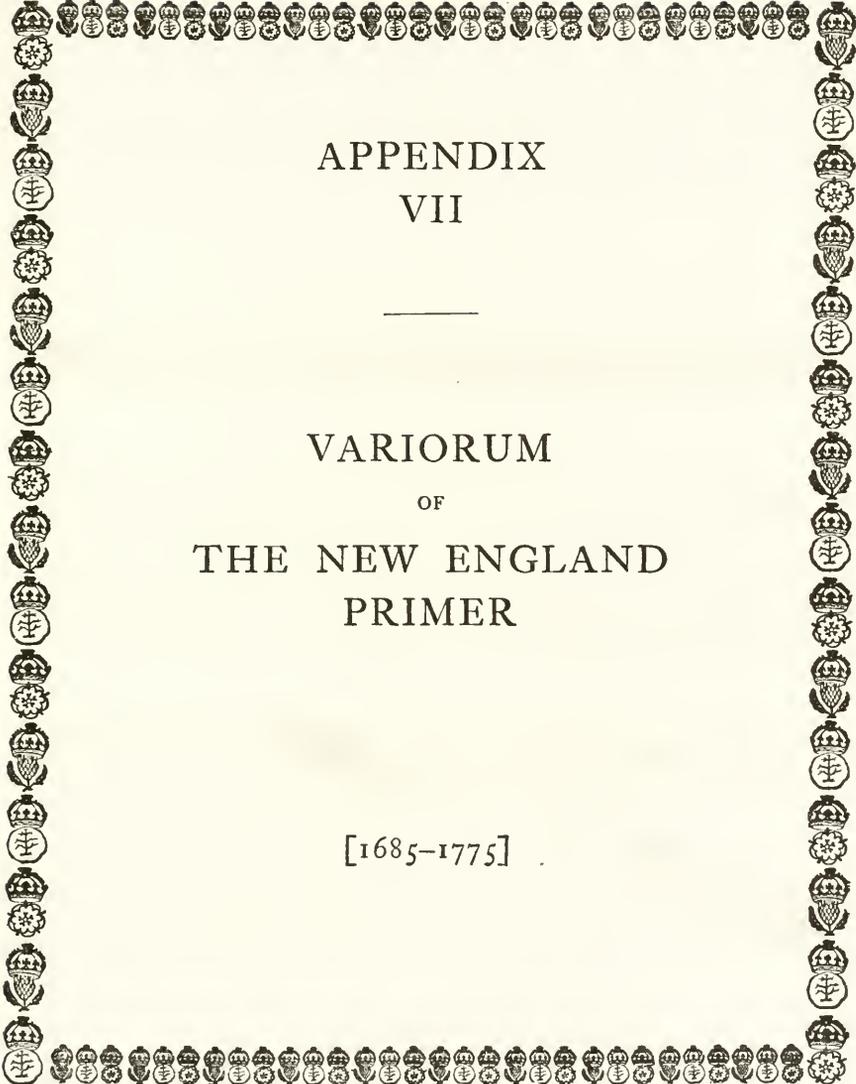
"The following Books just published are Sold by Hugh Gaine, at his Book store and Printing Office in Hanover-Square, New York, . . . English books for the Use of Schools. Bibles, Testaments, Spelling Books and Primers." From Clarke's "*Corderia Colloquiorium Centuria Selecta*," New York: 1786.

Gaine, 1786



CENTRAL CIRCULATION
CHILDREN'S ROOM





APPENDIX
VII

VARIORUM
OF
THE NEW ENGLAND
PRIMER

[1685-1775]

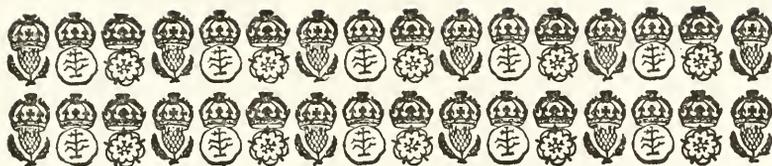


NOTE

WHAT follows is an attempt to gather so far as is possible, all the texts which appeared in every known edition of the New England Primer printed prior to 1776.

Each piece is classed under the Primer (or its prototypes) in which it first appeared, and all editions in which it was printed are mentioned in the appended notes. To all matter which appeared in the New England Primer of 1727, and the New English Tutor, both of which are reprinted in this volume, a mere reference to the page at which the text is printed is thought sufficient. Such texts as are not in those two publications are reprinted here.





VARIORUM

THE PROTESTANT TUTOR OF 1685.

“Verses of John Rogers”.

** New England Primer, 169-?; (with print), New English Tutor, (p. 166-175); New England Primer, 1727, (p. 88-95); and in every eighteenth century New England Primer examined by the editor.

*Protestant
Tutor, 1685*



THE NEW-ENGLAND PRIMER OF 169-?

“Prayer of King Edward VIth”.

** New English Tutor (p. 175-176).

*New England
Primer
169-?*



THE BRADFORD FRAGMENT OF 1687-1700?

“Our Lord’s Prayer”.

** New English Tutor, (p. 161); Protestant Tutor, 1715; New England Primer, 1727, (p. 73); and all other editions examined by the editor.

*Bradford
Fragment
1687-1700?*



“The Creed”.

** New English Tutor, (p. 161); Protestant Tutor, 1715; New England Primer, 1727, (p. 73-4); and all other editions examined by the editor.

“The Ten Commandments”.

* * * The New English Tutor, (p. 162-3); New England Primer, (p. 74-76); 1727; 1737; 1738; 1767.

“A Dialogue between Christ, Youth and the Devil”.

* * * New English Tutor, (p. 226-237); New England Primer, 1762; 1767; 1768; 1771; 1775.



THE NEW ENGLAND PRIMER OF 1701.

New England Primer, 1701 Cotton's “Spiritual Milk for Babes”.

* * * New English Tutor, (p. 186-199); New England Primer, 1761; 1762; 1769; 1770; 1771; 1773; 1775.



THE NEW ENGLISH TUTOR 1702-1714?

New English Tutor, 1702-1714? Extract from “Proverbs” (p. 140).

* * * Protestant Tutor, 1715. New England Primer, 1727, (p. 58) 1737; 1738; 1784; (with slight variations).

“Of Serving God” (p. 140).

* * * New England Primer, 1727, (p. 58); 1737; 1738; 1775.

Alphabet and Syllabarium (p. 140-142).

* * * New England Primer, 1727, (p. 59-61); and all other editions examined by the editor.

Words of one to six syllables (p. 144-151).

* * * New England Primer, 1727, (62-64); and all other editions examined by the editor.

Rhymed Alphabet (p. 152-155).

** Guide to the Child, 1725; New England Primer, 1727, (p. 65-68), and in all other New England Primers. For account of variation, see introduction, p. 25.

*New English
Tutor*

1702-1714?

“The Dutiful Child’s Promise” (p. 156-157).

** Protestant Tutor, 1715; New England Primer, 1727, (p. 69-70); 1737; 1738; 1767; 1771.



“An Alphabet of Lessons for Youths” (p. 157-160).

