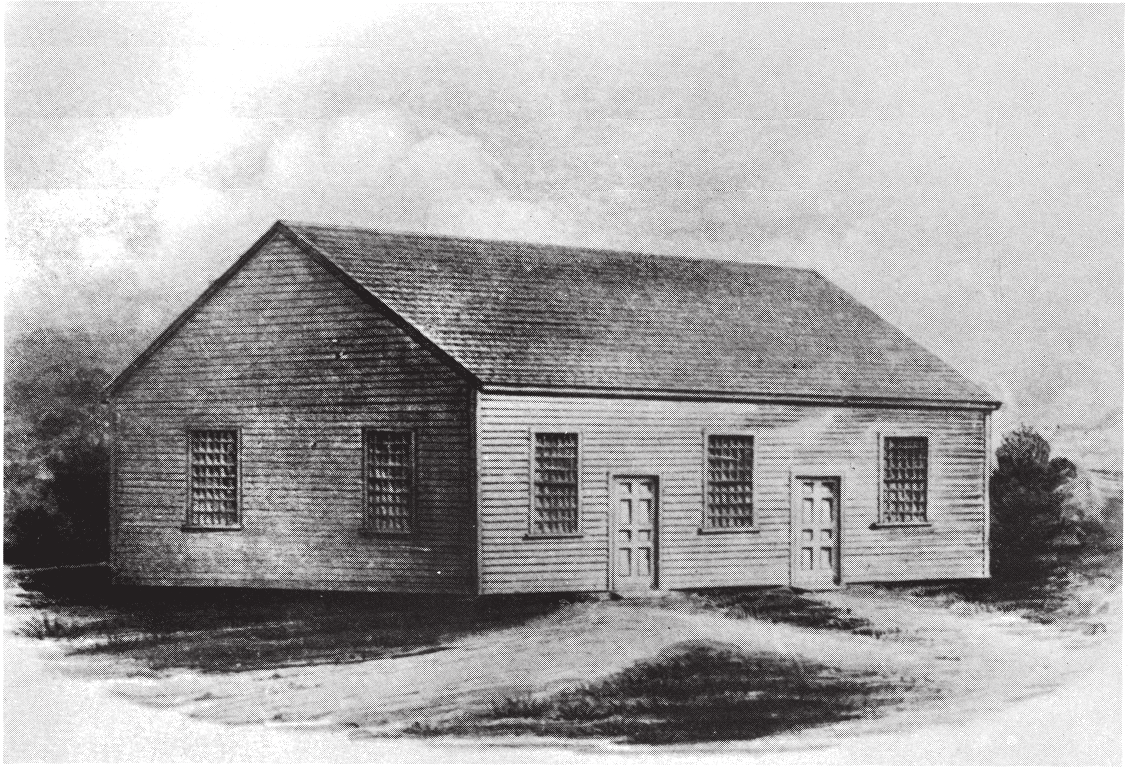


PART TWO

England Bids
for the New World

Chapter 5: “We Hope to Plant a Nation”

Chapter 6: For Freedom of Opportunity



TYPICAL PURITAN MEETING HOUSE
Gloucester, Massachusetts 1780

THE MAYFLOWER COMPACT

In ye name of God Amen. We whose names are underwriten, the loyall subjects of our dread soveraigne Lord King James by ye grace of God, of Great Britain, France and Ireland king, defender of ye faith, and having undertaken, for ye glorie of God, and advancement of ye Christian faith and honour of our king and countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly and mutuallly in ye presence of God, and of one another, covenant, and combine our selves together into a civill body politick; for our better ordering, and preservation and furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute, and frame such just and equall lawes, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meete and convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In Witnes wherof we have hereunder subscribed our names at Cap-Codd ye 11 of November, in ye year of ye raigne of our soveraigne lord King James of England, France, and Ireland ye eighteenth, and of Scotland ye fiftie-fourth, Ano. Dom. 1620.

Chapter 5

“We Hope to Plant a Nation”

ENGLAND WINS FREEDOM OF THE SEAS

THE STORY THAT COLUMBUS told at the Court of Spain stirred London as it had the capitals on the continent of Europe. The news of red-skinned natives decked with gold set tongues wagging in England. During the excitement John Cabot, like Columbus a navigator from Genoa, was presented to the King of England. With maps and charts, he convinced the tightfisted Tudor, Henry VII, that he could do for England all that Columbus had done for Spain, and more. He would find a northwest passage to India and bring the rich spice trade to England.

Early in May of the year 1497 John Cabot and his son, Sebastian, sailed from Bristol in an English ship manned by British sailors. On June 24 land was sighted. The captain and his crew went ashore, probably on Cape Breton Island, where they planted a cross and raised the flag of England. After searching along the coast and not finding the imaginary strait, Cabot turned homeward because supplies were running low. Like Columbus, he did not know he had touched the shores of an unknown continent. The King's stingy

reward for the voyage upon which England later based a claim to North America was recorded as follows:

10th Aug. 1497. To hym that founde the new isle, 10 pounds. (Less that \$50.)

Queen Elizabeth I, crowned in 1558, encouraged merchants to form trading companies and to seek markets in distant lands. The Baltic Company provided timber, pitch, and tar from Russia, Poland, and other countries on the inland sea. These materials helped build the ships for England's growing commerce. Grocers joined the Turkey Company, trading along the Mediterranean as far away as Persia and the Bible lands, to get spices and herbs brought to eastern ports by camel caravans.

Other men, not merchants, also bought stock in these trading companies and shared in the profits according to their investments. Although the seas were infested with pirates, the risk and the danger lured men to “adventure” their money, their goods, and their lives. When voyages were successful, the profits were large and the adventurers were suddenly rich. “When my ship comes in” is still a familiar saying in the English language.

Trade was to become the nation's might, and England's future was on the seas. Freedom of the seas, however, was yet to be won.

When English merchants ventured into the Atlantic, their ships were often captured and sacked by rival Spaniards. On one of these looted vessels was a young man named Francis Drake. He had invested his small fortune in merchandise and gone forth to try his luck in foreign trade. Returning penniless, he vowed to fight the power of Spain to the end of his days. With the help of Queen Elizabeth, Drake became the terror of the seas. He captured, plundered, and sank the treasure ships of Spain. Others joined him in this patriotic privateering. They amassed big fortunes in Spanish booty – the gold and silver from the mines of Mexico and Peru.

Angered by Elizabeth's privateers, King Philip of Spain sent a fleet (armada) of about 130 ships and nearly 30,000 men to destroy the British Navy and to invade England. In the channel, the British fleet and its "sea dogs," Hawkins, Frobisher, and Drake, awaited the arrival of the grand Spanish Armada. After days of unsettled fighting, the remains of the Armada skulked away into the misty North Sea. In the flight around Scotland and Ireland, wind, weather, and starvation completed the destruction of the mighty fleet. Only a few vessels, with crews more dead than alive, returned to the ports of their homeland.

The defeat of the Spanish Armada in 1588 opened the sea lanes of the Atlantic to British commerce. In the English Channel the "sea dogs" started the island kingdom on the march toward world empire.

