

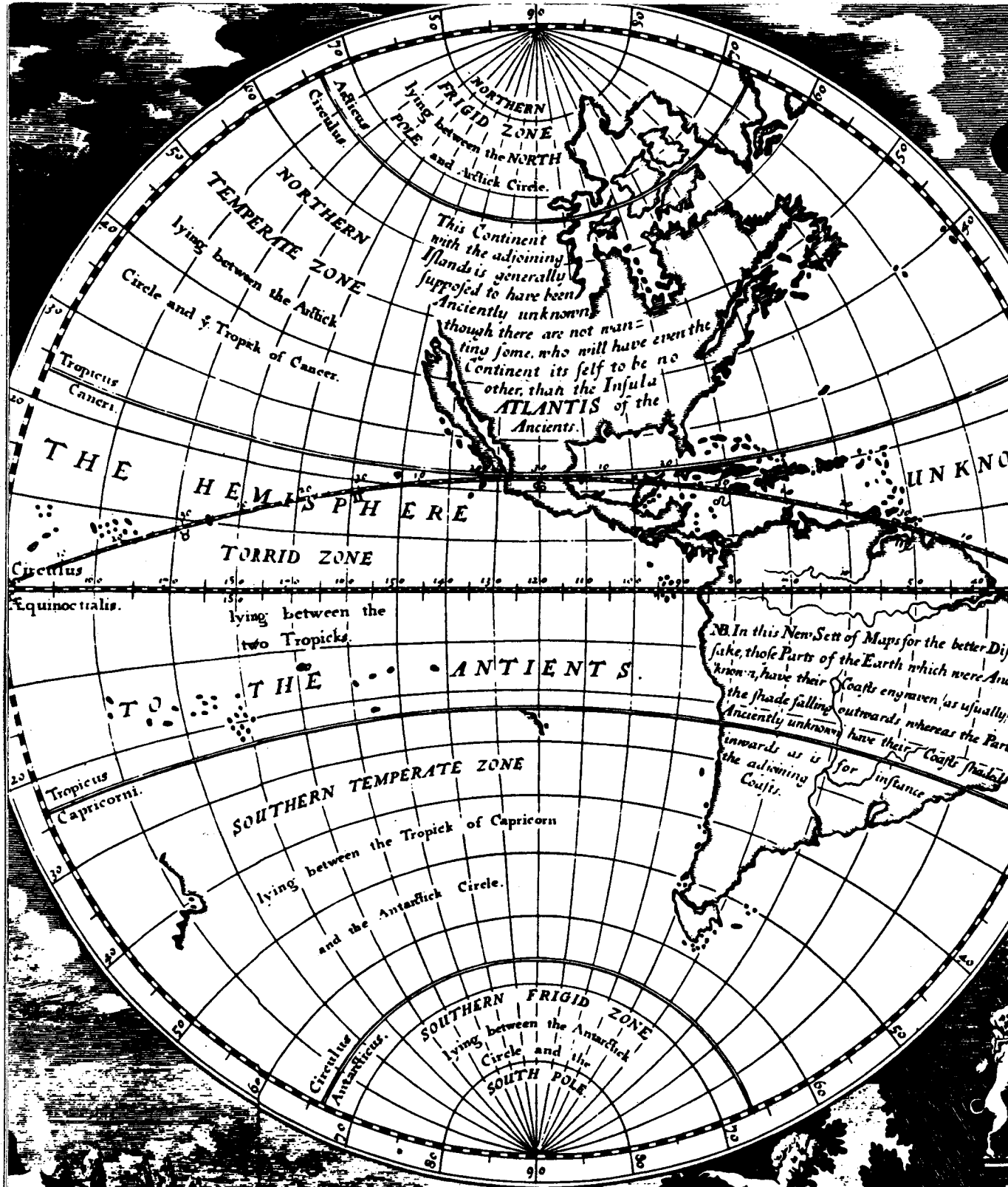
Deciding to Stay or Go







A Promoter's Plea



This Continent with the adjoining Islands is generally supposed to have been Anciently unknown though there are not wanting some who will have even the Continent its self to be no other than the Insula **ATLANTIS** of the Ancients.