** Protestant Tutor, 1715; New England Primer, 1727, (p. 70-72); 1737; 1738; 1762; 1767; 1768; 1771; 1775.

“Choice Sentences” (p. 160).

** New England Primer, 1727, (p. 72); 1737; 1738; 1762; 1767; 1768; 1775.

“The First Psalm” (p. 176-177).

“A Prayer for Children in the Morning” (p. 177).

“A Prayer at Night” (p. 177-178).

“A Blessing before Meat” (p. 178).

“A Thanksgiving after Meat” (p. 178-179).

“Children’s duty to their Parents” (p. 179-180).

** New England Primer, 1727, (p. 76; 78-80); 1737; 1738; 1767; 1771.

“Parent’s duty to Children” (p. 181-182).

“The Duty of young Folks” (p. 182-184).

“The Duty of Servants” (p. 184-185).

“The Duty of Masters” (p. 185-186).

“ On Death ” (p. 200).

New English “ On Judgment ” (p. 201).

Tutor

1702-1714? “ On Heaven ” (p. 202).



“ On Hell ” (p. 203).

“ Romans, Chapter XII ” (p. 204-207).

“ First Chapter of John ” (p. 207-211).

“ Christian Observations ” (p. 211-212).

“ Awake, arise, behold thou hast ” (p. 212).

* * * New England Primer, 1727; (p. 81); (Part) 1737; 1738; 1762; 1767; 1768, 1771; 1775.

“ The Names and Order of the Books of the Old and New Testament ” (p. 213-214).

* * * Protestant Tutor, 1715; New England Primer, 1727; (p. 81-83); 1737; 1738.

“ Numeral Letters and Figures ” (p. 215-220).

* * * Protestant Tutor, 1715; New England Primer, 1727; (83-87).

“ Points and Stops observed in Reading ” (p. 220).

“ God’s Judgment on Disobedient Children ” (p. 220-221).

* * * New England Primer, 1767.

“ Upon Scoffing Children ” (p. 221-222).

* * * New England Primer, 1767.

“ Upon Lying Children ” (p. 222-223).

“ Upon Sabbath-breakers ” (p. 223-224).

* * * New England Primer, 1767.

“Encouragement for Serious Children” (p. 224).

“Our Days begin with trouble here” (p. 224-225).

* * New England Primer, 1768 ; 1775.

“The Ten Commandments” in verse (p. 225).

“Words fitly spoken; or Apples of Gold in Pictures of Silver” (p. 237-240).

“Proverbial Sentences to learn by Heart” (p. 241-243).

“Agur’s Prayer” (p. 243).

* * New England Primer, 1762 ; 1768 ; 1771 ; 1775.

“Advice to Children” (p. 244-246).

“Child behold that man of Sin, the pope, worthy thy utmost hatred,”
(p. 247).



GUIDE TO THE CHILD AND YOUTH, 1725.

“First in the Morning when thou doest awake”.

* * New England Primer, 1727, (p. 80) ; 1737 ; 1738 ; 1762 ; 1768 ; 1771 ; 1775.

*Guide to the
Child and
Youth, 1725*



THE NEW ENGLAND PRIMER OF 1727.

“In the burying place may see” (p. 80).

* * New England Primer, 1737 ; 1738 ; 1762 ; 1767 ; 1768 ; 1771 ; 1775.

*New England
Primer, 1727*



“Good Children must” (p. 81).

* * New England Primer, 1737; 1738; 1762; 1767; 1768; 1771.

“The Shorter catechism” (p. 96-136).

* * In every New England Primer examined by the editor.



THE NEW ENGLAND PRIMER OF 1737.

*New England
Primer, 1737*



Now I lay me down to take my sleep
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take.

* * New England Primer, 1738; 1762; 1767; 1768; 1770; 1771; 1775.

Lord if thou lengthen out my days,
Then let my heart so fixed be,
That I may lengthen out thy praise,
And never turn aside from thee.
So in my end I shall rejoice,
In thy salvation joyful be;
My soul shall say with loud glad voice,
Jehovah who is like to thee?
Who takest the lambs into thy arms,
And gently leadest those with young,
Who savest children from all harms,
Lord, I will praise thee with my song.
And when my days on earth shall end,
And I go hence and be here no more,
Give me eternity to spend,
My God to praise forever more.

* * New England Primer, 1738; 1762; 1771.

VERSES for Children.

THOUGH I am but a little one,
 If I can speak and go alone,
 Then I must learn to know the Lord,
 And learn to read his holy word.
 'Tis time to seek to God and pray
 For what I want for every day :
 I have a precious soul to save,
 And I a mortal body have,
 Tho' I am young yet I may die,
 And hasten to eternity :
 There is a dreadful fiery hell,
 Where wicked ones must always dwell ;
 There is a heaven full of joy,
 Where godly ones must always stay ;
 To one of these my soul must fly,
 As in a moment when I die :
 When God that made me, calls me home,
 I must not stay, I must be gone.
 He gave me life, and gives me breath,
 And he can save my soul from death,
 By JESUS CHRIST my only Lord,
 According to his holy word.
 He clothes my back and makes me warm :
 He saves my flesh and bones from harm.
 He gives me bread and milk and meat
 And all I have that's good to eat.
 When I am sick, he if he please,
 Can make me well and give me ease :
 He gives me sleep and quiet rest,
 Whereby my body is refresh'd
 The Lord is good and kind to me,
 And very thankful I must be :
 I must obey and love and fear him,
 By faith in Christ I must draw near him.
 I must not sin as others do,
 Left I lie down in sorrow too :

*New England
 Primer, 1737*



New England
Primer, 1737



For God is angry every day,
With wicked ones who go astray.
All sinful words I must restrain:
I must not take God's name in vain.
I must not work, I must not play,
Upon God's holy sabbath day.
And if my parents speak the word,
I must obey them in the Lord.
Nor steal, nor lie, nor spend my days,
In idle tales and foolish plays.
I must obey my Lord's commands,
Do something with my little hands:
Remember my creator now,
In youth while time will it allow.
Young SAMUEL that little child,
He served the Lord, liv'd undefil'd;
Him in his service God employ'd,
While ELI's wicked children dy'd.
When wicked children mocking said,
To a good man, *Go up bald head,*
God was displeas'd with them and sent
Two bears which them in pieces rent.
I must not like these children vile,
Displease my God, myself defile
Like young ABIAH, I must see,
That good things may be found in me.
Young King JOSIAH, that blessed youth,
He fought the Lord and lov'd the truth;
He like a King did act his part,
And follow'd God with all his heart.
The little children they did sing,
Hosannahs to their heavenly King,
That blessed child young TIMOTHY,
Did learn God's word most heedfully.
It seem'd to be his recreation,
Which made him wise unto salvation;
By faith in Christ which he had gain'd
With prayers and tears that faith unfeign'd.

These good examples were for me;
 Like these good children I must be.
 Give me true faith in Christ my Lord,
 Obedience to his holy word.
 No word is in the world like thine,
 There's none so pure, sweet and divine.
 From thence let me thy will behold,
 And love thy word above fine gold.
 Make my heart in thy statutes found,
 And make my faith and love abound.
 Lord circumsise my heart to love thee:
 And nothing in this world above thee:
 Let me behold thy pleased face,
 And make my soul to grow in grace,
 And in the knowledge of my Lord
 And Saviour Christ, and of his word.