To carry on world trade England had to build more ships. The eyes of merchant

adventurers turned toward the New World for shipbuilding products. Although a Spanish empire was rising in Mexico and South America, Spain no longer controlled the sea lanes to North America. Lumber for shipbottoms and poles for masts would find a ready sale on the London market. Could North America supply this timber?

The merchant adventurers were cautious and sent trustworthy men to explore the country and report on the trees before they risked too much money. It was well known throughout England that Sir Walter Raleigh had lost about \$200,000 in his attempts to plant a colony in the New World. This made traders wonder if America were a good investment.

WAS AMERICA A GOOD INVESTMENT?

THREE YEARS BEFORE the defeat of the Spanish Armada, Sir Walter Raleigh sent his first colonists to Roanoke Island, off the coast of North Carolina. He named the country Virginia in honor of Elizabeth I, known as the Virgin Queen. A year later, in 1586, Sir Francis Drake anchored his fleet of twenty-three raiders off the Carolina coast and the homesick colonists returned with him to England.

Undismayed by failure, Raleigh sent more colonists under Governor White the following year. After a fort had been erected on Roanoke Island, White returned to England for supplies and was held there by the threat of the Spanish Armada. When he did return in 1591, not a trace of the colony could be found. Among the missing was White's little granddaughter, Virginia Dare, the first child born of English parents on the soil of the United States. On a

voyage up the James River in 1607, one of the early colonists saw an Indian boy with light hair and blue eyes. Did Raleigh's colonists join an Indian tribe to survive? Or were they captured and carried away into slavery? To this day their fate is unknown.

Sir Walter Raleigh's experience made businessmen in England hesitate to invest their money in any attempt to plant an English colony in North America. Raleigh, however, did not give up. He published a report by Thomas Hariot, a man he had employed to explore the resources of the new country. As Raleigh had hoped, the little book encouraged his fellowmen to believe in the future of America.

A group of merchant adventurers hired the highly respected navigator, Bartholomew Gosnold, to explore the coast of North America. Raleigh, still believing that America was a good investment, contributed to the fund that chartered the ship *Concord* for this voyage. On the fourteenth day of May in 1602, Gosnold landed on the coast of Massachusetts. After a fishing trip which netted a big catch of cod, the explorer named the "mighty headland" with a "very bolde coast," Cape Cod.

Some friendly Indians on the nearby islands gave the strangers boiled fish to eat and tobacco to smoke. The natives brought deer skins, wolf hides, and costly furs of beaver, otter, and martin to trade for gaudy trinkets. They helped to cut down trees and to load the boat with timber. Like Columbus, Gosnold took back evidence to England in case anyone doubted his word.

Brereton, one of the explorers, kept a diary telling what he saw and learned about the country. This report, also published with Raleigh's help, captured the interest of merchant adventurers in the lumber trade. America was a land of forests with a

store of timber. Brereton praised the climate, declaring the members of the crew had better health on the voyage than at home in England. This pleasant land was only thirty-five days away on the shorter northern route across the Atlantic Ocean.

The people who read books like Hariot's story of Roanoke Island and Brereton's report on Massachusetts told their neighbors about the new country. The stories traveled quickly. All classes in England began to take notice of North America.

After Elizabeth's death, Sir Walter Raleigh was thrown into prison, and finally beheaded by her successor, James I. Although Raleigh lost his fortune, his freedom, and his head, his life was not a failure. He was a great patriot with a vision beyond the day in which he lived. Raleigh did more than any other one man to convince the British public that America was a good investment. He SOLD a continent.

A GREAT GAMBLE

THROUGHOUT THE NATION the feeling grew that it was a patriotic duty to plant English colonies on the coast of North America, between the French along the St. Lawrence River and the Spaniards on the Gulf of Mexico. Without colonies how could England hope to build up trade in the New World?

Officials of the government favored colonization as a scheme to rid the country of returned soldiers who were getting into mischief. The defeat of the Spanish Armada had ended the wars with Spain. Thousands of recruits from the Netherlands and Ireland were mustered out of service. Many of these men were not anxious to

return to their former homes and settle down. A quiet country life did not appeal to many lads from the farming districts, after they had tasted adventure in foreign lands. Unable or unwilling to toil with spade and hoe, these idle soldiers became the terror of city streets and country lanes. Their officers, too, were unemployed and chafing to unsheathe their swords again. Fighting men could be kept busy in the New World.

From their pulpits, clergymen also urged the people to invest money in North America. It was their Christian duty, said the preachers, to convert the natives in the pagan land across the sea.

Who would pay the bill? It took money to charter ships, to hire sailors, and to provide food, clothing, and ammunition to begin life anew in a wilderness. Bartholomew Gosnold, the navigator, and Richard Hakluyt, a geographer who wrote about explorations, held meetings with merchants in Bristol. They told of vast forests of oak, cedar, beech, elm, walnut, sassafras, hazelnut, and cherry trees found by explorers in North America. The shipbuilding industry was growing rapidly and traders were seeking timber. These learned men assured the adventurers that profits would be large on any investment in America.

It took Gosnold a year to gather enough investors to form a trading company. It was known as the Virginia Company of London and it was commonly called the London Company. Only four percent of the investors belonged to the high-ranking nobility of England. Most of the men who backed the company were the merchant adventurers seeking business in the New World. "Bills of Adventure" were purchased by the bakers, grocers, cloth-

workers, drapers, goldsmiths, ironmongers, tailors, skinners, salters, leathersellers, dyers, embroiderers, stationers, and fishmongers. Sometimes whole towns bought shares of stock.

A "Bill of Adventure" stated that the buyer would share in new lands according to the sum he had "ventured." This first stock certificate in United States history assured the owner his just share "of such mines and minerals of gold, silver, and other metals or treasure, pearls, precious stones, or any kind of wares or merchandise, commodities or profits whatsoever, which shall be obtained or gotten in the said voyage, according to the portion of money by him employed to that use, in as ample manner as any other adventurer therein shall receive for the like sum."

It took about a hundred dollars to equip each settler for the colony. After the money had been raised, it took Gosnold and others another year to find enough colonists to start the venture. Finally, on the sixth of April, 1606, King James granted permission to Gosnold, Sir Thomas Gates, and others to found a colony in "that part of America called Virginia," between 34° and 41° of north latitude. (In unexplored country the charters of colonies sometimes overlapped. See Charter of New England, Page 58.) Excitement ran high as talk in the streets turned to Virginia. With a patent from the King, an English settlement in North America was no longer an idle dream. With great enthusiasm the London Company prepared for the voyage.

A few days before Christmas in 1606, three ships sailed down the Thames. Captain Newport was in command with seventy-one passengers on the *Sarah Constant*. On a small craft, the *Discovery*,

were twenty men. At the helm of the *Goodspeed*, with fifty-two colonists on board, was the promoter of the venture, Captain Bartholomew Gosnold. One of the ships carried a sealed box in which were written the names of the men who were to govern the colony. It was not to be opened until the coast of Virginia had been found. Delayed by storms, the colonists did not reach the West Indies until the twenty-third of March. While cruising among the islands, the three vessels dropped anchor in a number of good harbors and the men caught fish, hunted wild boars, and filled the casks on board with fresh water. On the twenty-sixth of April, at four o'clock in the morning, the coast of Virginia was sighted. Thirty of the men went ashore and named this first landing spot Cape Henry. While wandering along the coast, the party was attacked by five natives, and two colonists were wounded.

