

# The Days of Yester-Year in Colony and Commonwealth

A SKETCH BOOK  
OF VIRGINIA

By

W. H. T. Squires, M.A., D.D.

Author of

*Peregrine Papers, Who Am I, Acadie Days, Etc.*

*W. H. T. Squires*

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Donald N. Blake, Chairman  
Virginia Christian Alliance

the orders read.<sup>31</sup> The council was named in the following order: Bartholomew Gosnold, John Smith, Edward Maria Wingfield, Christopher Newport, John Ratcliffe, John Martin and George Kendall.

It was the royal will that one of the seven be elected president immediately. But this they decided to postpone. Capt. John Smith was of course still in chains. He did not, therefore, land at Cape Henry. Not until the night of May 13, their last night on board the ships, as they lay at anchor off Jamestown Island did they select their president. Edward Maria Wingfield was chosen and a more unfortunate selection could not have been made.

With the breaking of the royal seal, and the appointment of the Council the charter of Virginia automatically came into force, and Virginia was born.

Not a man in all the world was aware that at Cape Henry, April 26, 1607, one of the greatest events of modern times had taken place. It is the most significant date in American history, except perhaps 1492 and 1776. It marked the birth of Virginia as a political entity, and by the same token the birth of American institutions. It was the germ from which America has logically and consistently grown. The date also marks the beginning of British colonization, the beginning of the world-wide spread of British thought, culture, trade, ideas, religion, justice and finance. Then and there the English

<sup>31</sup> The opening of the box and appointment of the Council automatically, and by Royal instruction, instituted civil government in Virginia. The fact that Gosnold's name led the rest is significant. Undoubtedly he was the choice of the London Company for president.

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*The First Day*

15

tongue ceased to be provincial and became the modern international language.

The British navy that must follow British expansion overseas was born as a necessity after Cape Henry. It was the genesis of the greatest nation, and the greatest nations, of modern times and possibly of all time.

On that April day the world lifted its time-worn and battle-scarred face to the light of a new and better day.

NOTE: During the Jamestown Exposition, May 13th was observed as "Jamestown Day." This anniversary has been celebrated ever since by many patriotic Virginians as the "birth of Virginia." The day is not wisely chosen. The facts are plain. The three ships remained at Cape Henry from Sunday until Thursday, April 30, when they shifted to Old Point Comfort.

Captain Newport explored the great river "Powhatan" to the falls (Richmond) and returned to Old Point, recommending the location of the colony on Jamestown Peninsula. Wednesday, May 13th, the colonists on board the three ships reached Jamestown Peninsula. They did not disembark until the morning of the 14th.

The bad luck popularly associated with the number thirteen is doubly exemplified that May day. The selection of Wingfield was a great calamity and the selection of Jamestown a still greater calamity. Capt. Christopher Newport was, we imagine, responsible for both. There is nothing to celebrate May 13th except a double misery. Virginia was born, under the royal charter, April 26th, on the beautiful sand dunes of Cape Henry.



# CERTIFICATE of RECOGNITION

*By virtue of the authority vested by the Constitution in the Governor of the Commonwealth of Virginia, there is hereby officially recognized:*

## FIRST LANDING DAY

**WHEREAS**, on April 26, 1607, settlers from England landed on the shores of Virginia and within days erected a wooden cross at Cape Henry to recognize the strength that their faith had provided them in their journey and would sustain them in their new endeavor; and

**WHEREAS**, on April 29, 1607, the colonists took communion, knelt, and dedicated this land to God; and

**WHEREAS**, the founders of our country were great men and women from many religious denominations, races, and cultures, who came here from all over the world to establish a country "with liberty and justice for all," and the Christian faith is an integral part of this rich heritage in Virginia; and

**WHEREAS**, the Declaration of Independence conveys the profound belief of our founders that all men are created equal under a governance established upon the existence of the rights of life, liberty, and the pursuit of happiness – rights not derived from government, but from our Creator; and

**WHEREAS**, George Washington, in his first Inaugural Address, noted that, "the propitious smiles of Heaven can never be expected to remain on a nation that disregards the eternal rules of order and right which Heaven itself has ordained;" and

**WHEREAS**, on March 3, 1865, the United States Congress passed an act to place our historical, national motto, "In God We Trust," on all gold and silver coins serving as a constant reminder that our nation's political and economic fortunes were tied to its spiritual faith; and

**WHEREAS**, today, April 26, 2023, the Virginia Christian Alliance, along with pastors, governmental leaders, and others from the Commonwealth and around the Nation, gather to rededicate this land according to the 1607 Jamestown Covenant of Land Dedication;

**NOW, THEREFORE**, I, Glenn Youngkin, do hereby recognize April 29, 2023, as **FIRST LANDING DAY** in the COMMONWEALTH OF VIRGINIA, and I call this observance to the attention of our citizens.



*Glenn Youngkin*  
*Ray C. James*



HOUSE OF REPRESENTATIVES  
WASHINGTON, D.C. 20515

To the Virginia Christian Alliance and First Landing 1607 Project:

I write to extend my best wishes for the success of the Virginia Christian Alliance and the First Landing 1607 Project's 2023 "Declaration of Covenant" event.

After a 5-month journey across the Atlantic Ocean, the English colonists who established Jamestown arrived in Virginia on April 26<sup>th</sup>, 1607. Three days later, the colonists, along with Reverend Robert Hunt, erected a cross and named the location Cape Henry in honor of the oldest son of King James I. Reverend Hunt led a prayer thanking God for the new land and safe journey, declaring "from these very shores the Gospel shall go forth not only to this New World but the entire world."

On the 416<sup>th</sup> anniversary of the landing at Cape Henry, the "Declaration of Covenant" event will recognize the role of religion in the Jamestown colony. The first colonists held strong religious convictions and sought to establish a society which recognized the God-given rights of each individual. The First Landing 1607 Project's goal to educate Virginians on the founding principles of America's first English settlers is vital to contemporary society. We must not forget the values that helped establish this great nation.

The "Declaration of Covenant" event will occur on April 26<sup>th</sup> in Virginia Beach. Local musicians, religious leaders, and public officials will be in attendance to recognize the anniversary of the first arrival at Cape Henry. I want to thank the Virginia Christian Alliance and First Landing 1607 Project for organizing the event, and I look forward to hearing about the festivities.

Sincerely,

A handwritten signature in blue ink that reads "Rob Wittman".

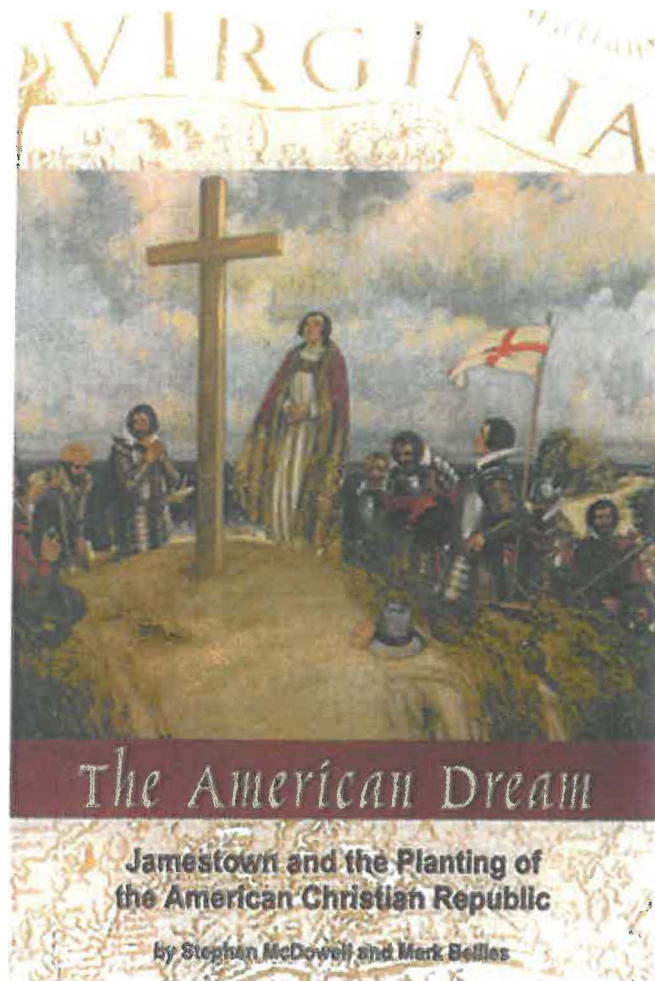
Rob Wittman  
Member of Congress





The official city seal of Virginia Beach, Virginia.

circa January  
1965



# **The American Dream: Jamestown and the Planting of the American Christian Republic**

\$11.95

## **Description**

America is a unique nation in history. No nation has been as free, prosperous, charitable, and virtuous. This has nothing to do with any inherent value of the American people, but has to do with the valuable ideas upon which she was founded. Seven foundational ideas are examined that produced the American Dream, all of which are Biblical in their origin and were planted by the early settlers.