** New England Primer, 1738; 1762; 1771; 1775.



THE ROYAL PRIMER OF 1750-60?

*A Divine SONG of Praise to GOD, for a CHILD by the Rev.
 Dr. Watts.*

HOW glorious is our heav'nly King,
 Who reigns above the sky?
 How shall a child presume to sing
 His dreadful majesty?
 How great his power is, none can tell,
 Nor think how large his grace,
 Nor men below, nor saints that dwell
 On high before his face.
 Nor angels that stand round the Lord,
 Can search his secret will:
 But they perform his heav'nly word,
 And sing his praises still.

*The Royal
 Primer
 1750-1760?*



Then let me join this holy train,
 And my first off'rings bring ;
 Th' eternal God will not disdain
 To hear an infant sing.

My heart resolves, my tongue obeys,
 And angels shall rejoice,
 To hear their mighty Maker's praise
 Sound from a feeble voice.

* * * New England Primer, 1762 ; 1770 ; 1775.



THE NEW ENGLAND PRIMER OF 1762

*New England
 Primer, 1762*



Who was the first man ?	<i>Adam.</i>
Who was the first woman ?	<i>Eve.</i>
Who was the first Murderer ?	<i>Cain.</i>
Who was the first Martyr ?	<i>Abel.</i>
Who was the first Translated ?	<i>Enoch.</i>
Who was the oldest Man ?	<i>Methusaleh.</i>
Who built the Ark ?	<i>Noah.</i>
Who was the Patientest Man ?	<i>Job.</i>
Who was the Meekest Man ?	<i>Moses.</i>
Who led <i>Israel</i> into <i>Canaan</i> ?	<i>Joshua.</i>
Who was the strongest Man ?	<i>Sampson.</i>
Who killed <i>Goliath</i> ?	<i>David.</i>
Who was the wisest Man ?	<i>Solomon.</i>
Who was in the Whale's Belly ?	<i>Jonah.</i>
Who saves lost Men ?	<i>Jesus Christ.</i>
Who is <i>Jesus Christ</i> ?	<i>The Son of God.</i>
Who was the Mother of <i>Christ</i> ?	<i>Mary.</i>
Who betrayed his Master ?	<i>Judas.</i>
Who denied his Master ?	<i>Peter.</i>
Who was the first Christian Martyr ?	<i>Stephen.</i>
Who was chief Apottle of the <i>Gentiles</i> ?	<i>Paul.</i>

* * * New England Primer, 1767 ; 1768 ; 1771 ; 1775.

*Some proper Names of MEN and WOMEN,
to teach Children to spell their own.*

*New England
Primer, 1762*



Men's Names.

A Dam, Abel,
Abraham,
Amos, Aaron,
Abijah, Andrew,
Alexander, Anthony,
Bartholomew,
Benjamin, Barnabas,
Benoni, Barzillai,
Caleb, Cæsar,
Charles, Christopher,
Clement, Cornelius,
David, Daniel,
Ephraim, Edward,
Edmund, Ebenezer,
Elijah, Eliphalet,
Elifha, Eleazer,
Elihu, Ezekiel,
Elias, Elizur,
Frederick, Francis,
Gilbert, Giles,
George, Gamaliel,
Gideon, Gerfhom,
Heman, Henry,
Hezekiah, Hugh,
John, Jonas, Ifaac,
Jacob, Jared, Job,

James, Jonathan,
Israel, Joseph,
Jeremiah, Joshua,
Josiah, Jedediah,
Jabez, Joel, Judah,
Lazarus, Luke,
Matthew, Michael,
Moses, Malachi,
Nathaniel, Nathan,
Nicholas, Noadiah,
Nehemiah, Noah,
Obadiah, Ozias,
Paul, Peter, Philip,
Phineas, Peletiah,
Ralph, Richard,
Samuel, Sampson,
Stephen, Solomon,
Seth, Simeon, Saul,
Shem, Shubal,
Timothy, Thomas,
Titus, Theophilus,
Uriah, Uzzah,
Walter, William,
Xerxes, Xenophon,
Zachariah, Zabdiel,
Zedekiah, Zadock,
Zebulon, Zebediah.

Women's Names.

A Bigail, Anne,
Alice, Anna,
Bethiah, Bridget,
Chloe, Charity,
Deborah, Dorothy,
Dorcas, Dinah,

Damaris,
Elizabeth, Esther,
Eunice, Eleanor,
Frances, Flora,
Grace, Gillet,
Hannah, Huldah,

*New England
Primer, 1762*



Hepzibah,	Martha, Mehetable,
Henrietta, Hagar,	Marcy, Merial,
Joanna, Jane,	Patience, Phylis,
Jemima, Isabel,	Phebe, Priscilla,
Judith, Jennet,	Rachel, Rebecca,
Katharine, Ketura,	Ruth, Rhoda, Rose,
Kezia, Lydia,	Sarah, Sufanna,
Lucretia, Lucy,	Tabitha, Tamefin,
Lois, Lettice,	Ursula,
Mary, Margaret,	Zipporah, Zibiah.

* * * New England Primer, 1768 ; 1771 ; 1775.

The late Reverend and Venerable Mr. Nathaniel Clap, of Newport on Rhode Island ; his Advice to children.

Good children should remember daily, God their Creator, Redeemer, and Sanctifier ; to believe in, love and serve him ; their parents to obey them in the Lord ; their bible and catechism ; their baptism ; the Lord's day ; the Lord's death and resurrection ; their own death and resurrection ; and the day of judgment, when all that are not fit for heaven must be sent to hell. And they should pray to God in the name of Christ for saving grace.

* * * New England Primer, 1770 ; 1771 ; 1775.

What's right and good	Thus shall I be
Now show me Lord,	A child of God,
And lead me by	And love and fear
Thy grace and word.	Thy hand and rod.

* * * New England Primer, 1768 ; 1771 ; 1775.

The Infant's Grace before and after Meat.

Bless me, O Lord, and let my food strengthen me to serve thee, for Jesus Christ's sake. Amen.

I Desire to thank God who gives me food to eat every day of my life. Amen.

* * * New England Primer, 1771 ; 1775.

Advice to Youth. Eccle. xii.

Now in the heat of youthful blood,
Remember your Creator God;
Behold the months come hast'ning on,
When you shall say, My joys are gone.

Behold the aged sinner goes
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head.

The dust returns to dust again,
The soul in agonies of pain,
Ascends to God not there to dwell,
But hears her doom and sinks to hell.
Eternal King I fear thy name,
Teach me to know how frail I am,
And when my soul must hence remove,
Give me a mansion in thy love.

*New England
Primer, 1762*



** New England Primer, 1768.

The Sum of the Ten Commandments.

With all thy soul love God above
And as thyself thy neighbour love.

** New England Primer, 1767; 1768; 1771; 1775.

Remember thy Creator in the days of thy youth.