On board was Captain John Smith, a trained soldier, who had fought with foreign armies in wars against the Turks. However, he arrived in chains. Suspected of mutiny, he had been held a prisoner during most of the voyage. Later, in England, he wrote a history of the founding of the colony, published in 1624. The following quotation was copied from a first edition of Smith's *Generall Historie of Virginia*:

That night (April 16, 1607) was the box opened and the orders read, in which Bartholomew Gosnold, John Smith, Edward Wingfield, Christopher Newport, John Ratliffe, John Martin, and George Kendall, were named to be the Councill, and to choose a President amongst them for a yeare, who with the Councill should governe Until the 13 of May they sought a place to plant in, then the Councill was sworne, Mr. Wingfield was chosen President, and an oration made why Captaine Smith was not admitted of the Councill as the rest.

When the colonists landed in Virginia, the struggle to survive severely tested the governing ability of these chosen leaders.

THEY MET IN PHILPOT LANE

CANDLES BURNED far into the night in a house in Philpot Lane. It was the home of Sir Thomas Smith, treasurer of the London Company. Here the officers met to discuss ways of supporting their settlement in America. All was not well in Virginia.

After exploring the country on Chesapeake Bay, the first colonists had selected a site on the James River, named for the King. The stream was lined with trees that would give them timber for building ships. Unfortunately, Jamestown was in a swampy region, which was not a healthy place to live. Nearly every day during the hot and humid summer of 1607, a new grave was dug. On the twenty-second of August the colony lost the ardent promoter of the settlement. Captain Gosnold died of the swamp fever and was honorably buried, "having all the guns of the fort shot off with many vollies."

Food for the colonists was kept in a general storehouse, and each man received the same daily rations. The toiler had no more to eat than did the loafer. As a result, many men spent their time in hunting and fishing instead of plowing and planting. They showed little concern for the interests of the company that had paid for these supplies and the expenses of the voyage.

Since the colonists needed a military man both for defense from Indian attacks and for discipline within their own ranks, Captain John Smith was elected to the council on the tenth of September. He put men to work repairing the church, cutting



Jamestown Foundation

KEEPING WATCH IN JAMES FORT

A uniformed soldier, armed with a halberd used in the fifteenth and sixteenth centuries, greets visitors at James Fort. Another guardsman looks on from the second floor of the wattle-and-daub house, reconstructed to show the houses built by the first permanent settlers in Jamestown.

down trees, building a larger store house for supplies expected from London, improving the fort, and keeping guard. Every Saturday, the able-bodied men were exercised and drilled like soldiers. His success in dealing with the Indians and maintaining discipline was rewarded. A year later Smith was elected president of the council.

Food received from home was never enough, and colonists complained of being left in a wilderness to starve. Smith wrote:

In searching our casked corne, we found it halfe rotten, and the rest so consumed with so many thousands of rats that increased so fast, . . . as we

knew not how to keepe the little we had. This did drive us all to our wits ends, for there was nothing in the countrie but what nature afforded.

Smith held two Indians as prisoners to show the colonists how to plant corn and live off the country. When food became so scarce, he was forced to free them:

for want of victuall. But so well they liked our companies they did not desire to go from us. And to express their loves, for 16 days continuance, the Countrie people brought us 100 a day of Squirrels, Turkeys, Deere and other Wilde beasts.

The natives saved the remnant of the colony by this act of charity.

Among the first settlers were listed thirty gentlemen, four carpenters, and only twelve laborers. It was not long until both the governing council in Virginia and the officials of the company in London realized that the success of their colony depended upon the settlers. A wilderness was not the place for ne'er-do-wells. Before Lord Delaware left England in 1610, the Virginia Council distributed handbills in London. The wording was plain. The company did not want "such an idle crew as did thrust themselves in the last voyage, that will rather starve for hunger than lay their hands to labor."

In an unsettled wilderness, there was much need for laborers with brawny backs and skilled hands. There was little room for "gentlemen" who could not plow and build.

The company had hoped to ship enough timber, ore, and other raw materials to pay dividends to the stockholders. In the spring 1608, Captain Newport sailed from Jamestown with a load of cedar logs, walnut boards, and sassafras wood. In the autumn of the same year, he brought over

seventy colonists. He returned with a cargo of iron ore which was sold to the East India Company.

Lumbering and farming failed to pay dividends. The London Company then turned to manufacturing in an effort to put the colony on a paying basis. They advertised for tradesmen. In 1611, before Sir Thomas Dale sailed with new settlers and supplies, this broadside appeared in London:

It is not intended any more to burden the colony with vagrant and unnecessary persons. This is to give notice to so many honest and industrious men, as carpenters, brickmen, gardeners, smiths, coopers, fishermen, tanners, shoemakers, shipwrights, brickmen, farmers, and laboring men of all sorts, that if they repair to the house of Sir Thomas Smith in Philpot Lane in London, before the end of the present month of January, the number not full, they shall be entertained for the voyage, upon such terms as their quality and fitness shall deserve.

To the mansion of Thomas Smith came all classes of people, from laborers to rich adventurers.

The officials of the London Company were leading men in England. They would be disgraced if their trading venture failed. When would Virginia begin to pay?

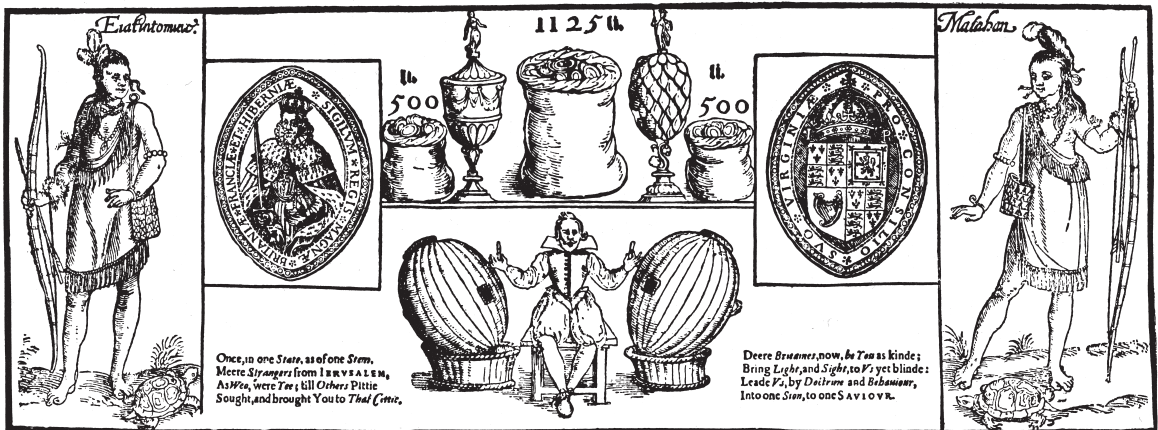
VIRGINIA MUST NOT FAIL

SWAMP FEVERS, crop failures, homesick colonists, bickering leaders, and Indian troubles made progress slow in Virginia. The governing council of the colony asked for help again and again, until the members of the company grew weary of giving money without receiving profits. Investors did not readily buy stock in the London Company. England would lose the respect of France, Spain, and the Netherlands, her rivals in trade, if the

ADVERTISEMENT OF A LOTTERY FOR VIRGINIA

This drawing and a printed list of prizes advertised a lottery in 1615 to collect money for the Virginia colony. The ad bears the seals of the King and the London Company. A man dressed in the costume of the day is pulling duplicates of chances from two large drums, and calling the names of the winners.