The first seed principles were planted in Jamestown 400 years ago. Though often ignored, Christianity was vital for the beginning of Virginia; God's hand was evident in preserving the colony and in the lives of many of its founders. The American Dream looks at Rev. Richard Hakluyt, the man most influential in English colonization in the new world, and his motive "to enlarge the glory of the gospell." It documents the important role of the Christian faith in the founding of Virginia, and shows how the colonists' desire to propagate the Christian religion, as recorded in the First Charter of Virginia (1606), was fulfilled in Pocahontas and other native Americans. The ideas that made America exceptional were planted and grew in all the colonies, producing much fruit in the early American republic. Today, however, these ideas are under attack and are being displaced by secular ideas. For the American Dream to continue, we must remember from where we came and return the nation to its original Godly covenant. *138 pages, paperback, B19*

**Author:** Stephen McDowell

<https://providencefoundation.com/product/the-american-dream-jamestown-and-the-planting-of-the-american-christian-republic/>

## **The following chapters are from *The American Dream, Jamestown and the Planting of the American Christian Republic* by Stephen McDowell**

Here is the link to ordering this book:

<https://providencefoundation.com/product/the-american-dream-jamestown-and-the-planting-of-the-american-christian-republic/>

### **Chapter 3**

## **Vision for Planting — Richard Hakluyt and the Providential Colonization of America**

“Wee shall by plantinge [in America] inlargé the glory of the gospell... and provide a safe and a sure place to receave people from all partes of the worlds that are forced to flee for the truthe of Gods worde.” - Richard Hakluyt, 1584

No man was more influential in the establishment of the American colonies than Richard Hakluyt. This minister, who from Biblical inspiration became the greatest English geographer of the Elizabethan epoch, compiled the records of numerous European explorations, voyages, and settlements with the view of encouraging England to establish colonies in the New World. True to the calling God had put into his heart, the spreading of the gospel and establishment of the Christian faith in new lands was at the forefront of his motives in undertaking this great task. Hakluyt also foresaw America as a land where persecuted Christians could find refuge.

Historian William Robertson wrote that England was “more indebted” to Richard Hakluyt for her American colonies “than to any man of that age.”<sup>1</sup> J.A. Williamson wrote: “The history of Elizabethan expansion is to a great extent the work of Richard Hakluyt, to a greater extent perhaps than the record of any other large movement can be ascribed to the labors of any one historian. He preserved a mass of material that would otherwise have perished, and he handled it with an enthusiasm and common sense which have made his work live through the centuries.”<sup>2</sup> “As author, editor, and propagandist [Richard Hakluyt] did more than any other man or score of men to waken Englishmen to what he was assured was their true destiny.”<sup>3</sup>

In Hakluyt’s first writings, *Divers Voyages Touching the Discovery of America*, published in 1582, he lamented that while Spain and Portugal had planted colonies in the new world, England had not “the grace to set fast footing on such fertill and temperate places as are left as yet unpossessed.”<sup>4</sup> And as he clearly revealed, England had the right to colonize these unpossessed lands due to the discovery of them by John Cabot in 1497.

In 1584 Hakluyt presented his *Discourse on Western Planting* to Queen Elizabeth where he set forth the principal reasons for colonization. First and foremost was the religious reason. He said that colonization would make for “the enlargement of the gospel of Christ.”<sup>5</sup> He saw that propagating the gospel would include the conversion and civilization of the Indians. “Hakluyt lamented that he had not heard of a single infidel converted by the English explorers.”<sup>6</sup>



In Chapter 20 of the Discourse, Hakluyt states numerous reasons for planting new colonies including: “Wee shall by plantinge there inlarge the glory of the gospell, and from England plante sincere relligion, and provide a safe and a sure place to receave people from all partes of the worlds that are forced to flee for the truthe of Gods worde.”<sup>7</sup> Many of the early settlers of America reiterated this idea. Hakluyt was the first to proclaim the providential purposes of America.

Matthew Page Andrews wrote that “Hakluyt fired the vital spark of religious purpose that played a compelling part in American colonization when England was swayed by the strong convictions of the Protestant political and religious revolution culminating in the Puritan upheaval.”<sup>8</sup>

“Richard Hakluyt was not simply a historian and a collector: he was also an agitator and a prophet.”<sup>9</sup> He imparted the vision for and directed the colonization of the greatest and most free nation in history.

### **Early Life and Inspiration for God’s Calling**

Richard Hakluyt, Preacher, (as he described himself to distinguish him from his cousin of the same name) was born about 1552 in or near London. His father and mother both died in 1557, so he was orphaned at about age five. His cousin Richard (the lawyer) agreed to look after his relative of the same name. In 1564 (the year Shakespeare was born) he entered Westminster School, where he studied for about 6 years, proving to be a diligent scholar. In 1568, while Hakluyt was at Westminster, he visited his cousin one day in the Middle Temple. This meeting providentially provided the impulse which determined his lifework. In the preface to the first edition of his *Principal Navigations* (1589), Hakluyt records his story.

I do remember that being a youth, and one of her Majesty’s scholars at Westminster, that fruitful nursery, it was my hap to visit the chamber of Master Richard Hakluyt, my cousin, a gentleman of the Middle Temple, at a time when I found lying open upon his board certain books of cosmography with a universal map. He, seeing me somewhat curious in the view thereof, began to instruct my ignorance by showing me the division of the earth into three parts after the old account, and then according to the later and better distribution into more. He pointed with his wand to all the known seas, gulfs, bays, straits, capes, rivers, empires, kingdoms, dukedoms, and territories of each part, with declaration also of their special commodities and particular wants, which by benefit of traffic and intercourse of merchants are plentifully supplied. From the map he brought me to the Bible, and turning to Psalm 107 directed me to the twenty-third and twenty-fourth verses, where I read that they which go down to the sea in ships and occupy by the great waters, they see the works of the Lord and His wonders in the deep, etc. Which words of the Prophet together with my cousin’s discourse (things of high and rare delight to my young nature) took in me so deep an impressio<sup>r</sup>f that I constantly resolved if ever I were preferred to the University, where better time and more convenient place might be ministered for these studies, I would by God’s assistance prosecute that knowledge and kind of literature, the doors whereof (after a sort) were so happily opened before me.<sup>10</sup>

“This incident gives the key-note of his life. He presently did go to the university, becoming in 1570 a student at Christ Church, Oxford; and he did his regular work there faithfully and in due course took his degree; but every spare moment he devoted to his favorite field.”<sup>11</sup> Hakluyt wrote:

I fell to my intended course and by degrees read over whatsoever printed or written discoveries and voyages I found extant either in the Greek, Latin, Italian, Spanish, Portugal, French, or English languages; and in my public lectures was the first that produced and showed both the old imperfectly composed and the new lately reformed maps, globes, spheres, and other instruments of this art for demonstration in the common schools, to the singular pleasure and general contentment of my auditory.<sup>12</sup>