NB In this New Set of Maps for the better Display sake, those Parts of the Earth which were Anciently known, have their Coasts engraven as usually, the shade falling outwards whereas the Parts Anciently unknown have their Coasts shaded inwards as is for instance the adjoining Coasts.

Abbreviations & explained.
 FL. Fluvius.
 Insula.
 M. Mons.
 Oc. Oceanus.
 P. Promontorium.



Richard Hakluyt: Why Stay in England?

Reports that reached England from the first settlers of the New World may have made Englishmen think that there was a snake in their new Garden of Eden. Men who had been there described a bleak wilderness, peopled with Indians filling the air with arrows and howling songs of war. It didn't sound much like the earlier reports of the green and fertile lands filled with the song of the nightingale.

Still, land was there for the taking. And although many Englishmen wondered about the dangers, there were others who felt that there were profits to gain for those willing to risk those dangers. They set about the job of promoting their ideas. The most notable propagandists during the early days of English exploration were the two Richard Hakluyts. The older Richard Hakluyt, a lawyer, had influence with wealthy London merchants and men close to Queen Elizabeth. The younger Hakluyt, cousin to the lawyer, was a clergyman and a writer of pamphlets. He had spent years

collecting the stories of the great explorers. As he listened to a Drake or Raleigh, carefully recording their voyages and adventures, he became convinced that England had much to gain from settling America, as much as the Spanish or Portuguese were already bringing home in treasure. But the Hakluyts had another goal. They wanted to reduce England's need for certain Spanish and French products by setting up English colonies which produced these products, and others as well.

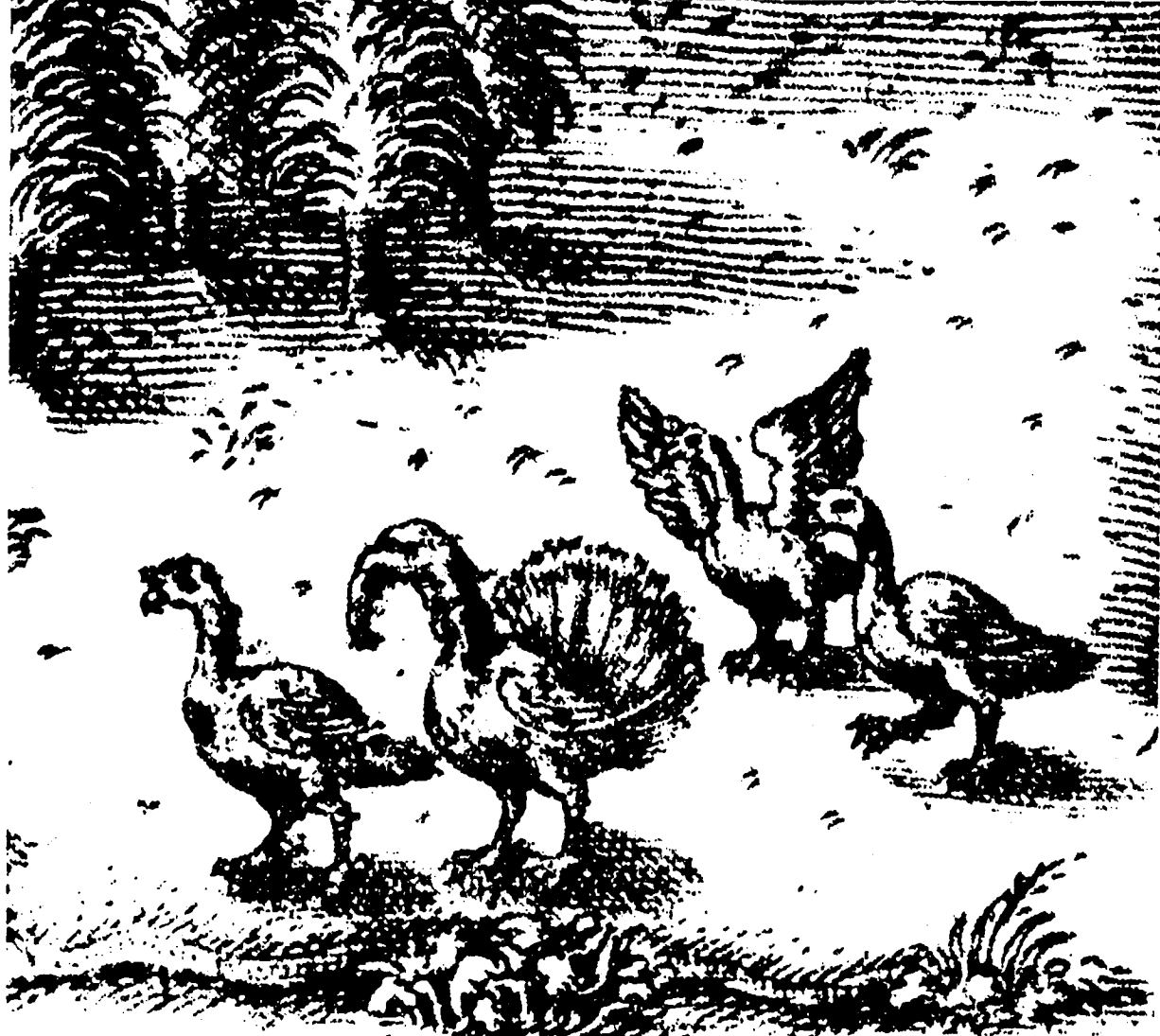
At the request of Sir Walter Raleigh, Richard Hakluyt the younger wrote a most persuasive pamphlet urging the colonization of America. He addressed it to Queen Elizabeth, for Raleigh wanted her support for his colony in Virginia. In it he listed all the arguments designed to convince the Queen to support overseas expansion. Hakluyt tried to make clear that there was more to be gained from America than spices and gold.