A Declaration for the certaine time of drawing the great standing Lottery.





ARRIVAL OF MAIDS "TO MAKE WIFES"

In 1619, the first boatload of maids arrived in Jamestown to marry the lonely men in the settlement and make homes for them. Planters paid the cost of the voyage at the rate of 120 to 150 pounds of tobacco per wife. In early Virginia, tobacco was used for money.

Jamestown settlement failed. The success of Virginia became a matter of national honor.

The council appealed to the Lord Mayor of London, who sent copies of the letter to the merchant associations. He ordered the appeal to be read at their next meetings. He personally asked each one "to make some adventure in so good an action." The merchants could not well ignore such a request from the Lord Mayor, himself. The fishmongers were generous, perhaps with an eye on the cod and mackerel so plentiful in American waters. The clothmakers, on the other hand, were so stingy that their officers had to levy an extra assessment to raise the "petty sum" to one hundred pounds. The grocers published the names of the loyal men who invested in Virginia and a list of the unpatriotic members who did not contribute.

A poem appeared, "Newes From Virginia," praising the citizens who invested money:

And to the adventurers thus he writes,
Be not dismayed at all,
For scandal cannot doe us wrong,
God will not let us fall.
Let England knowe our willingnesse
For that our work is good.
WEE HOPE TO PLANT A NATION,
WHERE NONE BEFORE HATH STOOD.

A new day dawned when Sir Edwin Sandys was elected treasurer of the London Company to replace Sir Thomas Smith. In April of 1619, Sir George Yeardley, appointed governor by the new treasurer, arrived in Jamestown with another charter. The common storehouse was closed, and martial law, needed to enforce the communal plan, was abolished. Under the

revised charter, each man worked for himself and was entitled to the benefits gained from his own labor. Land was assigned to settlers for farming. Four corporations were created to market their products and carry on trade. This was not enough.

Sandys and the board in London agreed that their colonists would take more interest in the settlement if they had a share in governing it. The most important reform was an invitation to each plantation and village, asking that delegates be sent to a general assembly to cooperate with the governor and council of the company in framing the laws of the colony. This meeting of the first representative assembly in Virginia laid the foundation for government by the people on this continent. From that day on, "something new" began to grow in the New World.

THE FIRST COLONIAL REPRESENTATIVE ASSEMBLY

IT WAS A HOT and humid day near the end of July in the year 1619. The governor, himself, had gathered flowers to decorate the little church in Jamestown for this historic event. The new governor was born a commoner, plain George Yeardley, the son of a merchant tailor in London. The King had knighted him, with the idea that men in high places needed titles to command respect.

Sir George Yeardley sat in the green velvet chair in the choir loft of Jamestown church and presided at the first meeting of the first representative assembly. With him were the members of his council, also appointed by the London Company. Who

were they? One was John Rolfe, who had returned to his tobacco plantation in Virginia after burying his young Indian wife, Pocahontas, in England. Captain West, the president of the council, was a direct descendant of William, the Conqueror. Two were graduates of Cambridge University, one of whom was John Pory who had served in Parliament and knew about law making. He wrote down the proceedings and sent the papers on a Dutch ship, for safe keeping, to a member of the London Company living in the Netherlands.

For the future of America, however, the most important men were the twenty-two representatives called burgesses. These men were elected by eleven communities to work with the council of the company in framing laws for the colony. Who were these representatives? The first settlement, Jamestown, preferred military men, and elected the gunner and flag-bearer as burgesses. From a seacoast plantation came a tough Indian fighter, who farmed the land now occupied by the United States Naval Base at Norfolk. Walter Shelley, related to the famous English poet, Percy Bysshe Shelley, did not return to his neighbors who had elected him. He died on the third day of the meeting, probably from the heat. The plantation, Flowerdieu, sent a young man by the name of John Jefferson.

This meeting opened with a prayer by the minister, "that it shall please God to guide and sanctify all our proceedings to His own glory and to the good of this plantation." This custom is still followed by Congress. In fact, the Virginia House of Burgesses set the pattern of our present legislative body. Our Senate is comparable to the company council. Our House of Representatives is comparable to the House of Burgesses.

The seeds of the American war for independence were sown at this first meeting in 1619. The burgesses sent a petition to London demanding the right to veto any of the company's laws to which they objected. This was bold indeed, considering that the London Company owned Virginia under a patent from the King, and had invested large sums of money in the colony. Edwin Sandys did not object to the plan, which forecast the "something new" destined to grow up in the New World. It was to be a *constitutional* republic based upon the idea *that the human rights of man are above the rights of government*.

Immediately, James I plotted to get rid of the new treasurer, Sandys. A man who would permit His Majesty's subjects in a distant land to have a share in governing themselves was not a friend of monarchy. The idea might grow and threaten the authority of a king who ruled by *divine right*. According to this doctrine, the right to a throne was conferred by God. The king ruled by divine right, and his subjects were granted only the rights which he chose to give them. Sandys had served only a year and two months when he was forced out of office by James I. Then the London Company elected another man who was sympathetic toward the rights of the colonists.

The King kept a watchful eye on the colonists. In a few years, an Indian attack provided James with an excuse for annulling the charter of the trading company. This act meant that Virginia became a royal colony. The trading company was no longer in control. The governor and his advisers now were appointed by the King rather than by merchant adventurers. The House of

Burgesses, however, continued to represent the colonists themselves.

The London Company had spent 200,000 pounds and transported 9000 persons across the sea to establish the first permanent English settlement in America. Yet, as a business venture, the London Company failed. Some of the larger stockholders traded their "bills of adventure" for plantations that were from two to five thousand acres in some cases. From this land-owning class would come the great statesmen of our country — George Washington, general of the war for independence; Thomas Jefferson, author of the Declaration of Independence; and James Madison, "father of the Constitution." Thus did a band of merchant adventurers sow seeds of freedom in a wilderness. They fulfilled the prophecy of the poet and founded a nation WHERE NONE BEFORE HATH STOOD.

THE STRUGGLE FOR RELIGIOUS LIBERTY

IN ONLY A FEW COUNTRIES in the entire world did freedom of worship exist when the first little band of religious refugees landed on American shores. One of these nations was the Netherlands. A group of people called Separatists fled to the Netherlands to escape persecution in their native England. These people had refused to worship in the Anglican Church, which was the Church of England. The English Government persecuted any group who separated themselves from the Anglican church.

After a dozen years in the Netherlands, where these Separatists were kindly treated, they decided to migrate to

America. They wanted a colony of their own. They wanted to rear their children in the faith of their fathers, and at the same time, to teach them English ways and language rather than Dutch.