In 1578 Hakluyt was ordained a priest in the Church of England. He held a professorship of divinity, served as chaplain to the English Embassy at Paris, received a patent from Sir Walter Raleigh to discover new lands, served as prebend in the cathedral of Bristol and rector of Wetheringsett in Suffolk, and finally became prebendary and then archdeacon of Westminster. He was married twice, had one son, and lived a comfortable life, being respected by the Queen and her ministers. He died in 1616 in his mid-sixties and was buried in Westminster Abbey, but no inscription marks his grave. "Through all these years he devoted himself unremittingly to the purpose formed as a boy in his visit to the Middle Temple."<sup>13</sup>

### **Hakluyt's Character and Influence**

Richard Hakluyt was a mild, scholarly preacher who knew more about the New World than any man; yet, he never saw it. "He helped give form to the British Empire when it was little more than a dream" "Virtually every ship that came to the colonies in the seventeenth century carried a set of the Voyages," or at least that volume that dealt with the New World, with the purpose of guiding and acclimating them there. John Smith included much of Hakluyt's writings in his General History and William Bradford mentions Hakluyt in Of Plymouth Plantation; "both men sought to continue the story Hakluyt had begun."<sup>14</sup>

Hakluyt was a silent, modest man who was at ease with both wealthy statesmen and rowdy sailors. He had many prestigious friends but did not use these friendships for his own personal gain or recognition; rather, he employed their assistance to further the dream of colonization.

Hakluyt was indefatigable in research, traveling many places to talk with explorers and sailors, recording their first hand accounts; he gathered writings and accounts from many nations of voyages and travels; he searched out truth in many libraries. "He had a passion for truth, and once he rode 200 miles to check the facts about an early and insignificant expedition to America — Master Hore's in 1536 — from a lone survivor."<sup>15</sup> His contemporaries were most impressed by his enormous industry. He said that only a love of his country could induce him to undertake such exhausting labors. He wrote:

I call the work a burden in consideration that these voyages lay so dispersed, scattered, and hidden in several hucksters' hands, that I now wonder at myself to see how I was able to endure the delays, curiosity, and backwardness of many from whom I was to receive my originals. . . . What restless nights, what painful days, what heat, what cold I have endured; how many long and chargeable journeys I have travelled; how many famous libraries I have searched into; what variety of ancient and modern writers I have perused; what a number of old records, patents, privileges, letters, etc., I have redeemed from obscurity and perishing; into how manifold acquaintance I have entered; what expenses I have not spared; and yet what fair opportunities of private gain, preferment and ease I have neglected.<sup>16</sup>

“His life is a notable example of how singleness of purpose and dogged persistence, in a man not endowed, so far as we can tell, with any of the more brilliant attributes of genius, lead him, as if inevitably, to high achievement and lasting fame.”<sup>17</sup>

## **First Impetus for English Colonization of America**

Hakluyt’s first book was published in 1582 and was entitled: *Divers voyages touching the discovery of America and the islands adjacent to the same, made first of all by our Englishmen, and afterwards by the Frenchmen and Britons, &c.* This book was small enough and cheap enough to be bought by virtually anyone.

*Divers Voyages* is a pamphlet containing a collection of documents giving support for England’s prior claim to possess and settle the coast of America. Its primary object was the

promotion of the colonization of America; and to enlighten his countrymen he brought together from all available sources the various accounts showing the history of the discovery of the east coast of North America, giving the fullest particulars then known, and giving the first impetus to the English colonization of America. “Virtually,” says Sir Clements Markham, “Raleigh and Hakluyt were the founders of those colonies which eventually formed the United States. Americans revere the name of Walter Raleigh; they should give an equal place to that of Richard Hakluyt.”<sup>18</sup>

In the preface to *Divers Voyages*, Hakluyt gives reasons for colonization. He spoke of the desire of “reducing those gentile people to Christianitie.”<sup>19</sup> He also spoke of the desire to find passage to Cathay (the Northwest Passage) so they could “make the name of Christe to be known unto many idolaterous and heathen people.”<sup>20</sup>

He spoke of past attempts that had failed and then gave the reason why he thought this occurred. He wrote that if past attempts

had not been led with a preposterous desire of seeking rather gaine than God’s glorie, I assure myself that our labours had taken farre better effecte. But wee forgotte, that Godliness is great riches, and that if we first seeke the kingdome of God, al other thinges will be given unto us, and that as the light accompanieth the Sunne and the heate the fire, so lasting riches do wait upon them that are jealous for the advancement of the Kingdome of Christ, and the enlargement of his glorious Gospell: as it is sayd, I will honour them that honour mee. I trust that now being taught by their manifold losses, our men will take a more godly course, and use some part of their goodes to his glory: if not, he will turne even ther covetousnes to serve him, as he hath done the pride and avarice of the Spaniards & Portingales, who pretending in glorious words that they made ther discoveries chiefly to convert infidelles to our most holy faith (as they say) in deed and truth sought not them, but their goods and riches.<sup>21</sup>

To accomplish these and other goals, Richard Hakluyt suggested increasing the training and knowledge of seamen. Throughout his life he encouraged some sort of faculty or school to be established to train men in all areas necessary to become a complete navigator. Such a school was not realized for a number of centuries.

## **Hakluyt Providentially Saved from Fateful Voyage**

Hakluyt's *Divers Voyages* brought him directly into the circle of people who were seeking to explore North America. He became an advisor and supporter to many, including Sir Humphrey Gilbert. When Gilbert was planning his 1583 expedition, Hakluyt arranged for an educated observer to accompany him for the purpose of collecting information. Hakluyt intended to fill this role, but just prior to the voyage he was appointed as chaplain to Sir Edward Stafford, Queen Elizabeth's ambassador in Paris, so he traveled to France, where he would remain for five years. He arranged for Stephen Parmenius to go instead. So in June 1583 when Gilbert's expedition set sail, Parmenius was on the flagship and not Hakluyt. His appointment in France saved his life, for during the expedition the ship that carried Gilbert and Parmenius, the *Squirrel*, went down at sea because of great storms.

Though he providentially went to France instead of sailing to North America, his intentions of promoting English colonization did not change. In France he wrote "A Particular Discourse concerning Western Discoveries" (though it was not printed at this time). In this work, Hakluyt reiterates the case that England had claim to North America by virtue of discovery by the Cabots in 1497. He urged England to follow Spain's lead in colonizing the New World.

## **Discourse of Western Planting, 1584**

In the autumn of 1584, while visiting London, Hakluyt presented this original work to Queen Elizabeth. It had been drafted at the request of Sir Walter Raleigh, who had chosen Hakluyt as a spokesman to promote his plans to the Queen. It contained 21 chapters stating the case for discovery and colonization. The first chapter was entitled: "That this westerne discoverie will be greatly for thinline of the gospell of Christe, whereunto the Princes of the reformed Relligion are Chefely bounde, amongeste whome her Matie ys principall."<sup>22</sup>

In this chapter he explained with notes from explorers how the inhabitants of the new lands were not Christian but worshiped false gods. He said it was their chief duty as a nation to convert these people and enlarge "the glorious gospell of Christe." He quoted Paul in Romans 10 of the necessity of sending preachers so people could hear the word and be converted. As "defenders of the faith," Hakluyt wrote, the Kings and Queens of England "are not onely chardged to mayneteyne and patronize the faithe of Christe, but also to inlarge and advance the same: Neither oughte this to be their laste worke but rather the principall and chefe of all others, accordinge to the comoundement of our Saviour Christe."<sup>23</sup>

Hakluyt then quotes Matthew 6:33 to seek first the Kingdom of God. He said the way for the English to accomplish this would be to establish one or two colonies near the natives in the new world. This would enable them to learn the natives' language and manners while in safety "and so wth discrecion and myldenes distill into their purged myndes the swete and lively liquor of the gospell."<sup>24</sup>

He said that the attempts at colonization by the Portuguese and Spanish had only minimal success because they lacked the purity of true religion. With true religion, they could do better. Hakluyt then speaks of the Macedonian call that Paul received in Acts 16 and that God providentially moved to get Paul to go where God intended. Hakluyt then related how God had similarly frustrated the English from going other ways and how He sent out a "Macedonian" call from America: "the people of America crye oute unto us their nexte neighboures to come and helpe them, and bringe unto them the gladd tidings of the gospell."<sup>25</sup> Hakluyt goes on to say that God would provide the funds necessary to carry on this great work and He would bless those

who support it. The chronicler then encourages Queen Elizabeth to get behind this endeavor and be a part of converting many infidels to Christ.