Sir Walter Raleigh



Sir Francis Drake



**WHY QUEEN ELIZABETH I SHOULD
SUPPORT EXPLORATION AND
COLONIZATION IN AMERICA: 1584¹**

What America can give England

The soil in America produces, or can be made to produce, everything that England produces herself or has to get from other areas of the world.

... if England possesses these places in America, Her Majesty will have good harbors, plenty of excellent trees for masts, good timber to build ships and make great navies; and pitch, tar, hemp, and all things needed for a royal navy, and all for no price.

In their first dealings with the native Indians of

America, the English for many years will be able to exchange many cheap English goods for things of great value that are not thought to be worth much by the natives of America. This will make England very rich.

What England can sell America

England has raised herself to great wealth by her wool industry. But now the wool industry of Spain and the West Indies is increasing daily. Our wool may become less easy to sell, as the Spanish trade grows. If England does not wish to become poor again, she must look to the future and plant a colony in America. If we plant a colony there, we shall not only find a good market for our wool (especially in the north, where warm clothing will be welcome), but we shall also discover new lands, full of





people, who will buy our wool in abundance. Thus we shall save our wool trade and ourselves.

Relief of unemployment in England

By making ships' supplies, by making wine and oil, by farming, and by thousands of things to be done in America, great numbers of people in England may be set to work, relieving the country of many of the poor who are now a great expense to England.

The increased trade with America will provide work for all idle seamen, and we shall see an end to piracy.

Many men are either thrown into prison for debt or are hanged for small offenses. If they are sent to the New World, they may do England good service.

Many soldiers, idle at the end of wars, may be sent to America to the benefit of England.

The children of wandering beggars, that in England are idle and a nuisance, may be sent to America and better brought up, to England's great benefit and to their own happiness.

Since everyone is crying out that there are too many men and too few jobs, and that a man cannot make a living here in England, America is the answer.

Religious reasons

By planting a colony in America, we shall spread Protestantism and provide a safe and secure place to receive people from all parts of the world that are forced to flee for the

truth of God's word.

Political reasons

Our colonization of America will keep the Spaniards from spreading all over America. If we settle there in time, we can prevent them from using the noble ports and harbors of North America, and they will be unable to make short, safe trips back to Spain.