The Pilgrims were too poor to pay for their passage across the ocean, so they appealed to the London Company owning settlements in Virginia. Sir Edwin Sandys, then treasurer of the company, listened sympathetically to their plea for help. He encouraged his friends to invest money in a trading company to finance their voyage to the New World. At a meeting in Sandys' house in February of 1620, a patent was granted to a company of merchant adventurers to settle these refugees in the northern part of Virginia. The charter of New England, 1620, stated that the second colony should extend from "forty degrees of northerly latitude . . . to forty-eight degrees of the said northerly latitude."

These Pilgrims wanted a guarantee that they could worship as they pleased and not be bound by the laws of the English Church. Although Virginia did not have religious freedom, the London Company petitioned the King to grant this privilege to the refugees. Sandys assured James I that these thrifty colonists would send timber, fish, and furs to the London market. Trade was England's power. The King slyly consented to ignore the fact that these colonists did not attend his church, but declared that he would not openly grant freedom of worship to any of his subjects, anywhere.

Seventy merchant adventurers, forming the Plymouth Company, paid for the voyage of the first religious refugees to our shores. In November of 1620, the *Mayflower*, with 102 passengers, dropped anchor in Cape Cod Harbor. This was

beyond the limits of Virginia. As they were too far north to be governed by the laws of the southern colony, the Pilgrims found themselves without a government. Since nearly all the Pilgrim fathers had lived in the Netherlands, then a republic, they were familiar with local self-government, town meetings, and voting by ballot. The men met in the cabin of the *Mayflower* and drew up an agreement.

This document was the Mayflower Compact. It established self-government in the second English settlement in the Americas. Among the forty-one men who signed the compact were the first three governors of Plymouth — John Carver, William Bradford, and Edward Winslow; Myles Standish, the soldier; and John Alden, the youngest signer, who had boarded the *Mayflower* at Southampton where the ship took on supplies. Alden was a cooper, engaged to mend leaks in the wooden vessel and keep it seaworthy. Although he was not one of the religious refugees, he chose not to return on the *Mayflower*. He married Priscilla Mullins and stayed in Massachusetts, where they reared a family of eleven children.

In a letter to a friend in England, Edward Winslow described the first Thanksgiving after the first harvest in Plymouth:

Our harvest being gotten in, our Governour sent foure men on fowling, that so we might after a more special manner rejoyce together, after we had gathered the fruits of our labour.

They foure in one day killed as much fowle, as with a little help beside, served the company almost a weeke, at which time amongst other recreations we exercised our Armes; many of the Indians coming amongst us, and among the rest their greatest King Massasoyt, with some ninetie men, whom for three days we entertained and feasted, and they went out and killed five deere,

which they brought to the Plantation and bestowed on our Governour, and upon the Captaine and others.

The Pilgrims had come to America to worship in their own way, in a colony of their own, and they wanted no one of another religion to live among them. Others, not of their faith, were sent over by the merchant adventurers who had financed the colony. This displeased the Pilgrims. To them, the Plymouth Plantation was a refuge; to the traders, it was an investment. Under a communal plan, established by the trading company, the colonists were fed and clothed from the common storehouse, and the products of their labors went into the common storehouse. As in Jamestown, the industrious men toiled and the lazy ones loafed. Plymouth, like Jamestown, suffered a starving time.

At the end of seven years the Pilgrims demanded and obtained the right for each man to keep what he had earned. The adventurers agreed that the settlers could have complete ownership of their houses and lands, and the profits from their trade in fish, timber, and furs. In return the colonists would pay the adventurers 1800 pounds sterling in yearly payments of 200 pounds each for nine years. Although this was a large sum in those days, seven of the leading citizens, including Governor Bradford and Elder Brewster, personally signed the agreement in behalf of the colonists and guaranteed the payments to win the privilege of managing their own affairs and working for themselves.

Under the system where each man worked for himself in his own way, the colony began to prosper. With fish, timber, and furs, the hard-working colonists paid

off the adventurers, who were glad to sell out to these independent people who wanted to be left alone. Then the Pilgrims ruled themselves under a charter from the King.

On a winter day in 1620, a shivering band of religious refugees set foot on American shores. They pursued a fleeting vision of religious liberty. It was something they could not see nor understand because they had never known it, except in a foreign land. Yet, unknowingly, they laid the foundation for freedom of worship in the New World.

PURITANS ESTABLISH UNION OF CHURCH AND STATE

SEVEN YEARS AFTER the landing of the Pilgrims, "some friends being together in Lincolnshire fell into discourse about New England and the planting of the Gospel there." From this friendly conversation in the house of Lincolnshire stemmed plans for the Puritan migration to Massachusetts. The Puritans wished to reform the Church of England and remain in it, while the Pilgrims were Separatists who had quit the English church and broken all ties. The Puritans especially disliked the ceremony of the established church. They were often arrested and thrown into jail for preaching against it. To gain freedom of worship, this small group of merchants, ministers, and landowners agreed to organize a trading company to plant a Puritan colony in New England. The colonists would be Puritans intent upon promoting their reformed faith, and not concerned only with making money for themselves. In 1628 they bought land from the Council of New England, the former Plymouth Com-

pany, that had sent over the Pilgrims. A few months later, the *Abigail*, with forty men on board, sailed from Weymouth, England to plant the first Puritan colony at Salem.

The next spring the company was granted a charter from the King to "The Governor and Company of Massachusetts Bay in New England." This charter

granted, bargained, sold, — and confirmed to Sir Henry Rosewell, Sir John Young, Knights, Thomas Southcott, John Humphrey, John Endecott, and Simon Whetcombe, their heirs and assigns, and their associates forever, all that part of New England in America, which lies and extends between a great river there, commonly called Monomack, alias Merrimack, and a certain other river there, called Charles River, being in the bottom of a certain bay there, commonly called Massachusetts, —

The new corporation was to be ruled by a governor, a deputy governor, and eighteen assistants who were elected by the "freemen." They were to meet four times a year and make the laws. The charter warned the company that practicing the Christian faith and converting the Indians to Christianity were the "principall end of this Plantacion."

Each shareholder, according to his investment, would receive land. For 50 pounds invested in the company, he would get 200 acres. If he came himself as a settler, he was entitled to 50 acres more and fifty for each member of his family. Each emigrant not owning any shares in the company was allotted 50 acres for himself and the same amount of land for each servant whose way he paid.

However, it was the government set up by the Massachusetts Bay Company that attracted the settlers. A measure of self-government and freedom to worship in the

Puritan way appealed to Englishmen persecuted for their religion. In 1629, year of the charter, Francis Higginson brought over five boatloads of emigrants, and one of the vessels was the *Mayflower* that had carried the Pilgrims to Plymouth.

In that same year, a few leading members of the Massachusetts Bay Company met in Cambridge, England, agreeing to move to their colony and take their families with them, if the company would permit. The company consented. The big Puritan migration was in 1630 when John Winthrop, chosen governor, brought over a thousand colonists in seventeen ships and landed at Boston. He also brought the company's charter to escape the fate of the London Company whose charter had been seized six years before. Thus, the charter of a trading company founded in England, and transferred to America, grew into a constitution of an almost independent government in Massachusetts.

The governor and company of Massachusetts Bay provided settlers with warm clothing, seeds for planting, fishing nets, guns, powder and shot, horses and cattle. More important than these supplies was the number of colonists skilled in making pitch and salt, in working with iron and other metals, and in surveying land and building fortifications.