To Hakluyt, mission work was of primary importance, and to do this effectively, thriving colonies needed to be established.

Chapter 20 of the Discourse contains a brief collection of reasons to induce the Queen and the state to undertake the western voyage and planting. In one of these Hakluyt says: “Wee shall by plantinge there enlarge the glory of the gossell, and from England plante sincere relligion, and provide a safe and a sure place to receive people from all partes of the worlde that are forced to flee for the truthe of Gods worde.”<sup>26</sup>

A few copies of Hakluyt’s Discourse were made at this time, but it essentially remained hidden for three centuries until it was printed in 1877 in the state of Maine, one of the regions Hakluyt wished to colonize. Since it was not available to later generations it has not received the recognition it deserves as giving an “indispensable record of the motives and intentions of the first colonizers.”<sup>27</sup> Here “are the blueprints for the British Empire in America from 1606 to 1776.”<sup>28</sup>

The Queen accepted his ideas but did not initiate state-sponsored colonizations because relations with Spain were too tense. This and the war with Spain a few years later put off a national effort at colonization for some decades. Raleigh, though, did pursue his own efforts at establishing a colony in the New World. His attempt at Roanoke, which began in 1585, failed.<sup>29</sup>

Hakluyt returned to France and while there he made a discovery “which must have been very galling to him. He found everybody discussing the great voyages of discovery made by the Spanish, Portuguese and Italians, while his own countrymen were looked upon as idle stay-at-homes. Immediately upon his return to England he determined to correct this impression, which was a very false one, and he commenced to place on record the various enterprises upon which the English had been engaged. The result of his labours was the first edition of *The Principal Navigations, Voyages, Traffiques and Discoveries of the English Nation*.”<sup>30</sup>

His trip to France not only averted his potential death on Gilbert’s voyage, but also enabled him to gather information on French, Portuguese, and Spanish voyages.

## **Principal Navigations**

Throughout his life, Hakluyt collected, compiled, and edited voyages to the new world, telling the story with the view of encouraging colonization. He gave numerous reasons why England should colonize the New World. The first and foremost in his mind was for religious reasons (as has been mentioned), which was consistent with the life of this man of piety. A second reason was political — colonies in the New World would act as a bridle to keep the King of Spain from gaining too much power. The third was economic — new colonies would provide a means of increasing wealth via trade and would promote industrialization, both of which would help to end unemployment in England. Hakluyt had a great concern for the poor in his native country and he saw new colonies as a means to assist them in overcoming poverty.<sup>31</sup>

Hakluyt returned to England from France in 1588. The next year he published in one volume the first edition of his most famous work, *The Principal Navigations, Voyages, and Discoveries of the English Nation*. An enlarged three-volume edition was published 1598-1600. The first and second volume dealt with the Old World, the third with the New. The one-volume, first edition ends with an account of the vanquishing of the Spanish Armada, or, as Hakluyt entitled it, “The Miraculous Victory Atchieved by the English Fleete,” and it was quite miraculous.

In 1588, Philip II of Spain sent the Spanish Armada to bring England and the Low Countries (the Netherlands) again under the domination of the Holy Roman Empire. One-half century before, under Henry VIII, England had split from Rome and established her own church, the Church of England. Holland had also separated from Catholic control and had already been engaged with the Spanish in many battles. Those faithful to Rome had not appreciated the direction these two countries were taking and had sought for ways to bring them back into the fold of the Catholic religion. With the rise of Puritanism and Separatism in England and Holland, these renegades were straying even further from the established religion. With the build-up of the massive Spanish fleet, there was now a way to bring these nations back to the true faith. King Philip had amassed a mighty navy “as never the like had before that time sailed upon the Ocean sea.”<sup>32</sup> It was comprised of 134 ships and about 30,000 men; Spain considered it invincible.

When the English learned that the Armada was being assembled to be sent against them, they began to prepare as best as they could, but they had many fewer ships that were smaller and not nearly as well armed. Their only hope was for a miracle to occur. People gathered throughout England to pray for such a miracle — especially those of the reformed faith because the Spanish specifically mentioned them as a target of their attack, for they knew these reformers were the major threat to the re-establishment of the Catholic religion in England. Richard Hakluyt records:

[I]t is most apparant, that God miraculously preserved the English nation. For the L. Admirall wrote unto her Majestie that in all humane reason, and according to the judgement of all men (every circumstance being duly considered) the English men were not of any such force, whereby they might, without a miracle, dare once to approach within sight of the Spanish Fleet: insomuch that they freely ascribed all the honour of their victory unto God, who had confounded the enemy, and had brought his counsels to none effect.

While this woonderfull and puissant Navie was sayling along the English coastes, and all men did now plainly see and heare that which before they would not be perswaded of, all people thorowout England prostrated themselves with humble prayers and supplications unto God: but especially the outlandish Churches (who had greatest cause to feare, and against whom by name, the Spaniards had threatened most grievous torments) enjoyed to their people continuall fastings and supplications, that they might turne away Gods wrath and fury now imminent upon them for their sinnes: knowing right well, that prayer was the onely refuge against all enemies, calamities, and necessities, and that it was the onely solace and reliefe for mankinde, being visited with affliction and misery. Likewise such solemne dayes of supplication were observed thorowout the united Provinces.

As the Spanish fleet sailed up the English Channel, they were met by the much smaller English and Dutch navies. In the natural, the English had little hope, yet England and Holland had been fasting and praying. A series of storms caused many of the Armada ships to sink, disease wiped out many of the Spanish troops, and other providential occurrences resulted in a resounding defeat of the invincible Armada. Of the original force only 53 ships returned to Spain with less than half of the original 30,000 men. It seemed apparent to those delivered that “God . . . fought for them in many places with his owne arme.”

After this miraculous defeat, Holland minted coins as a perpetual memory. Of one coin Hakluyt recorded: “on the one side contained the armes of Zeland, with this inscription: GLORY TO GOD ONELY: and on the other side, the pictures of certeine great ships, with these words: THE SPANISH FLEET: and in the circumference about the ships: IT CAME, WENT, AND WAS. Anno 1588. That is to say, the Spanish fleet came, went, and was vanquished this yere; for

which, glory be given to God onely.” They minted another coin that “upon the one side whereof was represented a ship fleeing, and a ship sincking: on the other side foure men making prayers and giving thanks unto God upon their knees; with this sentence: Man purposeth; God disposeth. 1588.”

England and Holland marked the victory with public days of fasting and prayer. Hakluyt writes:

Also a while after the Spanish Fleet was departed, there was in England, by the commandement of her Majestie [Elizabeth], and in the united Provinces, by the direction of the States, a solemne festivall day publicly appointed, wherein all persons were enjoyned to resort unto the Church, and there to render thanks and praises unto God: and the Preachers were commanded to exhort the people thereunto. The foresayd solemnity was observed upon the 29 of November; which day was wholly spent in fasting, prayer, and giving of thanks.

The Queen rode into London in great triumph and fanfare and all the people turned out with banners and ensigns heralding the event.

Her Majestie being entered into the Church, together with her Clergie and Nobles gave thanks unto God, and caused a publike Sermon to be preached before her at Pauls crosse; wherein none other argument was handled, but that praise, honour, and glory might be rendered unto God, and that Gods name might be extolled by thanksgiving.<sup>33</sup>

## **Charter for Colonization**

When King James I came to the throne in 1603, the English militant foes of Spain were curbed and peace was established with Spain. As a result, Raleigh was imprisoned in 1605 and he lost his rights to lands in America. On April 10, 1606, a charter was issued to Gates, Somers, Hakluyt, Wingfield, Hanham, and others who established the London and Plymouth Companies. The incorporators of this charter were resolved into two groups. One was the London Company, usually called the Virginia Company, and was entitled to establish the first colony between 34 and 38 degrees north latitude; the other was the Plymouth Company which was to establish the “second colony,” between 41 and 44 degrees north latitude. The area in between was to be open to both companies.