Children your great Creator fear.
To him your homage pay,
While vain employments fire your blood,
And lead your thoughts astray
The due remembrance of his name
Your first regard requires:
Till your breast glows with sacred love,
Indulge no meaner fires.
Secure his favor, and be wise,
Before these cheerless days,
When age comes on, when mirth's no more
And health and strength decays.

** New England Primer, 1768; 1771; 1775.

A CRADLE HYMN, BY DR. WATTS.

*New England
Primer, 1762*



HUSH, my dear, lie still and slumber,
 Holy angels guard thy bed,
 Heav'nly blessings without number
 Gently falling on thy head.
 Sleep, my babe, thy food and raiment,
 House and home thy friends provide,
 And without thy care or payment,
 All thy wants are well supply'd.
 How much better thou'rt attended,
 Than the Son of God could be,
 When from heaven he descended,
 And became a child like thee.
 Soft and easy is thy cradle,
 Coarse and hard thy Saviour lay,
 When his birth place was a stable,
 And his softest bed was hay.
 Blessed babe ! what glorious features !
 Spotless fair, divinely bright ;
 Must he dwell with brutal creatures ?
 How could angels bear the sight ?
 Was there nothing but a manger,
 Cursed sinners could afford,
 To receive the heav'nly stranger ?
 Did they thus affront the Lord ?
 Soft, my Child, I did not chide thee,
 Though my song might sound too hard,
 'Tis thy mother sits beside thee,
 And her arms shall be thy guard.
 Yet to read the shameful story,
 How the Jews abus'd their King,
 How they serv'd the Lord of glory,
 Makes me angry while I sing.
 See the kinder shepherds round him,
 Telling wonders of the sky ;
 There they sought him, there they found him,
 With his virgin mother by.

See the lovely babe a-dressing :
 Lovely infant, how he smil'd !
 When he wept, the mother's blessing
 Sooth'd and hush'd the holy child.
 Lo ! he slumber'd in the manger,
 Where the horned oxen fed ;
 Peace my darling, here's no danger,
 Here's no oxen near thy bed.
 'Twas to save thee, child, from dying,
 Save my dear from burning flame,
 Bitter groans and endless crying,
 That thy bless'd Redeemer came.
 May'st thou live to know and fear him,
 Trust and love him all thy days !
 Then go dwell for ever near him,
 See his face, and sing his praise,
 I could give thee thousand kisses,
 Hoping what I most desire :
 Not a mother's fondest wishes,
 Can to greater joy aspire.

*New England
 Primer, 1762*



* * * New England Primer, 1767 ; 1768 ; 1771 ; 1775.

Our Saviour's Golden Rule.

BE you to others kind and true,
 As you'd have others be to you :
 And neither do nor fay to men,
 Whate'er you would not take again.

* * * New England Primer, 1767 ; 1768 ; 1771 ; 1771 ; 1775.

LOVE God with all your soul & strength,
 With all your heart and mind ;
 And love your neighbour as yourself,
 Be faithful, just and kind.
 Deal with another as you'd have
 Another deal with you :
 What you're unwilling to receive,
 Be sure you never do.

* * * New England Primer, 1768 ; 1771 ; 1775.

The Infant's or young Child's Evening Prayer. From Dr. Watts.

O Lord God who knowest all Things, thou Seest me by Night as well as by Day. I pray thee for Christ's Sake, forgive me whatsoever I have done amiss this Day, and keep me all this Night, while I am asleep. I desire to lie down under thy care, and to abide forever under thy Blessing, for thou art a God of all Power and everlasting Mercy. Amen.

* * * New England Primer, 1768 ; 1775.

The young Infant's or Child's morning Prayer. From Dr. Watts.

Almighty God the Maker of every Thing in Heaven and Earth : the Darkness goes away, and the Day light comes at thy Command. Thou art good and doest good continually. I thank thee that thou hast taken such Care of me this Night, and that I am alive and well this Morning. Save me, O God, from Evil, all this Day long, and let me love and serve thee forever, for the Sake of Jesus Christ thy Son. Amen.

* * * New England Primer, 1768 ; 1771 ; 1775.



THE NEW ENGLAND PRIMER OF 1767.

Questions and Answers out of the Holy Scriptures

Q. *WHO* was the first Man? A. Adam.

Q. *Who* was the first Woman? A. Eve.

Q. *Of what* did God make Man?

A. God made Man of the Dust of the Earth.

Q. *Of what* did God make Woman?

A. Of one of Man's Ribs.

Q. *Where* did Adam and Eve dwell?

A. In Paradise.

Q. *What* cast Adam out of Paradise?

A. Sin.

New England
Primer, 1767



- Q. *Who saves lost Men?* A. Jesus Christ.
 Q. *Who is Jesus Christ?*
 A. The Son of God.
 Q. *Who slew his Brother?* A. Cain.
 Q. *Who was the oldest Man?*
 A. Methufelah.
 Q. *Who was the Man God saved when he drowned the whole World?*
 A. Noah, and his Family.
 Q. *Who was the Father of the Faithful?*
 A. Abraham.
 Q. *Who was the Child of the Promise?*
 A. Isaac.
 Q. *Who wrestled with God?* A. Jacob.
 Q. *What was his Name called after he wrestled with God?* A. Israel.
 Q. *How many Sons had Jacob?*
 A. Twelve; of whom came the Twelve Tribes of Israel.
 Q. *Who entered the Promised Land?*
 A. Joshua and Caleb.
 Q. *Who commanded the Sun and Moon to stand still?* A. Joshua.
 Q. *Who was the most patient Man?* A. Job.
 Q. *Who was the meekest Man?* A. Moses.
 Q. *Who was the wisest Man?* A. Solomon.
 Q. *Who was the strongest Man?* A. Samson.
 Q. *Who was the Man after God's own Heart?*
 A. David.
 Q. *Who was the hard heartedest Man?*
 A. Pharaoh, King of Egypt.
 Q. *Who was fed by Ravens, and at length carried up in a fiery chariot to heaven?*
 A. Elijah.
 Q. *Who made Iron swim?* A. Elifha.
 Q. *Who was cast into the Lion's Den?*
 A. Daniel.

New England
Primer, 1767



New England
Primer, 1767



- Q. *Who were cast into the fiery Furnace?*
A. Shadrach, Meshach, and Abednego.
- Q. *What cities were destroyed by Fire and brimstone?* A. Sodom and Gomorrah.
- Q. *Who was the first Martyr after Christ?*
A. Stephen.
- Q. *Whose Life was respited, on his Prayers, Fifteen Years Longer than otherwise he would have lived?* A. Hezekiah's.
- Q. *Who betrayed his Lord and Master?*
A. Judas.
- Q. *What did he betray him for?*
A. For the Love of Money, which is the Root of all Evil.
- Q. *For how much Money did Judas betray his Master?* A. For Thirty Pieces of Silver.

Some short and easy Questions.

- Q. *WHO made you?* A. God.
- Q. *Who redeemed you?* A. Jesus Christ.
- Q. *Who sanctifies and preserves you?*
A. The Holy Ghost.
- Q. *Of what are you made?* A. Dust.
- Q. *What doth that teach you?*
A. To be humble and mindful of Death.
- Q. *For what End was you made?*
A. To serve God.
- Q. *How must you serve him?*
A. In Spirit and Truth.