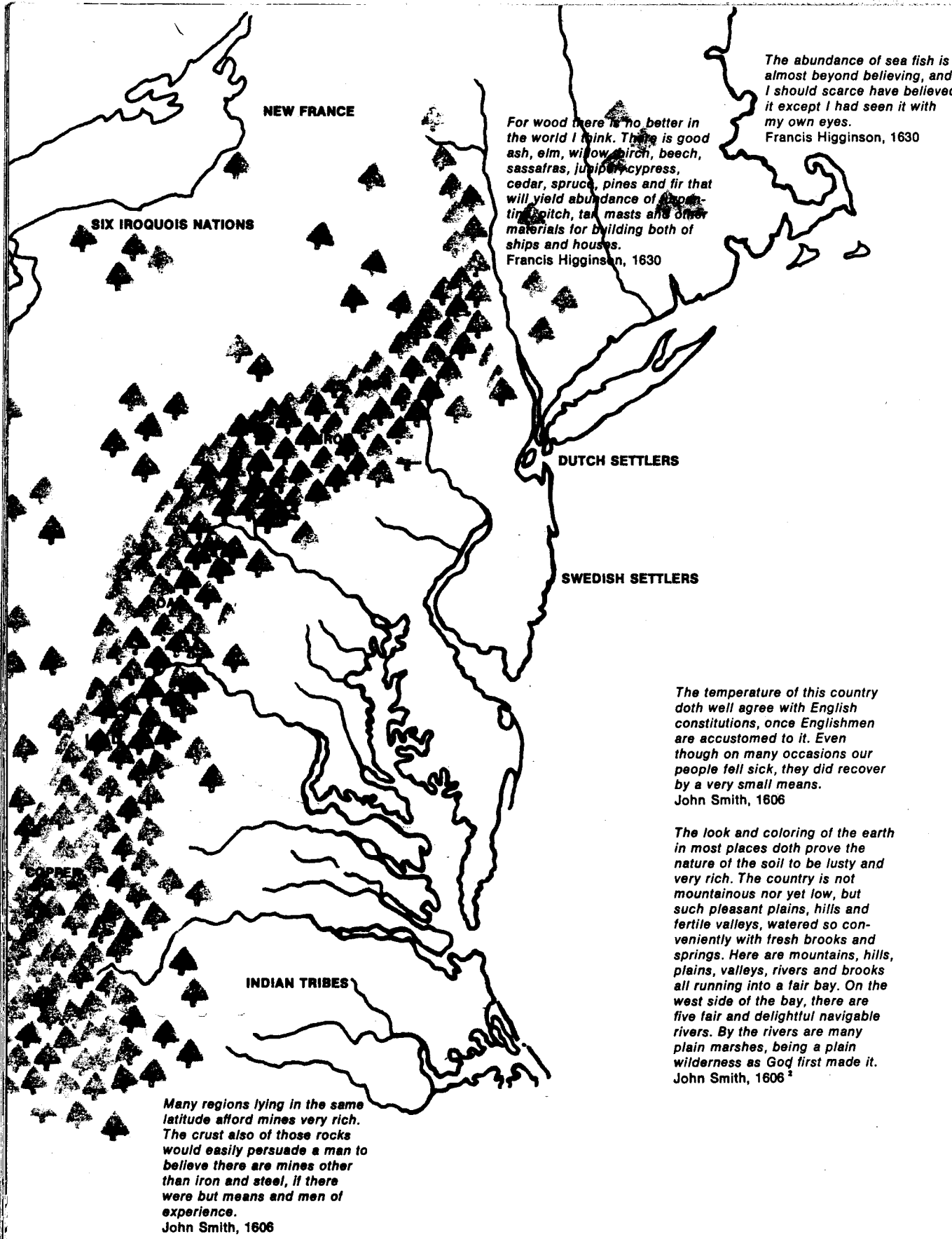
How easy it will be for England to build a powerful navy in America, to become Masters of these Seas, to plunder Spanish ships, and to stop the yearly passage of Spanish treasure to Europe, and thus to pull down the proud Spaniards.

When the Indians of Spanish America learn that the Queen of England treats them properly, they will revolt from the Spaniards. Her Majesty and her subjects will then enjoy the treasure of the mines of gold and silver in the Spanish colonies. The whole trade of the region will not only enrich English subjects but will also fill Her Majesty's treasury to the full.