King James gave them authority to plant colonies in that part of America called Virginia and other parts “which are not now actually possessed by any Christian Prince or People.” The reason for their endeavors was stated as:

We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts, to human Civility, and to a settled and quiet Government: DO, by these our Letters Patents, graciously accept of, and agree to, their humble and well-intended Desires.<sup>34</sup>

This charter extended the rights of Englishmen to any new colonies that would be established.

In 1606, Hakluyt was named one of the four London patentees in the first Virginia Company charter. On November 24, 1606, Hakluyt was granted dispensation to hold a living in Jamestown

without relinquishing his English preferments. This meant he could go to Jamestown as the officially recognized clergyman, to be paid like parish preachers in England, and he would not have to give up the church offices he held in England. The grant Hakluyt received from the King mentions that Hakluyt and Robert Hunt, along with other men, had the authority to start a colony in America. To Hakluyt and Hunt it was written: "And that you may the more freely and better watch and perform the ministry and preaching of God's word in those parts," they could leave their charges in England and still take payment for them.<sup>35</sup>

So Hakluyt was named on the first company patent for the Virginia colony, was part of the first directorate, and was probably intended to be the head of the church in the colony. He would have gone with the first colonists to Virginia in 1607 but age or infirmity prevented him. Hakluyt recommended that Hunt go in his place.<sup>36</sup>

### Attempts to Stop English Colonization

On June 25, 1605, a treaty of peace between Spain and England was signed by Philip III which opened the way for the English to settle in North America, though such colonization was opposed by many Spanish diplomats. When Pedro de Zuniga, the Spanish Ambassador to England, learned that plans had begun to establish a colony, he wrote to Philip giving him warning.

Pedro de Zuniga was the Spanish Ambassador to England, but also acted as a spy. He was very much opposed to English colonization in the New World and did all he could to stop it, but God providentially prohibited his efforts.

When Zuniga learned of the London Company's plans in 1606, he tried to visit King James I and exert pressure on him to stop the expedition, but Zuniga was laid flat on his back and could not get out of bed. He wrote: "It pleased God that since that day I have not been able to rise from my bed."<sup>37</sup>

Zuniga recovered and attempted to meet with the King with the intention of threatening war with Spain if the plans continued to start a new colony. Such a threat would have influence for Spain greatly outnumbered England in ships and arms (though Spain's complete dominance of the seas had subsided after the defeat of the Armada in 1588). Zuniga knew James would do all he could to keep England out of war with Spain and he believed he could pressure James to put a stop to colonization, even though colonization was being carried out by private enterprise.

An appointment was scheduled, but on the set day, James had a fever and could not see Zuniga. He put off other meetings because of grief over the death of his little daughter, Mary, and due to certain internal and external difficulties that arose. Had this last minute attempt by Zuniga been successful, it is likely the Spanish Ambassador could have pressured James to stop the expedition. By the time Zuniga was able to meet James, the colonists had set sail, departing on December 20, 1606. (The departure date was kept secret because, despite the recent declaration of peace between England and Spain, there were fears the fleet might be intercepted by the Spanish who opposed English colonization.) James was able to deflect Zuniga's threats claiming he had nothing to do with the Company's attempt at colonization – it was a private adventure, he said. James told Zuniga "that those who went, went at their own risk, and if they were caught there, there could be no complaint if they were punished."<sup>38</sup> James allowed future supply ships to sail to Virginia; however, the threats did so worry the King that, by summer's end in 1607, he pulled away his attention from the new colony.

After Jamestown was established, Zuniga continued in his efforts to see it crushed. He wrote to King Philip and urged him "to command that the English in Virginia should be destroyed with the utmost possible promptness." And not just once, but he wrote his king repeatedly, urging him



in every way “to give orders to have the insolent people [in Virginia] quickly annihilated.”<sup>39</sup> On October 8, 1607, Zuniga wrote the king that he thought “it very desirable that an end should be now made of the few who are there, as that would be digging up the Root, so that it could put out no more.” On October 16 he advised the king: “It will be serving God and your Majesty to drive these villains out from there, hanging them in time which is short enough for the purpose.”<sup>40</sup>

And again, on December 6, Zuniga reports to Philip: “As to Virginia, I hear that three or four other ships will return there. Will your Majesty give orders that measures be taken in time; because now it will be very easy, and quite difficult afterwards, when they have taken root, and if they are punished in the beginning, the result will be that no more will go there.”<sup>41</sup>

On March 28, 1608, Zuniga wrote the king telling him of plans by the London Council to send hundreds of men to Jamestown, and that he thought Philip should have them intercepted on the way. Ever zealous, Zuniga wrote again on November 8: “It is very important, Your Majesty should command that an end be put to those things done in Virginia; because it is a matter of great importance — and they propose (as I understand) to send as many as 1500 men there; and they hope that 12,000 will be gotten together there in time.”<sup>42</sup>

The slow response of the Spanish king, with God’s Providence displayed in many other ways, all worked together to assure the successful planting of the first permanent English settlement in America.

## **The First Colony**

Orders and instructions given to the first colonists by the London Council emphasized the religious motive, as Hakluyt had been doing since his first writings in 1582. They wrote: “We do specially ordain, charge, and require” those concerned “with all diligence, care and respect” to provide that the “Christian faith be preached, planted, and used, not only within every of the said several colonies, and plantations, but also as much as they may arouse the savage people which do or shall adjoin unto them”; and that every one should “use all good means to draw the savages and heathen people . . . to the true service and knowledge of God.”<sup>43</sup>

The instructions conclude: “Lastly and chiefly, the way to achieve good success, is to make yourselves all of one mind for the good of your country and your own, and to serve and fear God, the Giver of all Goodness; for every plantation which our Heavenly Father hath not planted shall be rooted out.”<sup>44</sup>

Robert Hunt acted upon the desires of Hakluyt and the Council, faithfully conducting services in the New World and working to convert the Indians. (The Indian Navirans was probably his first convert and was of great assistance to the early Jamestown settlers.<sup>45</sup>)

## **Hakluyt’s Legacy**

Hakluyt died in 1616 at age sixty-four, leaving no portrait to show us his features nor monument to mark the great contributions of the man “who did more than any man of his generation to invigorate the efforts which eventually bore fruit in Virginia and New England.”<sup>46</sup>

Richard Hakluyt is one of those heroes of Christian liberty of whom most Americans have never heard, yet, he is truly one of the Founding Fathers of this nation. We might even call him the first Founding Father, to whom God first gave the vision of America as the land of liberty, whose planting would “enlarge the glory of the gospel” and “provide a safe and a sure place to receive people from all parts of the worlds that are forced to flee for the truth of God’s word.” His Christian faith is revealed throughout his life, his writings, and in his death. In his last will and testament he wrote:

First I commend my soule into the hands of God from whence I received the same, trusting thorow the only merits of Jesus Christ and the sanctification of the blessed Spirit to be both in body and soule a member of His most holy and heavenly kingdome.<sup>47</sup>

## Chapter 4

### Planting the First Seeds — the Christian Influence in Jamestown and the Early Virginia Colony

Jamestown was the first permanent English settlement in the New World. Previous colonies were attempted in what would become the original United States, but none succeeded. Prior to the beginning of Jamestown in 1607, colonies were successfully planted in Canada and Central and South America, but in God's Providence the primary settlers of the American colonies were Englishmen and other Europeans who were products of the Protestant Reformation and who had a firm belief in God and the Bible. Their desire to establish a land of civil and religious freedom and to propagate the Gospel was evident in their lives, their laws, and their words.