THE HISTORY OF MASTER TOMMY FIDO.

AS Goodness and Learning make the Child a Man, so Piety makes him an Angel. Master *Tommy Fido* not only loved his Book because it made him wiser, but because it made him better too. He loved every Body, and could not see a Stranger hurt,

The CROCODILE.



*THE Crocodile with wat'ry eyes,
O'er Man and ev'ry creature cries.*

The ASS.



*THE Ass, thine mean, will by his bray,
Oblige your Horse to run away.*

The LION.



*THE Lion thy strength of the wood,
And makes thee after befalls his food.*

The WOLF.



*THE *W*olf, the monarch of the main
As is the Lion of the Plain.*

without feeling what he suffered, without pitying him, and wishing he could help him. He loved his Papa and Mamma, his Brothers and Sisters, with the dearest Affection; he learnt his Duty to God, thanked him for his Goodness, and was glad that he had not made him a Horse or a Cow, but had given him Sense enough to know his Duty, and every Day when he said his Prayers, thanked God for making him a little Man. One Day he went to Church, he minded what the Parson said, and when he came home asked his Papa, if God loved him; his Papa said Yes, my Dear. O! my dear Papa, said he, I am glad to hear it; what a charming Thing it is to have God my Friend! then nothing can hurt me; I am sure I will love him as well as ever I can. Thus he every Day grew wiser and better. Every Body was pleased with him, he had many Friends, the Poor blessed him, and every one strove to make him happy.

*New England
Primer, 1767*

* * * New England Primer, 1771.

THE HISTORY OF THE CREATION.

In six Days God made the World, and all Things that are in it. He made the Sun to shine by Day, and the Moon to shine by Night. He made all the Beasts that walk on the Earth all the Birds that fly in the Air, and all the Fish that swim in the Sea. Each Herb, and Plant, and Tree, are the Works of his Hands. All Things both great and small, that live and move, and breathe in this wide World, to him do owe their Breath, to him their Life: And God saw all that he made, and all were good. But there was not a Man to till the Ground. So God made Man of the Dust of the Earth and breathed into him the Breath of Life; and gave him rule o'er all that he had made: And the Man gave Names to all the Beasts of the Field, the Fowls of the Air, and the Fish of the Sea. But there was not found a Help meet for man; so God brought on him a deep Sleep and then took from his Side a Rib, of which he made a Wife, and gave her to the Man and her Name was Eve: and from these two came all the Sons of Men.

* * * New England Primer, 1771.

*New England
Primer, 1767*

A Collection of the best English Proverbs.

A friend in need is a friend indeed.
Fair words butter no parsnips.
When the fox preaches let the geese beware.
Fly the pleasure that will bite to-morrow.
If all fools wore white caps, we
should look like a flock of geese.

* * New England Primer, 1771.

A short Prayer to be used every Morning.

O LORD our heavenly Father, almighty and everlasting God, I most humbly thank thee for thy great mercy and goodness in preserving and keeping me from all perils and dangers of this night past, and bringing me safely to the beginning of this day; defend me, O LORD, in the same, with thy mighty power; and grant, that this day I may fall into no sin, neither run into any danger, but that all my doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen.

* * New England Primer, 1771.

A short Prayer to be used every Evening.

O LORD God, I beseech thee, of thy fatherly goodness and mercy to pardon all my offences, which in thought word or deed, I have this day committed against thee, and thy holy law. And now Lord, since the night is upon me and I am to take my rest, I pray thee lighten my eyes that I sleep not in death, let not my bed prove my grave, but so by the wings of thy mercy protect me, that I may rest from all terrors of darkness, that when I shall awake I may bless thy great and glorious name, and study to serve thee in the duties of the day following, that thou mayest be still my God, and I thy servant. Grant this for Jesus Christ's sake, to whom with thee and the Holy Ghost, be given, as most due, all honor and glory, now and forevermore. Amen.

* * New England Primer, 1771.

Grace before Meat.

O ETERNAL God, in whom we have our Being : We beseech thee bless with us these good Creatures provided for us, that in the strength thereof, we may set forth thy Praise and Glory, thro' Jesus Christ our Lord, *Amen.* *New England Primer, 1767*

Grace after Meat.

THE God of Glory and Power, who hath created, redeemed, and at this time plentifully fed us ; Thy Holy Name be praised both now and evermore, *Amen.*

* * * New England Primer, 1771.

Advice to Children.

COME Babe most dear,
To me draw near,
And harken to my Voice,
My Counsel take,
And thou shalt make
Thy Parents Hearts rejoice.
Let true Love lead
Thy Mind to read,
That thou may'ft be a Preacher,
To Slugs a Shame,
To Blockheads blame,
But Gladness to thy Teacher.
Be not as they
Which follow Play,
With Dullards Head most muddy ;
But let thy Mind,
Be well inclin'd
Wisdom to seek with Study.
For Fools do haste,
Their Time to waste,
Spending in Sport the Day ;
But while they jest,
Let thy Heart feast,
In seeking Wisdom's Way.

*New England
Primer, 1767*



As God's dear Seed,
To learn give Heed.
That when thy Head is hoary ;
Wisdom may be
A Crown to thee,
Transcending earthly Glory.
Do not dissemble,
But rather tremble,
With heart like broken Fallow ;
Nor steal, nor swear,
But dread, and fear,
God's holy Name to hallow ;
Nor lust, nor lye,
Lest thou should'st die
In such a woful State ;
For God is just,
And all such must
Sink down into the Laks.
In God's own Way
Thou shalt obey,
Thy Father and thy Mother ;
And as a Dove,
Shall live in Love.
With Sister and with Brother.
That in their Sight
Each Day and Night,
Thou may'st be Joy and Pleasure ;
And in their Eye
Fixt constantly,
As their peculiar Treasure.
To each Delight,
In carnal Sight,
In God's pure Dread and Fear ;
My Soul doth yearn
That thou may'st learn
A slaying sword to wear.
To Christ's Cross bend,
And in the End,

Through Mercy, not as Merit,
In high Renown
And heavenly Crown,
And Kingdom shall inherit.
Thy Peace and Rest
From God's own Breaft
Not Death or Hell shall sever:
But thou shalt see
Thy joy shall be,
Amen, in him for ever.