Since the Massachusetts Bay Company had been formed primarily for religious purposes, the ministers held a conference soon after the arrival of colonists in 1629. They met to decide upon the kind of church they wanted to establish. The Puritans had left England and settled in America so that they could worship as they pleased. Unfortunately, they brought over with them the system that had caused their persecution in their homeland. This system

was called union of church and state. Under this system the same people who made the laws of the land also made the laws of the church. In England, the King had ruled that all people worship in the Church of England. In the Massachusetts Bay Colony the Puritan ministers established a church which all their colonists had to attend. In the Puritan colony, as in England, any man or woman who disobeyed a law of the church was guilty of a crime against the state. In other words, if someone refused to follow the specific practices of the Puritan church, he would be subject to fines, imprisonment, banishment, or sometimes, death.

The Puritan ministers passed laws that said only Puritans in good standing could be freemen and citizens, enjoying the rights to vote and hold office. They made laws that interfered with freedom of worship, such as:

— no master or commander of any ship, barque, pinnace, ketch, or other vessel, shall henceforth bring into any harbor, creek or cove within this jurisdiction, any known quaker or quakers, — upon the penalty of the forfeiture of one hundred pounds, to be forthwith paid to the treasurer of the country — . And for default of payment of the said fine of one hundred pounds, or good security for the same, such master shall be committed to prison by warrant from any magistrate, there to continue till the said fine be satisfied to the treasurer.

This court doth order and enact, that every person or persons of the cursed sect of the quakers, — shall be apprehended by any constable, commissioner or selectman (official), and conveyed from constable to constable until they come before the next magistrate, who shall commit the said person or persons to close prison, there to remain without bail until the next court of assistants, where they shall have a legal trial by a special jury, and being convicted to be of the sect of the quakers, shall be sentenced to banishment upon pain of death.

Thus, the rules of the Puritan church were also the laws of the Puritan colonies, just as the rules of the Anglican Church were the laws of England. There was one great difference between New England and old England, however. As more and more Puritans came to Massachusetts, the ministers fought among themselves about the kind of reforms they wanted in their new church. When several newcomers felt the same way about a particular reform, they were free to leave the original Massachusetts Bay Colony and make a new colony with a church to their liking.

ROGER WILLIAMS — THE DISSENTING MINISTER

ELEVEN YEARS AFTER the Pilgrims landed in Massachusetts, John Winthrop, governor of the Massachusetts Bay Company, wrote in his diary:

The ship *Lyon*, Mr. William Pierce, master, arrived at Nantasket. She brought Mr. Williams a godly man, with his wife, Mr. Throgmorton, Perkins, Augre and others with their wives and children, about twenty passengers, and about 200 tons of goods. She had a very tempestuous voyage. All their people came safe except Waye, his son, who fell from the spritsail in a tempest, and could not be recovered tho he kept in sight near a quarter of an hour. Her goods came also in good condition.

Roger Williams, a young man from a well-to-do family, was welcomed to Boston. He was invited to take the place of the church teacher who was returning to England on the same ship, *Lyon*. Williams was a well-educated and farseeing man. It was a great disappointment to him to find no more religious liberty on this side of the ocean than on the other side. He quickly

found the cause of the religious squabbles in Massachusetts. It was the union of church and state.

In Boston, Plymouth, and Salem, he began to preach against the rules of the Puritan Church and the laws of the colony. He declared that every one had the right to worship as he pleased, and that no man should be asked to attend or support any church against his wishes. These were radical doctrines in those days, and even Roger Williams did not fully succeed in practicing them. The new preacher was a forceful speaker. Families moved to Salem to hear his sermons, and his followers grew in number. It was embarrassing to have a minister of the gospel preaching against the Puritan laws. Williams was brought to trial. The colonial record reads:

Whereas Mr. Roger Williams of the church at Salem hath divulged new and dangerous opinions, – it is therefore ordered that the said Mr. Williams shall depart within six weeks, not to return anymore without written license from the court.

In his own home, the fiery minister began to preach on week days as well as on Sundays. Crowds flocked to hear him. Boldly, he declared that no government had the right to establish a *state* religion, and that every man had the right to worship in his own way. This doctrine, complete *separation of church and state*, was contrary to the laws of Massachusetts and to the legal code of England. It was treason.

Could such a man be permitted to remain six weeks? Officers were sent to kidnap Williams and carry him secretly to a ship lying in the harbor of Nantasket. As soon as he would be safely on board, the captain was to sail for England. When the officers arrived at Williams' house, the

minister was not at home. He had learned of the plot and left three days before.

Roger Williams had long wanted to be a missionary to the Indians. In trading, he had lived among them enough to learn their language. He had often preached to them. Now, in a way quite unexpected, his wish came true. The Narragansetts wintered in the woods, cutting logs for fuel and killing game for food. Although in poor health, Williams plodded for days through deep snow to seek shelter among his Indian friends. Of his flight into the wilderness in 1635, Roger Williams wrote:

I was unmercifully driven from my house to a winter's flight, for fourteen weeks, in a bitter winter season, I knew not what bread or bed did mean.

The Indians welcomed him into their smoke-filled huts and shared their corn and venison. In the spring he left the hospitable Narragansetts and searched for a pleasant spot where he could build a cabin for his wife and children, whom he had left at home. He selected a site near a spring of good water and named it Providence. He invited all who were persecuted in other colonies to join him in the new settlement, where he would share with them the land he had purchased from the Indians. To all he promised religious liberty without taxation to support an established church, although he carried on heated debates with ministers of other faiths who did not agree with him. Although some men believed in complete religious liberty, the idea was too new for men to live up to.

The little settlement, dedicated to religious freedom, grew into the colony of Rhode Island. As long as Williams lived, all went well. After his death Rhode Island lost that freedom of worship for which the

colony had been founded. People could not grasp the new idea. The “godly minister” lived ahead of his time. However, the doctrine he preached, separation of church and state, was written into the constitution of a republic yet unborn – the United States of America.

FOR LIBERTY OF CONSCIENCE

IN SEPTEMBER OF 1633, two ministers, Thomas Hooker and John Cotton, arrived in Massachusetts with a company of Puritan emigrants from England. Hooker went to Newtown, now Cambridge, where about a hundred families lived, and Cotton remained in Boston. Hooker’s parsonage stood on land that is now part of Harvard University.

When Thomas Hooker became the pastor of the Newtown congregation, three thousand Englishmen were settled in the region. They were occupied in planting, fishing, herding sheep and cattle, building houses and barns, and trading with the Indians for furs. Already, there were about fourteen ministers, all well-educated, dwelling among them. Many of the settlers were not accepted as freemen and were denied the right to vote under the strict laws of the colony.

Although Hooker was disturbed over this injustice, he was not outspoken against the union of church and state as was Roger Williams. However, he was not long in the Massachusetts colony until he applied for permission to move his congregation to the valley of the Connecticut River. Since boatloads of emigrants were arriving from England and taking up the land, the members of Hooker’s congregation needed more pasture for their sheep and cattle. Although

this reason was sufficient, Hooker’s plea was refused the first time. Some persons had an idea that Hooker was not altogether pleased with the strict laws of the Massachusetts Bay Colony, and that the need for more land was not the only cause of removal. His second request was granted.