We saw in the last chapter that Rev. Richard Hakluyt was instrumental in the colonization of Virginia and that his strong Christian faith was his central motive, as stated in his Discourse on Western Planting: "Wee shall by plantinge there inlarge the glory of the gospell, and from England plante sincere relligion, and provide a safe and a sure place to receive people from all partes of the worlds that are forced to flee for the truthe of Gods worde."<sup>1</sup> Hakluyt was the first to proclaim the Providential purposes of America. Many of the early settlers reiterated Hakluyt's view that this nation was to be a refuge for people desiring freedom. Symbolized much later by the Statue of Liberty, this idea has been a key part of the American Dream from the beginning.

#### Charter for Christian Colonization

As previously stated, Richard Hakluyt and a number of other men were issued a charter on April 10, 1606, under which they established the London and Plymouth Companies for colonization in English America. King James gave this company of businessmen, missionaries, and explorers the authority to plant colonies in that part of America called Virginia and other parts "which are not now actually possessed by any Christian Prince or People." Their endeavor had multiple reasons, among which was clearly an evangelistic motive. This reason for their endeavors was stated in this first Virginia Charter:

We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts, to human Civility, and to a settled and quiet Government: DO, by these our Letters Patents, graciously accept of, and agree to, their humble and well-intended Desires.<sup>2</sup>

The Virginia Charter not only committed America to a Christian purpose but also extended the rights of Englishmen to any new colonies that would be established. The London Council directing the company began to add details to their mission. On November 20, 1606, they issued

Articles, Instructions and Orders in which was emphasized the religious motive for the colonists even more. They wrote: “We do specially ordain, charge, and require” those concerned “with all diligence, care and respect” to provide that the “Christian faith be preached, planted, and used, not only within every of the said several colonies, and plantations, but also as much as they may arouse the savage people which do or shall adjoin unto them”; and that every one should “use all good means to draw the savages and heathen people . . . to the true service and knowledge of God.”<sup>3</sup>

The Instructions of the London Virginia Company added in 1606 that: “Lastly and chiefly the way to prosper and achieve good success is to . . . serve and fear God the Giver of all Goodness, for every plantation which our Heavenly Father has not planted shall be rooted out.”<sup>4</sup> These words were inscribed on a monument in 1907 at Jamestown Historical Park in honor of the 300th anniversary of the founding of Jamestown. They provide today’s visitor to this site proof, from an original source, of the Christian motivation behind the beginning of America. According to another statement published by the Virginia Company, entitled A True and Sincere Declaration, the “principal and main ends,” of the settlers,

were first to preach and baptize into the Christian religion, and by propagation of the Gospel, to recover out of the arms of the Devil, a number of poor and miserable souls, wrapt up unto death in almost invincible ignorance; to endeavor the fulfilling an accomplishment of the number of the elect which shall be gathered from all corners of the earth; and to add our mite to the treasury of Heaven.<sup>5</sup>

In the preface to John Smith’s 1608 history of the colony, an unnamed author wrote of their purpose in the following manner:

the end to the high glory of God, to the erecting of true religion among Infidells, . . . to the winning of many thousands of wandring sheepe, unto Christs fold, who now, and till now, have strayed in the unknowne paths of Paganisme, Idolatrie, and superstition: . . . whose Counsells, labours, godly and industrious endeavours, I beseech the mighty Jehovah to blesse, prosper, and further, with his heavenly ayde, and holy assistance.<sup>6</sup>

Though some opposed the provision of propagating the Gospel to the natives, stating it would be their downfall, it proved to be their salvation and the key to their survival. The events that transpired show that without Hakluyt’s insistence that ministers accompany the settlers, to not only perform their sacred duties for the English but also to seek to convert the Indians, Jamestown would not have survived and America could have had a different history.

In November, 1606, Hakluyt was named as the officially recognized clergyman for the new settlement and was probably intended to be the head of the church in the colony. As mentioned earlier, he was unable to accompany the first colonists so he recommended that Robert Hunt go in his place.<sup>7</sup>

### **Purpose of the Virginia Colony — “a business so full of piety.”**

Many people today say the primary, if not sole, purpose of those establishing Virginia was to make money as a business venture. An economic motive was surely present. It was a company that had to make money to endure. But when the original sources are consulted, the undeniable conclusion is that the people who took part in planting the Virginia colony consistently spoke of the Christian purpose, and many placed it foremost. Yet, modern historians repeatedly ignore or diminish the importance and relevance of this pious intention at Jamestown. The writings already

mentioned, and those that follow, show that Virginia was much more than merely a business venture; it was, in the words of one early writer, “a business so full of piety.”<sup>8</sup>

In 1607, George Percy was the first to write his Observations gathered out of a Discourse of the Plantation of the Southerne Colonie in Virginia by the English. He became the fourth President of the Council that governed the colony. In his account he considered it important to mention that at their first landing on April 29th, “we set up a Cross at . . . Cape Henry.”<sup>9</sup> Percy also spoke of the Providence of God in dealing with and using the Indians for their survival: “If it had not pleased God to have put a terror in the Savages hearts, we had all perished;”<sup>10</sup> and later, “It pleased God . . . to send those people which were our mortal enemies to relieve us with victuals.”<sup>11</sup>

The first President of the Colony’s Council was Edward Wingfield. In 1608 he wrote A Discourse of Virginia in which he also brings out the religious character of the colony. For instance, he writes that on June 22, 1607, “we made many prayers to our Almighty God.” He described Captain Bartholomew Gosnold as being a “religious gent[leman],” and said that another captain, Christopher Newport, employed some of his men to build a church. He recognized that at key moments God’s “mercy did now watch and ward for us” and “saved Mr. Smyth’s life and mine.” Describing their early government, of which Wingfield was a part, he wrote that to be sworn into office “the Council . . . took their oathes upon the Evangelists [i.e. the Gospels of the New Testament] to observe them,” and he stated that his “first work” as president “was to make a right choice of a spiritual pastor.”<sup>12</sup>

### **Pastor Hunt and the Colony’s Early Religious Expression**

One hundred and four colonists landed at Cape Henry on April 26, 1607. Three days later they erected a wooden cross near the shore where Rev. Robert Hunt led the men in prayer. Not long afterwards, they sailed across the bay and up a river that was named the James in honor of the king. On May 13, they reached the site they felt would be good for their settlement and called it Jamestown, also in honor of the king. Soon after going ashore, Rev. Hunt “gathered his flock around him without delay, and standing in their midst under the trees uttered, for the first time in the western world, the solemn invocation: ‘The Lord is in His Holy Temple; Let all the earth keep silence before Him.’ The new land had been claimed for an earthly potentate; he now claimed it for the King of kings.”

A triangular fort was built within a month after landing. The side facing the river was 420 feet in length, the other two sides were 300 feet long, and at each of the three corners bulwarks were built which contained 3 to 5 cannons. A sixty by twenty-four foot church would be built in the center of the fort, but until it was, services were held outdoors. Rev. Hunt preached from a wooden platform nailed between two trees and covered with a sail. In the words of John Smith, “For a Church we did hang an awning (which is an old sail) to three or foure trees to shadow us from the sunne. Our walls were rales of wood, our seats unhewed trees, till we cut planks, our Pulpit a bar of wood nailed to two neighboring trees.”<sup>13</sup>

It was here that the founder of the first Protestant church in America, Rev. Robert Hunt, conducted services until the church was built. This good and courageous clergyman preached twice each Sunday, read aloud the daily prayers, and celebrated communion once every three months. A special prayer was composed for the colonists that Hunt and others repeated each morning and evening at the King’s command.