*New England
Primer, 1767*

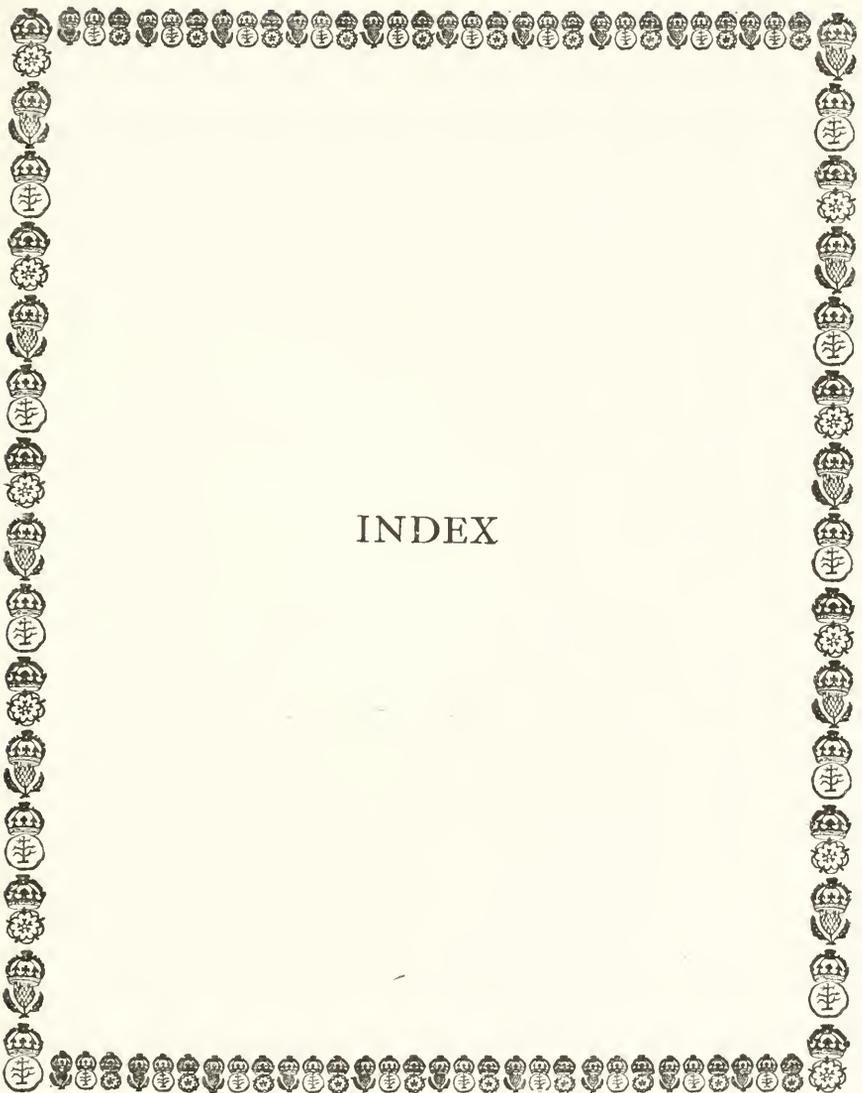


** New England Primer, 1771.

CENTRAL CIRCULATION
CHILDREN'S ROOM

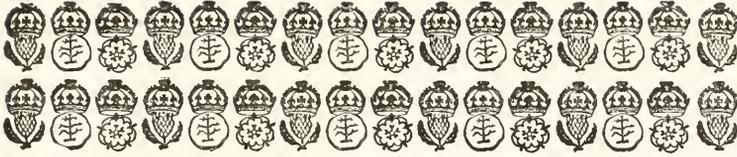






INDEX





INDEX

- A. B. C. (*see also Alphabet*), All the letters of, 25; Enschedé, 4, Romish, 4; Henry VIIIth's, 5, 7; of 1636, 6, 9; Authorized, 8; Union with Primer, 8-9; References to, 35, 47.
- Abecedarium, 4.
- ADAM, Rhymed alphabet on, 25, 26.
- ADAMS, Samuel, 300.
- Advice—*See* “*Children*” and “*Youth*.”
- Advertisements of Primers, 17, 18, 308-319.
- AGUR's Prayer, 46, 243, 327.
- AITKEN, R., 315.
- Alphabet (*see also A. B. C.*), 4, 5, 8, 59, 141, 324.
- *Beccardi's*, 25.
- *Finch's*, 25.
- *Of Lessons for Youth*, 24, 70, 157, 325.
- *Rhymed*. Texts, 26, 30, 65-68, 152-155; History and variations in, 25-32; Evangelization of, 29, 46; Prints of, used in Holy Bible in Verse, 49, 284; Mentioned, 324.
- American Antiquarian Society, 22, 138, 305, 306, 307.
- *Primer*—*See Primer*.
- ANNE, Queen, 18, 27, 153.
- “*Arbella*,” voyage of, 9.
- ARNOLD, B., question about, 47.
- John, 36, 250.
- Assembly's Catechism—*See Catechism and Westminster*.
- “*Awake, arise, behold thou hast*,” 81, 212, 326.
- BARCLAY, A., 300.
- BARNARD, Dr. H., 20, 299, 302, 303, 307.
- BASTINGIUS' Catechism, 8.
- BECCARDI's Alphabet, 25.
- BEDELL's Catechism, 9.
- Bible*, Puritan Study of, 2; Printing of leads to the Reformation, 2; Monopoly of, 8; Books of, 16, 45, 81, 213, 326; Questions out of, 338.
- Epitome of, 25.
- In Verse, 49, 283-95.
- Blessing before Meat, A, 178, 325.
- Bodleian library, 250.
- BONNER, Bishop, 33.
- Book of Common Prayer*, 8.
- *of Hours*, 4.
- *of Martyrs*—*See Foxe*.
- Boston, Harris comes to, 14; Cotton comes to, 42.
- BOYLE, J., 301, 303.
- BRADFORD, William, 17, 284, 323.
- BRADFORD & Hall, 317.
- Bradford fragment, 17, 22, 41, 45, 323.
- BRINLEY, George, collection of Primers, 20 22, 304.
- British Museum Library, 22, 138, 307.

