

both. But if the inhabitants of that land will not dwell with them to be ordered by their laws, then they drive them out of those bounds which they have limited and appointed out for themselves. And if they resist and rebel, then they make war against them. For they count this the most just cause of war, when any people holdeth a piece of ground void and vacant to no good nor profitable use, keeping others from the use and possession of it which notwithstanding by the law of nature ought thereof to be nourished and relieved. . . .

### OF THE RELIGIONS IN UTOPIA

There be divers kinds of religion not only in sundry parts of the island, but also in divers places of every city. . . .

They also which do not agree to Christ's religion fear no man from it nor speak against any man that hath received it. . . . For this is one of the ancientest laws among them, that no man shall be blamed for reasoning in the maintenance of his own religion. . . .

This law did King Utopus make, not only for the maintenance of peace, which he saw through continual contention and mortal hatred utterly extinguished, but also because he thought this decree should make for the furtherance of religion. . . . But if contention and debate in that behalf should continually be used, as the worst men be most obstinate and stubborn and in their evil opinion most constant, he perceived that then the best and holiest religion would be trodden underfoot and destroyed by most vain superstitions. . . . Therefore . . . he gave to every man free liberty and choice to believe what he would; saving that he earnestly and straitly charged them that no man should conceive so vile and base an opinion of the dignity of man's nature as to think that the souls do die and perish with the body, or that the world runneth at all adventures, governed by no divine providence.

## 2.2 Reasons for Colonization

### Richard Hakluyt the Elder

Richard Hakluyt the Elder and his cousin Richard Hakluyt the Younger were successful sixteenth-century promoters of English settlement in America. The elder Hakluyt, in particular, offered specific proposals on the profitable use of land in America. His theory on the economic advantage to be gained from settlements in America foreshadowed the policies that came to be known as mercantilism. The following selection offers more than thirty

### Consider:

1. What Hakluyt believes to be the single most important reason for colonization?
2. The economic role Hakluyt outlines for the English settlements in America?
3. The long-term effects this economic role for the colonies could have on their relations with England.

The glory of God by planting of religion among those infidels. The increase of the force of the Christians.

The possibility of the enlarging of the dominions of the Queen's Most Excellent Majesty, and consequently of her honour, revenues, and of her power by this enterprise.

An ample vent in time to come of the woollen cloths of England, especially those of the coarsest sorts, to the maintenance of our poor, that else starve or become burdensome to the realm; and vent also of sundry our commodities upon the tract of that firm land, and possibly in other regions from the northern side of that main. . . .

By return thence, this realm shall receive . . . most or all the commodities that we receive from the best parts of Europe, and we shall receive the same better cheap than now we receive them, as we may use the matter.

Receiving the same thence, the navy, the human strength of this realm, our merchants and their goods, shall not be subject to arrest of ancient enemies and doubtful friends as of late years they have been.

If our nation do not make any conquest there but only use traffic and change of commodities, yet, by means the country is not very mighty but divided into petty kingdoms, they shall not dare to offer us any great annoy but such as we may easily revenge with sufficient chastisement to the unarmed people there. . . .

The great plenty of buff hides and of many other sundry kinds of hides there now presently to be had, the trade of whale and seal fishing and of divers other fishings in the great rivers, great bays, and seas there, shall presently defray the charge in good part or in all of the first enterprise. . . .

The great broad rivers of that main that we are to enter into, so many leagues navigable or portable into the mainland, lying so long a tract with so excellent and so fertile a soil on both sides, do seem to promise all things that the life of man doth require and whatsoever men may wish that are to plant upon the same or to traffic in the same. . . .

If we find the country populous and desirous to expel us and injuriously to offend us, that seek but just and lawful traffic, then, by reason that we are lords of navigation and they not so, we are the better able to defend ourselves by reason of those great rivers and to annoy them in many places. . . .

The known abundance of fresh fish in the rivers, and the known plenty of fish on the sea-coast there, may assure us of sufficient victual in spite of the people, if we will use salt and industry.

The known plenty and variety of flesh of divers kinds of beasts at land there may seem to say to us that we may cheaply victual our navies to England for our returns. . . .

The navigating of the seas in the voyage, and of the great rivers there, will breed many mariners for service and maintain much navigation. . . .

Since great waste woods be there of oak, cedar, pine, walnuts, and sundry other sorts, many of our waste people may be employed in making of ships, hoys, busses, and boats, and in making of rosin, pitch, and tar. . . .

If mines of white or grey marble, jet, or other rich stone be found there, our idle people may be employed in the mines of the same and in preparing the same to shape, and, so shaped, they may be carried into this realm as good ballast for our ships and after serve for noble buildings. . . .

. . . Moreover, we shall not only receive many precious commodities besides from thence, but also shall in time find ample vent of the labour of our poor people at home, by sale of hats, bonnets, knives, fish-hooks, copper kettles, beads, looking-glasses, bugles, and a thousand kinds of other wrought wares that in short time may be brought in use among the people of that country, to the great relief of the multitude of our poor people and to the wonderful enriching of this realm. And in time, such league and intercourse may arise between our stapling seats there, and other ports of our Northern America, and of the islands of the same, that incredible things, and by few as yet dreamed of, may speedily follow, tending to the impeachment of our mighty enemies and to the common good of this noble government.

### 2.3 Plymouth Plantation

William Bradford

The most celebrated settlement in American history started with a congregation of thirty-five English Separatists, who landed at Plymouth Bay in December of 1620. They sailed from Holland, where they had moved some

both the desire to worship freely and to gain economic independence. The following selection is taken from a history of Plymouth Plantation written by William Bradford, the colony's leader in America. Bradford explains why the congregation decided to make its move.

#### Consider:

1. Why these English Separatists, who had been free to practice their religious beliefs in Holland, decided to emigrate to America;
2. How these Separatists viewed the Indians and what sort of relationship with them they had in mind.

. . . In the agitation of their thoughts, and much discourse of things hereabout, at length they began to incline to this conclusion: of removal to some other place. Not out of any newfangledness, or other such like giddy humor by which men are oftentimes transported to their great hurt and danger, but for sundry weighty and solid reasons, some of the chief of which I will here briefly touch. . . .

. . . For many that came to them, and many more that desired to be with them, could not endure that great labour and hard fare, with other inconveniences. . . . Yea, their pastor would often say that many of those who both wrote and preached now against them, if they were in a place where they might have liberty and live comfortably, they would then practice as they did.

. . . And therefore according to the divine proverb, that a wise man seeth the plague when it cometh, and hideth himself, Proverbs xxii.3, so they like skillful and beaten soldiers were fearful either to be entrapped or surrounded by their enemies so as they should neither be able to fight nor fly. And therefore thought it better to dislodge betimes to some place of better advantage and less danger, if any such could be found.

. . . For many of their children that were of best dispositions and gracious inclinations, having learned to bear the yoke in their youth and . . . the vigour of nature being consumed in the very bud as it were. . . . Some became soldiers, others took upon them far voyages by sea, and others some worse courses tending to dissoluteness and the danger of their souls, to the great grief of their parents and dishonour of God. . . . the which they afterward prosecuted with so great difficulties, as by the sequel will appear.

. . . This proposition being made public and coming to the scanning of all, it raised many variable opinions amongst men and caused many fears and doubts amongst themselves. Some, from their reasons and