Almighty God, . . . we beseech Thee to bless us and this plantation which we and our nation have begun in Thy fear and for Thy glory. . . . and seeing Lord, the highest end of

our plantation here is to set up the standard and display the banner of Jesus Christ, even here where Satan's throne is, Lord let our labour be blessed in labouring for the conversion of the heathen. . . . Lord sanctify our spirits and give us holy hearts, that so we may be Thy instruments in this most glorious work.<sup>14</sup>

Morning and evening prayers were conducted for many years by the various ministers, civil leaders, or the captain of the watch. Part of the lengthy prayer presented at the changing of the guard in the fort stated:

We know, O Lord, we have the Devil and all the gates of Hell against us, but if Thou, O Lord, be on our side, we care not who be against us. And, seeing by Thy motion and work in our hearts, we have left our warm rests at home and put our lives into Thy hands, principally to honor Thy name and advance the kingdom of Thy Son, Lord, give us leave to commit our lives into Thy hands.<sup>15</sup>

Rev. Hunt was not only the minister of Jamestown, but also one of the nine original Council members chosen by the Virginia Company to rule the Colony. He set the example of hard work for others, personally building the grist mill and taking care of the sick when at times there was only he and a handful to take care of all the rest. He preached against the proud and lazy and helped heal many divisions among the people. John Smith marveled at "that honest, religious, courageous divine," who in his service at Jamestown lost "all but the clothes on his back, [but] none did ever hear him repine his loss."<sup>16</sup>

Rev. Hunt fulfilled the desires of the London Council by not only conducting services in the New World, but also by working to convert the Indians. His first convert was an Indian named Navirans, who was very helpful to the early colonists.<sup>17</sup> Unfortunately, Hunt died in July of 1608. John Smith wrote that "till he could not speak, he never ceased to his utmost to animate us constantly to persist; whose soul, questionless, is with God."<sup>18</sup> On his memorial, which can be seen today at Jamestown, is written a fitting epitaph for the first Protestant minister to lose his life in order for the gospel to come to the New World:

He preferred the service of God to every thought of ease at home. He endured every privation, yet none ever heard him repine. . . . He planted the first Protestant church in America, and laid down his life in the foundation of Virginia.

## **Captain John Smith**

The colonists were careful in selecting a site to settle and felt they had chosen a good location at Jamestown. At this spot the river was deep enough for ships to anchor right next to the land, and they felt it would be easy to defend themselves from an Indian attack by land or a Spanish attack by sea. Yet, they would learn later that the swamps that surrounded Jamestown were full of mosquitoes that could cause malaria. Also, some of the water they drank in that area was impure and would later cause typhoid fever and dysentery.

The first year at Jamestown was a time of crisis due to sickness, lack of food, and lack of strong leadership. In their second year, Captain John Smith was chosen as the second President of the Virginia Council. This explorer, soldier, and author provided the strong leadership needed for survival. Smith is called the "Father of Virginia" due to his significant contributions in the establishment and survival of Jamestown. After he was chosen as leader in September, 1608, one of the things that he required of everyone was to go to church. Rev. Hunt had died in July of that year and the church had fallen into disrepair. Smith had it restored and said that "we had daily common prayer . . . and surely God did most mercifully hear us."<sup>19</sup>

When threatened, he fought the Indians, yet also made the breakthroughs in peaceful relations with them that were essential for survival. His courage, honesty, good sense, and skill as the colony's second president set an example that the colonists needed, and his insistence that everyone work hard was an essential ingredient for their survival. Since the Jamestown colonists were not a covenanted group of people from one church congregation (as were the majority of the Pilgrims of Plymouth in 1620), unity was very difficult. At first they lacked the character and unselfishness to put work before adventure and material gain. As a result, they almost starved to death. But Smith made a rule based on the Bible: "he that will not worke shall not eat."<sup>20</sup> He refused lodging for himself until all others had it first. Due to an injury in 1609, Smith had to return to England, but his one year of leadership made the difference. (John Smith later also contributed to the success of the Pilgrims in Plymouth by carrying Squanto back to his home on a voyage Smith made from England to New England in 1619. Two years later Squanto providentially helped the Pilgrims to survive.)

Smith made a detailed map of Virginia and wrote an early history called *A True Relation* (1608) in which he refers to their practice of erecting crosses. On May 24, while exploring the James River, he stopped at the site of the future town of Richmond, saying that, "there we erected a cross."<sup>21</sup> Crosses were placed on his map at this spot, at Cape Henry (which was the location where they planted a cross on April 29, 1607), and also at many other locations. It is possible that actual crosses were erected at each spot where crosses exist on his map.<sup>22</sup>

Smith, like President Percy, often credited their survival to God's direct assistance. Following are a few more examples of Smith's references to God:

"God (beyond all their expectations), . . . caused them [the attacking Indians] to retire."

"God (being angry with us) plagued us with such famine and sickness."

"by God's assistance being well recovered; . . . it pleased God (in our extremity) to move the Indians to bring us Corn, ere it was half ripe, to refresh us, when we rather expected they would destroy us."

"God (the absolute disposer of all hearts ) altered their conceits."

"Having thus by Gods assistance gotten good store of corn, notwithstanding some bad spirits not content with Gods providence, still grew mutinous."

"the King of Paspahugh . . . took great delight in understanding . . . our God."

"But in the midst of my miseries, it pleased God to send Captain Nuport."

"The rest we brought well guarded, to Morning and Evening prayers."

"In the afternoon, . . . we guarded them as before to the Church; and after prayer."

"by Gods gracious assistance, . . . no doubt pleasing to almighty God."<sup>23</sup>

## **Smith and Pocahontas**

When the settlers first arrived at Jamestown the Indians' initial reaction was fear, suspicion, and hostility. Two weeks after the English arrived, 200 Indians attacked the settlement killing two and wounding ten others. The hostile relationship with some of the natives would change, thanks in large part to a young daughter of Chief Powhatan. John Smith said that Pocahontas was "next under God . . . the instrument to preserve this colony from death, famine, and utter

confusion.”<sup>24</sup> She befriended the colonists from the beginning and led Smith to state that “God made Pocahontas.”<sup>25</sup>

Smith wrote that, while exploring far up the Chickahominy River in December 1607, he was captured by a band of Indians and eventually taken to Powhatan’s village. That Smith was taken to the village and not killed right away was quite providential. Other colonists that accompanied him on the trip were captured, tortured, and killed. Smith was held captive for weeks, during which time he diverted a surprise attack on the fort at Jamestown, and eventually procured his release. In his writings, Smith describes various events during his capture, including their “hellish” singing, yelling, and dancing.<sup>26</sup> Upon arrival at Powhatan’s village, Smith was treated as a special guest and was given a big dinner. But in a short time he was ordered to be put to death. His head was placed on a large stone where Indians with clubs prepared “to beat out his braines,” but at this moment Pocahontas took his “head in her armes and laid her owne upon his to save him from death.”<sup>27</sup> She pleaded for his life, which her father granted.

Powhatan said they were now friends and Smith should go back to Jamestown, yet Smith was “still expecting (as he had done all this long time of his imprisonment) every houre to be put to one death or other: for all their feasting. But almightie God (by his divine providence) had mollified the hearts of those sterne Barbarians with compassion.”<sup>28</sup> Thus, Smith attributed his salvation from death to God.

Pocahontas not only saved Smith, but also helped save the Jamestown settlers from death. During their first winter all their food ran out and Pocahontas was instrumental in getting the Indians to bring new supplies. One writer of that period said that “God the patron of all good indevours, in that desperate extremitie, so changed the hearts of the Salvages, that they brought such plenty of their fruits, and provision, as no man wanted.”<sup>29</sup> She brought food to the starving colonists at other times as well, and also helped obtain peace treaties with the Indians. John Fiske writes of Pocahontas: “But for her friendly services on more than one occasion, the tiny settlement would probably have perished.”<sup>30</sup>

Smith’s personal faith is not only reflected in his many acknowledgments of God throughout his life, but is clearly stated in his Last Will and Testament of 1631: “First I commend my soule into the handes of Allmightie God my maker hoping through the merites of Christ Jesus my Redeemer to receave full remission of all my sinnes, and to inherit a place in the everlasting kingdome.”<sup>31</sup>

### **“Starving Time,” 1609-1610: Forging of Christian Character**

The Christian motivation of the colony is seen also in a document written by one of the colonists in 1609 called *Nova Britannia*. In this tract there are multiple references to God including: “by Gods help,” “God willing,” “by Gods mercy,” “by Gods blessing,” “by Gods beginnings,” “God assisting us,” and others. More quotes from this document are found in the box on the next page, but following are a few highlights showing their purposes for their colony:

“to advance and spread the kingdom of God, and the knowledge of the truth, among so many millions”

“to advance the kingdom of God, by reducing savage people from their blind superstition to the light of Religion”

“we seek nothing less then the cause of God.”