- BROWNELL, G., 310.
 Brown University Library, 22, 306.
 BUMSTEAD, J., 304.
 CALVIN, J., reference to, 42.
 Calvinists, Catechism of, 10.
 Cards, Queen of, 50.
 Catechising, Clark on, 275; Mather on, 39, 263; In New England, 4, 9, 11, 275; Order for, 9, 10; Necessity of, 262; Day, 280.
 Catechisms, Anabaptist, 9; Church of Scotland, 9; Episcopal, 5, 38, 312; In New England, 9, 11; Multiplication of, 7; Puritan, 9; Quaker, 9.
 ——— *Assembly's*—See *Westminster Assembly*.
 ——— *Bastingius'*, 8.
 ——— *Bedell's*, 9.
 ——— *Cotton's*, (J.), 10, 11, 18, 37, 41-44, 48, (*text*) 186, (*title*) 261, 262, 300-304, 308, 316.
 ——— — (S.), 10.
 ——— *Davenport's*, 10.
 ——— *Eliot's*, 10.
 ——— *Fiske's*, 10.
 ——— *Fitch's*, 10.
 ——— *Herbert's*, 38.
 ——— *Mather's*, (C.), 43, 262.
 ——— — (R.), 10, 11.
 ——— *Norton's*, 10, 11.
 ——— *Noyes'*, 10.
 ——— *Perkins'*, 10.
 ——— *Shepard's*, 10.
 ——— *Stone's*, 10.
 ——— *Watts'*, 307.
 ——— *Westminster Assembly's Shorter*, 12, (*history of*), 37-8, 40, 43, (*text*) 96-136, 262, 299-308, 316, 319, 328.
 ——— — *Longer*, 38.
 Catholicism, Books of, 4; Primer, 4; Anti-Catholic books, 13, 15-16.
 CHARLES II., 12, 14, 26, 27.
 CHATTIN, J., 312.
 "Child's Dutiful Promise, The," 69, 156, 325.
 Children, Advice to, 244, 327, 343; Encouragement for serious 224, 327; Upon Lying, 222, 326; Upon Scoffing, 221, 326; Verses for, 46, 329.
 "Children's Duty to their Parents," 76, 78, 179, 325.
 "Choice Sentences," 160, 325.
 "Christian Observations," 211, 326.
 CHURCH, E. D., 20, 299, 300.
 CLAP, Nathaniel, Advice of, 46, 334.
 CLARKE, D., On the Catechism, 275.
 COLLENS, C., 318.
Columbian Primer—See *Primer*.
 Commandments, The Ten, 16, 45, 74, 162, 324; In verse, 225, 327; Sum of, 335.
 Connecticut Historical Society, 22, 302.
 ——— *Primer*—See *Primer*.
 COOTE, Edward, 19-20, 24.
 COTTON, John, 37, 41; "Milk for Babies," 18, 37, 41-44, 48, 186, 262, 324.
 ——— S., 10.
 COVERLY, N., 303, 305, 306, 307.
 "Creation, History of the," 48, 341.
 Creed, 4, 5, 16, 25, 73, 161, 323.
 Cross, Omission of, 24.
 Davenport, J., Saints' Anchor Hold, 10, 18, 284, 308.
 DAYE, S., 43.
 "Death, On," 200, 326.
 Dialogue between Christ, Youth and the Devil, A, 44, 45, 226, 324.
 DICKSON, W. and R., 306.
 DOBSON, T., 306.
 DUNCAN, R., 304.
 DUNLAP, J., 314.
 DUNTON, John, quoted, 14, 15, 138.
 "Duty of Masters, The," 185, 325.
 EAMES, Wilberforce, obligation to, 23.
 EDWARD VIth., 7, Prayer of, 45, 175, 308, 323.

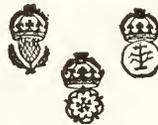
- EDWARDS, Jonathan, on children, 1; Influence of, 280.
- ELIOT, J.
- ELIZABETH, Queen, 7.
- ELLISON, A., 302.
- English Tutor*—See *Tutor*.
- Episcopacy, books of, 4-6.
- "Fido, History of Master Tommy," 340.
- "First in the Morning," 80, 327.
- "First Psalm, The," 176, 325.
- FISKE, John, 10, 40.
- FINCHE'S Alphabet—See *Alphabet*.
- FITCH, J., 10.
- FLEET, T., 299, 306, 312.
- T. and J., 306.
- FOREEST, H. de, 19, 311.
- FORMAN, G., 305.
- FOWLE, Z., 20, 312.
- Foxe's Book of Martyrs, quoted, 33, 36, 49, 250.
- FRANKLIN, B., 311.
- and Hall, 19, 20, 313.
- J., 309.
- GAINÉ, H., 312, 319.
- GEORGE I., 48.
- II., 48.
- III., 49.
- God, The Puritan, 2.
- "God, Of Serving," 58, 140, 324.
- "God's Judgments on Disobedient Children," 220, 326.
- "Golden Rule, Our Savior's," 337.
- "Good Children Must," 81, 328.
- Goodly Primer*—See *Primer*.
- GOOKIN, D., 311.
- GREEN, S., 138.
- T., 19, 57, 308.
- Grace, after Meat, 343. Before meat, 343. Infants, 334.
- Guide to the Child*, 27, 28, 326.
- HALL, S., 304.
- T., 305.
- HALL & Sellers, 301, 316.
- HANCOCK, John, 149.
- HARRIS, Benjamin, Sketch of, 12-15; Compiles Protestant Tutor, New England Primer and New English Tutor, 15; Probable author of Dialogue, 45; Writes "Holy Bible in Verse," 49, 283; Poetry of, 15, 26, 45, 283; Travels of, 16-17; References to, 48, 138, 308; Reprint of his New England Primer, 57-136; Reprint of his New English Tutor, 139-248.
- Benjamin, Jr., 284.
- "Have Communion with few," 81.
- "Heaven, On," 202, 326.
- Herbert's Catechism, 38.
- Hebrews, Puritan resemblance to, 2.
- "Hell, On," 203, 326.
- HENRY VIII., Primer of, 4, 7; Injunction of, 6-7.
- Horn Books, 24, 308, 312.
- HUDSON & Goodwin, 316, 317, 318, 319.
- HUMPHREYS, Heman, quoted, 38.
- HURST, J. F., 20, 302, 305, 306, 307.
- HUTH Library, 250.
- HYNDSHAW, J., 310.
- Independence, Evils of, 3; Development of, 10.
- "In the Burying Place may See," 80, 327.
- JAMES I., 7.
- II., 7, 14.
- "John, The First Chapter of," 207, 326.
- "Judgment, On," 201, 326.
- KEACH, Benjamin, 9.
- KEIMER, J., 309.
- Kings, New England Primer change regarding, 27-8.
- KNEELAND, S., 57, 300.
- & Green, 299.
- LE, J., 309.
- "Learn these few Lines by Heart," 81, 212, 326.
- LECHFORD, Thomas, quoted, 10.
- Lenox Library, 56, 299, 300, 302, 303, 305.
- LEVERETT, T., 302.

- LIVERMORE, George, quoted, 19; collection of Primers, 20, 22.
- Lord's Prayer, 4, 5, 16, 25, 73.
- "Lord if thou lengthen out my days," 328.
- "Love God with all your soul & strength," 337.
- M'ALPINE, R., 311.
- W., 301, 313, 314.
- M'DOUGALL & Co., 303.
- MARY, Queen, 7, 33, 36.
- Massachusetts, order of General Court of, 3; Catechising in, 9, 11; Request of court of, 10.
- Historical Society, 22, 303.
- MATHER, C., quoted, 11, 39, 41; On catechising, 39, 261; Catechism of, 43, 262.
- R., 10.
- MECOM, B., 312.
- MELCHER, J., 307.
- Men and Women, Names of, 333.
- "Milk for Babes."—*See Cotton, J.*
- MYCALL, J., 307, 308.
- New England Character, 281; Schism in Churches, 10-11; Morality of, 52.
- *Primer*—*See Primer.*
- New English Tutor*—*See Tutor.*
- NEWMAN'S *Nexas from the Stars*, 17.
- NIVEN, D., 304.
- NORTON, J., 10.
- NOYES, J., 10.
- "Now I lay me down to sleep," 46, 328.
- Numeral Letters, 16, 45, 47, 83-87, 215, 326.
- "Our Days begin with trouble here," 224, 321.
- "Parents' Duty to Children," 181, 325.
- PARKER, J., 311, 312.
- PARRIS, E. L., 307.
- Pater Noster, 4.
- PATTEN, N., 303, 315, 316, 317.
- PENNYPACKER, S. W., 306.
- Pennsylvania, Historical Society of, 22.
- PERKINS, J., 300.
- Perkins, William, 10.
- PERRY, Michael, inventory of, 18, 308.
- Pillory, Harris in, 13.
- Points and Stops observed in Reading, 220, 326.
- Pope, or Man of Sin, 50, 247, 327.
- Prayer, Our Lord's, 5, 16, 25, 73, 161, 323.
- A short Morning, 342.
- A short Evening, 342.
- for Children in the Morning, A, 177, 325.
- at Night, A, 177, 325.
- of King Edward the Sixth, The, 175, 308, 323.
- Primer, History of the, 4-9.
- American, 19, 21, 49, 302, 306, 307, 315.
- Bradford Fragment, 17, 22, 41, 45, 323.
- Catholic, 4.
- Church of England, 312
- Columbian, 19.
- Connecticut, 19, 308.
- Goodly, 5.
- Henry VIIIth's, 4-6.
- NEW ENGLAND.
- — *Advertisements of*, 18, 308-319.
- — *Autorsbip of*, (*see also Harris*) 15-18, 44.
- — *Bibliography of*, 299-319.
- — *Binding of*, 1, 137.
- — *Catechisms of*, 37-44, 96-136, 186-199, 278.
- — *Collections of*, 20-22, 299-308.
- — *Contents of*, 16, 23-48, 323-345.
- — *Destruction of*, 20.
- — *Editions of*, (*see also Bibliography*), 19.
- — *Evangelization of*, 29-30.
- — *Extinction of*, 51.
- — *Function of*, 4, 277-281.
- — *Illustrations of*, 48, 52, 56.