Passage to America

The passage to America and back is neither too long nor too short, but easy. The voyage there and back can be made twice in one year.

The passage to America can be made at all times of the year. It does not cut across the trade routes of any other kings, nor go near any of their countries or territories. It is a safe passage, and no enemy will touch English shipping.



The abundance of sea fish is almost beyond believing, and I should scarce have believed it except I had seen it with my own eyes.
Francis Higginson, 1630

For wood there is no better in the world I think. There is good ash, elm, willow, birch, beech, sassafras, juniper, cypress, cedar, spruce, pines and fir that will yield abundance of masting pitch, tar, masts and other materials for building both of ships and houses.
Francis Higginson, 1630

The temperature of this country doth well agree with English constitutions, once Englishmen are accustomed to it. Even though on many occasions our people fell sick, they did recover by a very small means.
John Smith, 1606

The look and coloring of the earth in most places doth prove the nature of the soil to be lusty and very rich. The country is not mountainous nor yet low, but such pleasant plains, hills and fertile valleys, watered so conveniently with fresh brooks and springs. Here are mountains, hills, plains, valleys, rivers and brooks all running into a fair bay. On the west side of the bay, there are five fair and delightful navigable rivers. By the rivers are many plain marshes, being a plain wilderness as God first made it.
John Smith, 1606²

Many regions lying in the same latitude afford mines very rich. The crust also of those rocks would easily persuade a man to believe there are mines other than iron and steel, if there were but means and men of experience.
John Smith, 1606

Part of North America showing regions for colonization

Planting a Colony for Hakluyt's Goal

Where do you plant a colony to meet a promoter's goal?

What do you want to get out of the land?

Who goes to America?

Who stays in England?

Who decides?





A Puritan's Dilemma



A Puritan minister confronted at the pulpit

John Winthrop: Why Go to America?

The Man

- 1588 Born at Groton Manor, Suffolk, England, of an important landowning family. His father, Adam Winthrop, a successful London lawyer, had given up the law to devote his energies to making Groton Manor a success. By the time John Winthrop is five, the farms of the manor are receiving as much profit from foodstuffs produced on the farms as from rents of the tenants who used the land.
- 1603 John Winthrop enters Trinity College in Cambridge but leaves in less than two years. At seventeen he is married and back at home helping his father manage their estate. He begins the study of law. As future lord of the manor he will be called upon to preside over many small cases involving his tenants.
- 1615 His wife dies and Winthrop marries again. His second wife dies within the year.
- 1617 As a man of property and importance within the county, Winthrop is made a justice of the peace for Suffolk. This job broadens his experience in the law, for justices of the peace hear every kind of criminal case except treason. His post also brings him in contact with many important men in the county.
- 1618 At thirty, Winthrop is married for the third time, to Margaret Tyndal. His father turns over the lordship of Groton Manor to him and he settles down to supervising the farms of the manor and overseeing his tenants.
- 1620 Suffolk County, a textile center, is hit with a depression in the cloth industry. Clothworkers are unemployed, clothiers cannot market their fabrics, farmers cannot pay their rents. John Winthrop is forced to seek new sources of income to support his large and growing family as rents from his depression-hit tenants get smaller.
- 1626 Like many a well-born and prosperous gentleman, Winthrop finds a government job. He is made an attorney for the King's Court of Wards in London. He settles disputes arising over land held by the king for young men whose parents had died and left them large estates. Winthrop is happy to find this position but unhappy that it takes him from his family. He commutes between Groton Manor and London four times a year.
- In London, the center of government, Winthrop watches England being ruled, meets members of Parliament — especially members of the Commons — and talks with other nobles of the kingdom. From this vantage point he sees the growing conflict between Puritans in Parliament and King Charles and his archbishop, William Laud.
- In March, 1629, angered at Parliament's refusal to do as he said, Charles I dismissed Parliament and made it plain he would not call it again. To men in government — especially the large number of Puritans who sat in the House of Commons — the sign was ominous. To John Winthrop, who had early caught the fever of Puritanism, these events were to force him into a decision which vastly affected his



life and the lives of thousands of other Englishmen.