On the last day of May in 1636, Thomas Hooker and his congregation set out for the valley of the Connecticut River (claimed also by the Dutch). Driving 160 head of cattle, they tracked their way over Indian trails in the wilderness. “They fed of their milk by the way.” Mrs. Hooker, being too ill to walk, was carried in a litter. The emigrants carried packs, guns, and cooking utensils strapped on their backs. Furniture, farm tools, and other supplies were sent round by water. With only the aid of a compass, they made their way to a site on the Connecticut River, a hundred miles away, in two weeks’ time. The settlement was named Hartford, after the home town in England of Samuel Stone, Thomas Hooker’s assistant and teacher. Ground was purchased from the Indians and two acres were parcelled out to each family.

Thomas Hooker was both minister and statesman. His ideas were woven into the laws of the new colony, which was called Connecticut. In sermons, he declared that the people had the right to choose their own officials and to limit the power of these men. Unlike Massachusetts Bay, the right to vote in Connecticut was not limited to church members selected by church authorities. Thus, more colonists were able to have a share in their government.

Although the settlers suffered from Indian wars, the colony grew rapidly after the destruction of the Pequots, a hostile Indian tribe. Towns along the river

formed a union for their own protection, and this idea of federation probably originated with Hooker. He was usually consulted about all matters pertaining to the welfare of the people. Thomas Hooker stood for the liberty of the individual person and the liberty of the individual church.

In 1637 he was summoned to Boston for the meeting of the church council that tried Anne Hutchinson, a dissenter from the accepted Puritan views on doctrine. After deliberating for twenty-two days, the synod, at which Thomas Hooker was a moderator, condemned many of Mrs. Hutchinson's opinions on doctrine. In March of 1638, she was called to trial in the court of Boston and banished from the colony. About six years later Anne Hutchinson and all her children, except one, were killed on the frontier by the Indians.

Like Anne Hutchinson, the Quakers suffered for defending their rights to think as conscience dictated. Public opinion and an order from Charles II brought an end to capital punishment for religious belief in Massachusetts. Thereafter, although the Quakers were not welcome in the Puritan colonies, they were endured, more or less. Since Massachusetts had an established church, only Puritans were allowed to vote and hold office, and real religious liberty did not exist for a long time.

Even the tolerant Dutch had only a vague idea of religious liberty. Governor Stuyvesant attempted to force Quakers in New York to follow rules of the Dutch Reformed Church. He found it necessary to arrest one of their leaders and send him to Amsterdam for trial. In a year, the sturdy Quaker returned with a letter from the Dutch Government to Peter Stuyvesant.

The document, dated Amsterdam, April 16, 1663, contained the following rebuke to the Governor:

In the youth of your existence, you ought rather to encourage than check the population of the colony. The consciences of men ought to be FREE and UNSHACKLED, so long as they continue moderate, peaceable, inoffensive, and not hostile to the government.

It took men a long time to grasp the meaning of liberty of conscience.

LORD BALTIMORE'S DREAM

THE NEW WORLD BECAME the place to experiment with new ideas for the benefit of mankind. George Calvert, elevated to the peerage as Lord Baltimore, had long cherished a plan to help his fellowmen. Where could he try it out?

Lord Baltimore and Edwin Sandys were neighbors and friends, although they did not always agree in the councils of the London Company to which they both belonged. They had a common bond. Both men believed in religious liberty. They worked together to plant freedom of worship in the New World. Lord Baltimore was a secretary of state and adviser to the King when Sandys had invited the Pilgrims to settle in northern Virginia. These men had wangled the faint promise from James I that the Pilgrims would not be forced to attend the Anglican Church.

Baltimore resigned from public office to carry out his secret ambition of founding a colony with complete religious freedom. He believed that men of all Christian faiths could live and work together in peace and contentment if church and state were entirely separate and the people, themselves,

had law-making rights to preserve religious liberty. Although many made fun of his ideas, ridicule did not stop Lord Baltimore. In 1632 he received from Charles I a grant of land north of the Potomac River. He named this land Maryland in honor of the queen, Henrietta Maria. The charter that Baltimore received made him the proprietor of the colony he would establish. As a proprietor, he had the right to set up the kind of government he wanted.

Baltimore invited many Catholic families to his colony. Through fines, forfeits, and imprisonment, these Catholics had lost their land, their homes, and their belongings in England, and were a burden to the nation. Lord Baltimore also invited Protestants to his colony. He promised them freedom of worship and no taxation to support a state church.

George Calvert did not live to see his dream come true. His son, Cecil, the second Lord Baltimore, carried out his father's wishes. Thirteen years after the landing of the Pilgrims, the *Ark* and the *Dove*, owned by the Baltimore family, sailed for America with another band of religious refugees. The founder asked his colonists not to talk about religion during the voyage. Although a Catholic himself, Baltimore requested that his church ceremonies be held as privately as possible in order that the services not offend the Protestants, who were in the majority. "And this is to be observed on land as well as at sea," he wrote.

Boldly, Baltimore added some political liberty to religious freedom. Every freeman had the right to sit in the assembly and take part in making the laws of the colony. The settlements grew so rapidly that it soon became necessary to elect representatives to the General Assembly at St.

Mary's. Religion was not a consideration for holding office. Each governor of Maryland under the Baltimores was requested to take this oath:

Nor will I make any difference of persons in conferring offices, rewards or favours proceeding from the authority which his said Lordship hath conferred upon me, as his Lieutenant here, FOR OR IN RESPECT OF THEIR SAID RELIGION respectively, but merely as I shall find them faithful and well deserving of his said Lordship, and to the best of my understanding, endowed with moral virtues and abilities, fitting for such rewards, offices, or favours, wherein my prime aim and end from time to time, shall sincerely be the advancement of his said Lordship's service here, and the public unity and good of the province, without partiality to any - .

With liberty of conscience guaranteed by the Baltimores, Maryland became the home of Puritans, Quakers, other Protestant sects, and Roman Catholics. This ideal of many sects living together worked out well until the Baltimores lost control of their colony. Then Maryland was the scene of bitter religious strife. Catholics, Quakers, Anabaptists, and others lost their right to share in their government when Puritan refugees from England gained control of Maryland. Every one had to obey the laws of the Puritan Church. For a long time Puritans clung to the old-world idea that church and state should not be separated.

The Calverts were practical business men. Their motto was to practice freedom of worship, not preach it. Each man should be allowed to go his own way and to mind his own business. Maryland was to be a way of life. To liberty of conscience the Calverts added *security of person and property*. The founder had unusual foresight for his day. He realized that religious freedom and political liberty go hand in hand, and

that neither one can long exist without the other. This idea was his great contribution to the “something new” growing up in the New World. Lord Baltimore was a dreamer. Like Roger Williams in New England, he lived ahead of his time.

“PENN’S HOLY EXPERIMENT”

WILLIAM PENN, well-built and athletic, was a handsome young man with charming manners and a friendly way. Being the son of an admiral in the British Navy, he was educated to take his place in the world as a wealthy English gentleman. Instead, he became a Quaker, trading dinner parties, fox hunts, and tea dances of society for sermons, reforms, and prisons. Penn traveled over western Europe preaching that slavery was wrong; that prisons should be places of reform, not punishment; and, most disturbing of all, the doctrine that every man had the right to worship in his own way. Penn’s ideas and Quaker ways proved embarrassing to his father, who once drove his son from his house with angry words.