- Primer, NEW ENGLAND, *In Westbampton, Mass.*, 277.
- — *Literary quality*, 1.
- — *Numbers of*, 19, 312-313.
- — *Origin of*, 16.
- — *Position of*, 17-19, 277.
- — *Prototypes*, 16.
- — *Rarity of*, 20-23.
- — *Reprint of*, 57-136.
- — *Title of*, 16, 19, 299-307.
- — *Variation of*, 23, 321-45.
- — *Variorum*, 321-345.
- — 168—?—16, 17.
- — 169—?—17, 323.
- — 1701—18, 324.
- — 1727—22, 27, 29, 48, 57-136, 299, 327.
- — 1737—21, 48, 50, 299, 328.
- — 1738—21, 299.
- — 1761—300.
- — 1762—21, 29, 31, 32, 48, 50, 300, 332.
- — 1767—22, 300.
- — 1768—21, 300.
- — 1770—21, 49, 50, 301.
- — 1774—(Boston), 21, 22, 301-2; (London) 22, 302.
- — 1773—302.
- — 1775—20, 22, 302.
- — 1777—(Boston), 21, 49, 303; (Hartford), 22, 49, 303.
- — 1781—(Boston), 21, 303, (Paisley), 22, 303.
- — 1784—(Boston), 21, 304, (Salem), 21, 51, 304; (Glasgow), 304.
- — 1785—304.
- — 1791—21, 28, 304-5.
- — 1794—21, 29, 305.
- — 1795—22, 305.
- — 1796—305.
- — 1797—21, 22, 28, 306.
- Primer, NEW ENGLAND, 1798—21, 22, 306.
- — 1806—29.
- — 1810—50.
- — 1812—31.
- — 1818—28, 50.
- — 1819—28, 29, 31.
- — 1825—28, 29, 32.
- — 1886—52.
- — *Undated editions*, 21, 22, 29, 49, 306-7.
- — New York Primer, 19, 311.
- — Reformed, 5.
- — Royal, 47, 51, 314, 315, 333.
- — Salisbury, 4.
- — Unauthorized, 4.
- “*Primer set forth by the Kings Majesty*,” 5.
- “*Prymer in English*,” 5.
- “*Proper Names for Men and Women*,” 46, 333.
- Protestant Tutor*—See *Tutor*.
- Proverbs, Extracts from, 58, 140, 324.
- — *Collection of*, 48, 342.
- Proverbial Sentences, to be learned by Heart, 241, 327.
- Public Occurrences*, Harris prints, 14.
- Puritan, Mood of, 1; Judaism of, 2; Education the strength of, 2-3; Catechism used by, 9; Dread of Cross, 24, 26; Character, 281; Type of, 52.
- Queen of Cards, 50.
- Questions—See *Bible*.
- “Remember thy Creator in the days of thy youth,” 335.
- ROBINSON, John, 10.
- ROGERS, John, History of, 35-37; New England Primer account of, 36, 88, 166; Children of, 36, 277; Prints of the burning of, (Frontispiece) 1, 49, 88, 166, 249.
- — *Exhortation unto his Children*, History of, 35-37; quoted, 1; text of 1559, 249-260; New England Primer text, 88-95, 167-175; Mentioned, 16, 138, 323.

- ROGERS, Owyn, 35.
 ——— Mathew. See John.
 "Romans, Chapter XII," 204, 276.
 Royal Oak, 26, 28-9.
 "Sabbath-breakers, Upon," 223, 326.
 Salvation, Puritan view of, 2.
 Separatists—See *Puritan*.
 "Servants, The Duty of," 184, 325.
 SEWALL, Judge S., 280; Child of, quoted, 2.
 Sheldon Museum, 22, 301.
 SHEPARD, T., 10.
 SMITH, Robert, (see also *Rogers' Exhortation*),
 history of, 33, poems of, 34-5, 251.
 SOWER, C., 315.
 STONE, S., 10.
 STOUGHTON, William, 52.
 STYNER & Cist, 315.
 Syllabarium, 16, 23, 60-64, 142-151, 324.
 Ten Commandments—See *Commandments*.
 "Thanksgiving before Meat," 178, 325.
 ——— "after Meat," 178, 325.
 Tutor, The English, 138.
 ——— New English, 18, 22, 26, 27, 31,
 32, 45, 48, 50 (facsimile), 138-248,
 250, 324.
 ——— Protestant, 15-17, 45, 48, 138,
 250, 323.
 WALTERS & Norman, 315.
 WASHINGTON, Stanzas concerning, 29; Ref-
 erence to, 47.
 WASTELL's Microbiblon, 25.
 WATERMAN, J., 302.
 WATTS, S., Poems by, 46; Portrait of, 49.
 ——— Cradle Hymn, 336.
 ——— Divine Song, 331.
 ——— Morning Prayer, 338.
 ——— Evening Prayer, 338.
 WEBSTER, B., 316.
 ——— N., 53.
 ——— I., 20.
 WEIR, A., 303.
 Westhampton, Mass., The New England
 Primer in, 277.
 Westminster Assembly, 38, 39, 42.
 ——— Catechism—see *Catechism*.
 "What's right and good," 334.
 WHITE, Rev. John, 52.
 WHITE, J., 306.
 WILLARD, S., Complete Body of Divinity, 40
 WILLIAM III., 15, 27, 153.
 Woburn Public Librar., 301.
 Women, Proper Names for, 46, 333.
 "Words fitly Spoken," 237, 327.
 WRIGHT & Young, 313.
 VANDERBILT, Cornelius, 299, 300, 301,
 303, 308.
 "Young Folks, The Duty of," 182, 325.
 "Youth, Advice to," 335.

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