The Puritan

On the surface Puritanism was a belief that the Church of England should be reformed of the ceremonies and traditions inherited from Rome. Altars should be simple; ministers should not wear elaborate vestments.

But those who had caught the fever knew that Puritanism demanded more of the individual than it did of the church. Once it took hold of a man, it was seldom shaken off and would shape — some people would say warp — his whole life. Puritanism was a power not to be denied. It did great things for England and America but only by creating in the men and women it affected a tension which was at best painful and at worst unbearable. . . . Puritanism required that a man work to the best of his ability at whatever task was set before him and partake of the good things that God had filled the world with but told him he must enjoy his work and his pleasures only, as it were, absent-mindedly, with his attention fixed on God.

Puritanism meant many things but to John Winthrop it principally meant the problem of living in this world without taking his mind off God. It would have been easier to withdraw from the world, as monks and hermits did, to devote oneself wholly to God, but that was not permitted. Puritans must live in the world, not leave it.³



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 THAT IS,
THE HOLY SCRIPTURES
 contained in the Old and New
TESTAMENT.

Translated according to the Hebrew and Greek, and
 conferred with the best Translations in
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*With most profitable Annotations upon all hard places,
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- LEVI. SIMEON. RUBEN. PETER. ANDREW. JAMES.
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Charles I

The Justice of the Peace

John Winthrop felt personally the closing of Parliament not only as a Puritan but also as a government official. As justice of the peace Winthrop had to enforce the King's commands as Charles tried to rule without Parliament. If evil were done in the name of government, would he not share in the evil and provoke God's wrath? The closing of Parliament was surely a sign from God that He was angered.

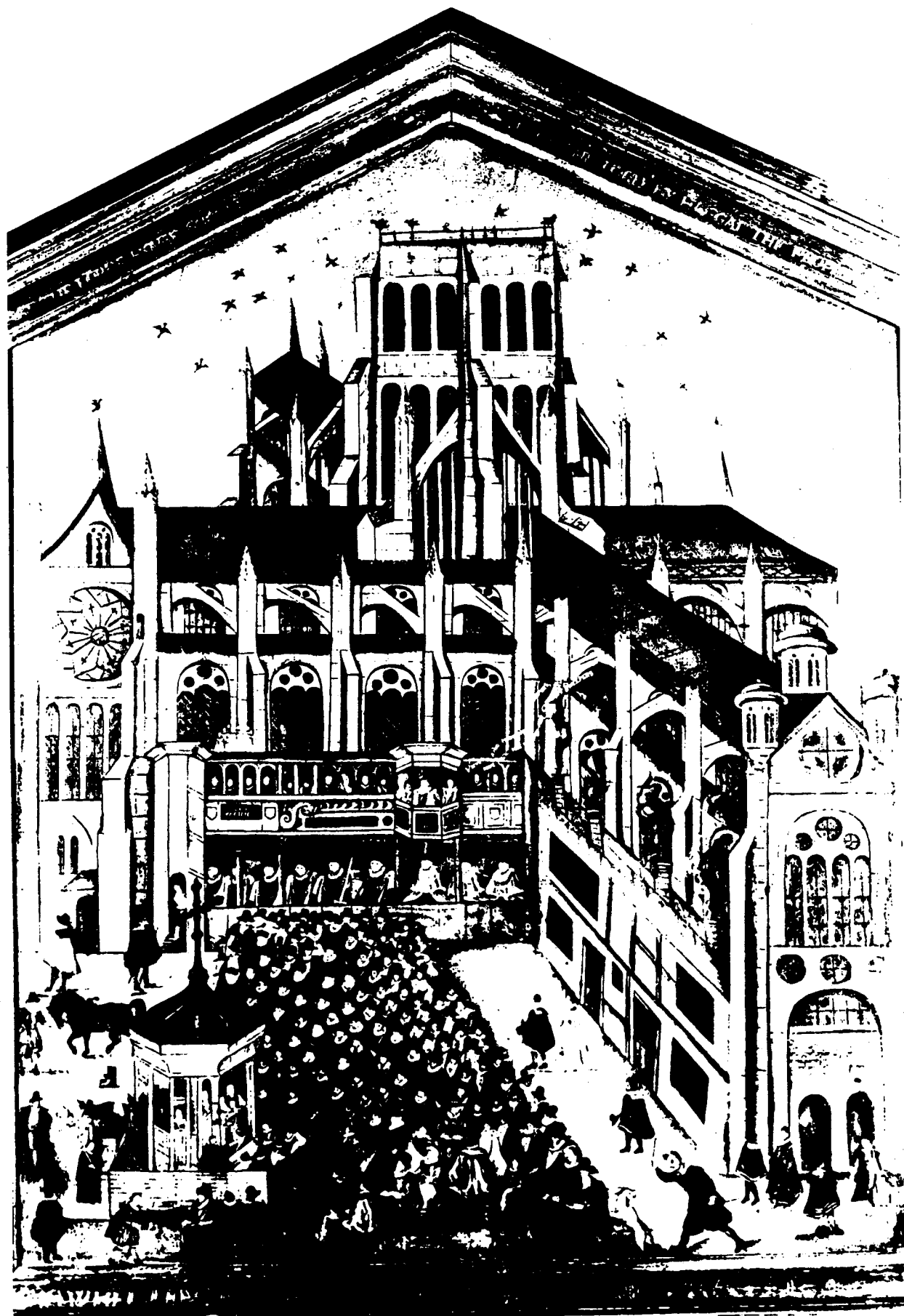
Puritans tried to answer these questions according to their beliefs, one of which was a notion about government that made them seriously question Charles I.