“You may ‘thee and thou’ the other folk as much as you like, but you cannot ‘thee and thou’ the King or me,” his father declared.

William did ‘thee and thou’ the King, who had a sense of humor, and enjoyed the queer ways of the likeable son of his friend, the admiral. One of the Quaker customs was that men did not remove their hats in the presence of others. One day, Charles II snatched off his hat quickly when he met young William.

“Why dost thou remove thy hat, Friend Charles?” Penn asked.

“Because only one can be covered in the

presence of the King,” he replied. The “Merry Monarch” chuckled heartily, thinking this was a good joke on the Quaker.

Although Penn’s friendship with Charles II did not save him from being thrown into prison with other Quakers, it did help him gain a refuge for the Quakers in the New World. The King owed the admiral 16,000 pounds. The younger Penn fell heir to the debt when his father died. William traded the sum for a grant of land, north of Maryland, named Pennsylvania in honor of his father. Here Quakers could live in peace and worship as they pleased. Penn was another dreamer with ideas for the benefit of his fellowman. This grant gave him a colony of his own. Because he was made a proprietor of the colony, he could try out his scheme of government. His idea as stated in his own words was:

Any government is free to the people, whatever be the frame, where the laws rule and the people are parties to those laws.

Penn guaranteed religious freedom to all sects who “live peaceably and justly in civil society,” and assured his colonists a share in the government.

“You shall be governed by laws of your own making,” he wrote, “and live a free, and if you will, a sober and industrious people. I shall not usurp the right of any or oppress his person”

Like Baltimore, Penn had the wisdom and the foresight to know that political liberty and religious freedom cannot long exist apart. His whole charter was so generous that many people made fun of it. They dubbed his colony “Penn’s Holy Experiment.”

The Quaker leader was a shrewd business man. He advertised for settlers in countries

where hard-working, honest people had suffered from religious persecution, feuds, and wars. Penn welcomed the thrifty farmers and skilled craftsmen from the German states, where many people had been reduced to poverty by thirty years of war. So many came that, before the Revolutionary War, nearly one third of Pennsylvania's population was German. From Switzerland and nearby states came Mennonites, who were dairymen and cheesemakers. Among the Scotch and Irish refugees were skilled weavers of linens and woolens. Quakers from England and Wales, Catholics, Jews, Anabaptists, and other persecuted sects migrated to "Penn's Woodland." The people worked together and made use of their abilities.

These newcomers soon made Pennsylvania a busy colony. Mill wheels in little streams ground corn into meal and wheat into flour. In 1690, eight years after the first refugees came, an immigrant from the Netherlands built the first paper mill in the colonies on a creek in Germantown. In Pennsylvania farming and manufacturing grew at the same time, adding material prosperity to political liberty and religious freedom. Also, there was freedom from the fear of Indian massacre. From the Indian owners, Penn had purchased the land "given" to him by the King. With the chiefs of the tribes, he made a treaty that never was broken. The colony with the most freedoms grew the fastest and became the richest of the English settlements in America. "Penn's Holy Experiment" was no longer a joke, either in America or in England. Men liked to live where they could be free.

Of all the thirteen colonies Pennsylvania was the only one that practiced religious freedom from the date of its founding in

1682. This was possible because the heirs of William Penn never lost ownership of their colony.

It took our forefathers a long time to learn that freedoms increase when shared with others, and that the safest guarantee of religious liberty for one sect is to extend the privilege to all. It is fitting that the law which guarantees our freedom of worship should have been written in Penn's City of Brotherly Love, Philadelphia.

The first amendment to our Constitution reads: CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF.

Only sixteen words. Yet, for this victory, Roger Williams was banished; Lord Baltimore was ridiculed; William Penn was imprisoned; and Mary Dyer, a Quaker, was hanged on Boston Common. With a vision that foretold the future, they were prophets in their day. They lived ahead of their time and their dreams came true in the law of our land.

A charter from the King of England gave one man or a group of men permission to start a colony in new lands claimed by Great Britain. However, all charters were not alike.

Colonies in New England whose charters granted the most local control came to be known as "the charter colonies."

When a charter granted land and many privileges of government to one man, the settlement was called a proprietary colony. Although the proprietors appointed governors, judges, and other important officials in their colonies, as a rule, the people had a share in making the laws through assemblies of freemen who were elected.

In royal colonies, the governors were appointed by the King, but the people

shared in governing themselves through their elected assemblies. In some colonies, these assemblies had the right to pay the royal governor his salary, and the governor found it convenient to please the people.

Although most of the British colonies eventually became royal in name, the people insisted in sharing more and more in governing themselves. As a result, the

British colonists acquired the experience in self-government that led to their independence.

MAPS:

WA6r, WA9r, WA11r

Atlas of American History by Edgar B. Wesley

Colony	Date	Founded by	Reason	Government
Virginia	1607	London Company	Trade	Charter 1606 Royal 1624
Massachusetts	1620 1628 - 1630	Plymouth Co. Pilgrims (Separatists) Massachusetts Bay Co. (Puritans)	Trade Religion	Self-governing – 1620 Charter – 1629 Charter – 1629 Charter – 1691 with governor appointed by the King
New Hampshire	1623	John Mason	Religion	Charter – 1629 Royal – 1679
(Maine	1623	Fernando Gorges)	Trade	(Maine was proprietary in 1629 – Mass. bought rights in 1677.)
Maryland	1634	George Calvert (Lord Baltimore)	Religion	Proprietary – 1632 Royal – 1692 Proprietary 1720
Rhode Island	1636	Roger Williams	Religion	Self-governing 1636 Charter – 1663
Connecticut	1636 1638	Emigrants from Massachusetts	Land Religion	Self-governing Charter – 1662
Delaware	1638	Swedish South Co.	Trade	Swedish rule – 1638 Dutch rule – 1655 English rule – 1664 (proprietary) Merged with Pennsylvania – 1682 Separate governor – 1691
North Carolina South Carolina	1663	Earl of Clarendon Duke of Albemarle William, Earl of Craven John, Lord Berkeley	Trade	Proprietary 1663 N. Royal 1729 S. Royal 1729 Separated in 1729

Colony	Date	Founded by	Reason	Government
		Lord Ashley Sir George Carteret Sir John Colleton Sir William Berkeley		
New York (New Amsterdam)	1614	United Netherlands Company	Trade	Dutch rule
	1622	Dutch West India Co.	Trade	Dutch rule
	1664	Captured by England	To destroy Dutch power in America	
	1664	Named for Duke of York, proprietor	Trade	Proprietary, 1664 Royal – 1685
New Jersey	1623	Dutch West India Co. Swedish South Co.	Trade Trade	Dutch rule – 1623 Swedish rule – 1638
	1664	Dutch West India Co. Lord Berkeley – George Carteret, proprietors	Trade Trade	Dutch rule – 1655 Proprietary – 1664 Royal – 1702
Pennsylvania	1682	Quakers-William Penn	Religion	Proprietary
Georgia	1732	James Oglethorpe	Debtors	Proprietary 1732 Royal 1752