

since of buyers which they were then, they are turned sellers and peddling merchants themselves so that they are become no offenses now nor worthy questioning nor taking notice of in others. Yea contrary to their own promises instead of gains there was apparent loss without any gains to the seller, and the oppression lay justly and truly on the buyer's hand rather than on the seller, but then the country being all buyers and few sellers though it would not be seen on that side then, for if the lion will say the lamb is a

fox, it must be so, the lamb must be content to leave it. . . . Yet I have borne this patiently and without disturbance or troubling the Court with any petitions for remission or abatement of the fine, . . . because the more innocently that I suffer, the more patiently have I borne it, leaving my cause therein to the Lord. [In the end, Keane suggested if the Court chose to rescind his fine, that the money be given to Harvard College or to some "other more good or public use or service."]¹¹

INTRODUCTION TO DOCUMENT 14

The most popular literary genre of late colonial times was the captivity narrative, accounts of whites being taken by Native Americans. The first and perhaps the best of the Puritan captivity narratives was written by Mary Rowlandson, the wife of a clergyman who was captured during King Philip's War. Published in 1682, it sold quickly and went through some thirty future editions, preparing the way for many other captivity stories, which also became the bestsellers of their day. This narrative was popular in part because it was a thrilling personal-adventure story placed in an exotic context. But for the Puritans, it was also a religious epic that described how God had punished but not forgotten His people. The personal story of Rowlandson was in microcosm the story of all Puritans whom God tested then redeemed. While offering some insights into the culture of the Algonquians, these selections from Rowlandson's *The Sovereignty and Goodness of God* reveal even more about the New England mind and the tensions within a conflicted Puritan society.

14. FROM THE SOVEREIGNTY AND GOODNESS OF GOD (1682)

MARY ROWLANDSON

Now is that dreadful hour come that I have often heard of (in time of war as it was the case of others), but now mine eyes see it. Some in our house were fighting for their lives, others wallowing in their blood, the house on fire over our heads, and the

bloody heathen ready to knock us on the head if we stirred out. Now might we hear mothers and children crying out for themselves and one another, "Lord, what shall we do?" Then I took my children (and one of my sisters, hers) to go forth and leave the house.