Every nation or people, the Puritans believed, existed by virtue of a covenant with God, an agreement whereby they promised to abide by His laws, and He in turn agreed to treat them well. To help carry out their part of the bargain, people instituted governments, and the business of government was to enforce God's laws by punishing every detectable breach. Government in this view had a sacred task and enjoyed divine sanction in carrying it out. The institution of government, however, did not absolve the people from responsibility. As long as the government did its job, the people must give it all the assistance in their power. But if the governors failed in their sacred task and fell prey to the evils they were supposed to suppress, then the people must rebel and replace the wicked rulers with better ones. If they did not, God would descend in fire and brimstone to punish the whole nation.⁴

The actions of Charles I toward Parliament made some Puritans think that fire and brimstone were about to descend on England.



Archbishop Laud





A Puritan meetinghouse

When Puritans looked at William Laud, the man Charles had made his Archbishop, they could see signs of Charles' evil.

William Laud devoted his life to the Anglican Church. He dreamed of restoring to the Church the lands, the money, the respect, the power that had made it a center of Englishmen's lives in the past. He cared intensely that church buildings were falling apart; that too many clergymen were ignorant, slovenly men; and — worst of all — that a party within the Church, the Puritans, wanted to change its organization and forms of worship.

Once in power as Archbishop, Laud insisted on various details of worship. In every church in England the altar was to be placed at the east end and the congregation were to bow their

heads in its direction when they entered the building. During the services clergymen were required to wear elaborate vestments. Services were read according to the approved Book of Common Prayer, and preaching was discouraged to silence criticism of these policies.

Every one of these details was bitterly opposed by the Puritans. They favored, for instance, a simple communion table in the center of the church instead of an altar. And to bow the head toward the altar was, they thought, on a par with bowing down before idols, or idolatry. The use of rich vestments, organ-playing at services, fixed rituals of the Prayer Book, were all regarded as superstitious remnants of "popery," that is Roman Catholicism, hated and feared by the English.

Archbishop Laud savagely attacked the Puritans. He drove their preachers out of pulpits and deprived them of their salaries. He imprisoned some and tortured those who spoke or wrote against his policies.

In all he did Laud had the support of Charles I. Furthermore, Charles himself was married to a Catholic and was suspected of having leanings toward Catholicism. On March 10, 1629, Charles dismissed Parliament. As most members of the House of Commons were Puritans, they realized that one more door was closed on their efforts to reform the Church of England. What course were they now to choose?

The dilemma for John Winthrop was:

1. Should he work to reform the Church at home in spite of the difficulties?
2. Should he leave England and try to establish a better Church, a more pure Church, in America?

Advice from a Friend

ROBERT RYECE URGES WINTHROP TO STAY AT HOME⁵

To the Worshipfull, his much respected good friend, Mr. Winthrop . . .

The church and commonwealth here at home have more need for your best ability in these dangerous times, than any remote plantation in America. That job may be performed by persons of lesser worth.

Again your own estate will be more secure in the midst of all accidents here at home than in this foreign expedition which has a thousand chances of ship wrecks or mishaps.

All your kinsfolk and most understanding friends will more rejoice at your staying home, with any condition which God shall send, than to throw your self upon vain hopes with so many difficulties and uncertainties. Again you shall be more acceptable in the service of God and more under His protection while you walk carefully in your vocation here at home, than to go out of your vocation committing yourself to a world of dangers abroad. The pipe goes sweet, 'til the bird be in the net. Many beautiful hopes are set before your eyes to allure you to danger.

Plantations are for younger men that can endure all pains and hunger. Let younger years take this charge upon them.

So long as you sit at the helm, your family prospereth, but if you should happen to fall, your flock would be at the least in danger, if not totally to miscarry.

Those remote parts will not well agree with your years, but while you are here you will be ever fitter by your understanding and wisdom to supply these qualities to people here.

I pray you pardon my boldness, that had rather be wrong in what I think, than to be silent. How hard will it be for one brought up among books and learned men to live in a barbarous place where there is no more learning and less civility. I beseech the Lord to direct you and to keep you in all your ways.

*Preston, (England)
this 12 of August 1629*

Winthrop Argues with Himself⁶

It is concluded by all, that the work [of going to America] is both lawful and honorable.

Every one that is fit, hath not a mind to the work, and no bond of conscience can be imposed upon him, who hath no desire to it.

The members of that Church may be of better use to their mother Church here in time than those whom she shall keep in her bosom. When the woman was persecuted by the dragon, and forced to fly into the wilderness, her man child was taken up into heaven, and there brought up for future service when she should return after the storm. (Revelation, xii.)

All other Churches of Europe are brought to desolation and it cannot be, but the like judgment is coming upon us: And who knows, but that God hath provided this place, [America] to be a refuge for many, whom He means to save out of the general destruction.

It is come to that issue, as, in all probability, the welfare of the plantation depends upon my assistance: for the main pillars of it being gentlemen of high quality, and eminent parts, both for wisdom and godliness, are determined to sit still, if I desert them.

Many Puritan ministers recommend that Winthrop go — surely God would not . . . seduce his people by his own prophets.

The effect of England on youth — The fountains of learning and religion are so corrupted that most children, even the best wits and of fairest hopes, are perverted, corrupted and utterly overthrown by the multitude of evil examples.

The land grows weary of her inhabitants, he wrote, referring to the depression which had put so many people out of work. My means here are so shortened (now that my three eldest sons are come to age) as I shall not be able to continue in this place.

People are too extravagant: a man was hard-pressed to . . . keep sail with his equals.

When God intends a man to work he sets a bias on his heart so as tho' he be tumbled this way and that, yet his bias still draws him to that side, and there he rests at last.

In my youth I did seriously consecrate my life to the service of the Church [intending the ministry] but was diverted from that course by the counsel of some, whose judgment I did much reverence: but it hath often troubled me since, so as I think I am rather bound to take the

opportunity for spending the small remainder of my time, to the best service of the Church which I may.

If I should let pass this opportunity, that talent which God hath bestowed on me for public service, were like to be buried.

*The question that troubled Winthrop the most — It will be a great wrong to our own Church and country to take away the good people, and shall lay it the more open to the judgment feared.
Reply: When a man is to wade through deep water, there is required tallness, as well as courage, and if he finds it past his depth, and God open a gap another way, he may take it.*

Planting a Colony: The Differences

For Winthrop's Goal

For Hakluyt's Goal

What do you want to get out of the land?

Who goes to America?

Who stays at home?

Who decides?

By what authority do you establish a colony?