“We purpose to proclaim and make it known to them all. . . . First, in regard of God the Creator, and of Jesus Christ their Redeemer, if they will believe in him.”<sup>32</sup>

While almost all of the early colonists in Virginia professed to be Christians, some, no doubt, were merely nominal Christians and poorly demonstrated what they professed. But many were certainly devout in their faith, like the author of *Nova Britannia*, and many displayed great Christian character, like Robert Hunt. Thus, a diverse group remained at Jamestown when Smith returned to England in 1609. George Percy became Governor in Smith’s place until Lord Delaware arrived from England. Percy was a man of fine character but was not a decisive leader as Smith had been. When the Indians learned that Smith had left, they broke the peace and “did spoile and murther all they incountered.”<sup>34</sup> Due to lack of discipline, lack of incentive, and weakness on Percy’s part to enforce the laws of the colony, many people stopped working and recklessly ate up all the supplies. A new 1609 Charter would eventually create more incentive to work because it provided for private enterprise, but the communal farming system remained in place until 1611. Epidemics also broke out and many began to die. All of this brought much disorder. Houses and parts of the fort were torn down and used for fire wood. By this time Pocahontas had also been forbidden by Powhatan to communicate with or assist the colonists on penalty of death, so their greatest link with the Indians had been cut off.

As a result, the winter of 1609-10 became known as the “Starving Time.” The settlers ate horses, snakes, cats, rats, roots and boiled leather and book covers to survive. One early historian wrote: “So great was our famine, that . . . one amongst the rest did kill his wife, powdered [salted] her, and had eaten part of her before it was knowne; for which hee was executed, as hee well deserved.”<sup>35</sup> Of the 490 colonists in Jamestown in September 1609, only 59 were left alive six months later. The Memorial Cross that is at Jamestown Historical Park today marks the site where some 300 of them were hastily buried at night so that the Indians would not know how few were still alive. It is a fitting reminder of a Christian people that gave their lives to plant the seed of the American Dream.

In May of 1610, Sir Thomas Gates sailed into Jamestown with two ships which he, and other settlers heading for Jamestown, had built while shipwrecked in Bermuda. Gates was to be the interim governor until Lord Delaware’s arrival a month later. While they had some supplies, there were not enough to last for very long. Therefore, the thin, half-naked, and desperate settlers decided to abandon Jamestown and return to England. Some of them wanted to burn what was left of Jamestown, but Gates, John Rolfe, and others stopped them. An early Virginia historian wrote: “God, who did not intend that this excellent country should be abandoned, put it into the heart of Sir T. Gates to save it.”<sup>36</sup>

They boarded their boats and sailed to the mouth of the James River where they dropped anchor for the night. The next morning, as they continued their voyage, they met Lord Delaware who had come with three well-stocked ships from England. There were cries of joy from the colonists who thanked God that help had come in time. Mere minutes would have changed the whole course of the history of Jamestown, of Virginia, and perhaps of America. But at that precise moment, before one ship slipped out of the bay into the wide ocean, they were met with provisions and new colonists. It was one of the most providentially timed events in history; and since Jamestown had not been burned, they were able to return with renewed hope that the colony would succeed.



## **Lord Delaware, Christian Mission, and New Moral Laws**

On Sunday, June 10, 1610, the colonists stood amid the remains of Jamestown as Lord Delaware stepped from his boat. "The new governor of Virginia knelt and prayed, thanking God that he had come in time to save the colony. He then led the settlers to the church where, at his request, a sermon of thanksgiving was preached,"<sup>37</sup> by the new Chaplain Rev. Richard Bucke (1573-1623) who had come with the fleet.

Lord Delaware was prepared and inspired to fulfill his role as the new supreme governor of the colony. Among other contributions, he abolished the communal farming system and gave each colonist his own plot of ground to cultivate. After receiving his appointment while in England, he had listened to the sermon delivered by the Reverend William Crashaw in honor of his obtaining the position.

And thou most noble Lord, whom God hath stirred up to neglect the pleasures of England, and with Abraham to go from thy country, and forsake thy kindred and thy father's house, to go to a land which God will show thee, give me leave to speak the truth. Thy ancestor many hundred years ago gained great honour to thy house but by this action thou augmenst it. . . . Remember, thou art a general of English men, nay a general of Christian men; therefore principally look to religion. You go to commend it to the Heathen, then practice it yourselves; make the name of Christ honourable, not hateful unto them.<sup>38</sup>

A history textbook formerly used in Virginia schools states:

Lord Delaware was a religious man, and he was determined that the colonists should have the opportunity to worship God. A bell was rung for prayers every day at ten in the morning and at four in the afternoon. All were required to attend church. Two sermons were preached on Sunday, and one on Thursday. The little church was decorated with flowers, and the colonists enjoyed the periods of peace and quiet spent there.<sup>39</sup>

The Second Virginia Charter of 1609 declared "that it shall be necessary for all such as inhabit within the precincts of Virginia to determine to live together in the fear and true worship of Almighty God, Christian peace, and civil quietness;" and that "the principal effect which we [the crown] can desire or expect of this action is the conversion and reduction of the people in those parts unto the true worship of God and the Christian religion." The second charter also made provision for "the true word of God and the Christian faith" to be "preached, planted and used, not only within the colonies, but as much as they may, amongst the Savage People."<sup>40</sup>

Before poor health forced him to return to England in March of 1611, Governor Delaware encouraged a diverse spiritual life in Virginia. Besides Richard Bucke, other clergymen were welcomed. A Puritan dissenter, Rev. William Mease, served from about 1609 to 1620. Two years later, in May 1611, a Presbyterian dissenter, Alexander Whitaker, arrived with the new governor, Sir Thomas Dale. A friend and minister wrote of Whitaker's "resolution that God called him to Virginia:"

He, without any persuasion but God and his own heart, did voluntarily leave his warm nest, and, to the wonder of his kindred and amazement of them that knew him, undertook this hard, but, in my judgment, heroic resolution to go to Virginia, and help to bear the name of God to the Gentiles. Men may muse at it, some may laugh, and others wonder at it; but well I know the reason. God will be glorified in his own works, and what he hath determined to do, he will find means to bring it to pass. For the perfecting of this blessed

work he hath stirred up able and worthy men to undertake the manning and managing of it.<sup>41</sup>

Whitaker served as the pastor for the first two settlements started outside of Jamestown. New Bermuda and Henrico City were located many miles up the James River. Churches were built at both of these villages and Whitaker alternately resided at each of them. While there he taught doctrine sympathetic with Puritan ideas. Thus, these were the first settlements in the New World shaped by Puritan doctrine, existing many years before those in New England.

Many writings during this time reflect the strong Christian spirit in Virginia. Sir Walter Cope wrote in 1610: "The eyes of all Europe are looking upon our endeavors to spread the gospel among the heathen people of Virginia, to plant an English nation there and to settle a trade in those parts."<sup>42</sup> A pamphlet written in 1612, "The New Life of Virginia," states:

This is the work that we first intended, and have published to the world, to be chief in our thoughts, to bring those Infidel people from the worship of Devils to the service of God. . . . Take their children and train them up with gentleness, teach them our English tongue and the principles of religion. Win the elder sort by wisdom and discretion; make them equal to you English in case of protection, wealth, and habitation, doing justice on such as shall do them wrong.<sup>43</sup>

Ralph Hamor lived in Virginia for four years (1610-1614), and wrote *A True Discourse of the Present Estate of Virginia*, published in 1615. Hamor wrote that the work in Virginia would be for

setling and finishing up a Sanctum Sanctorum an holy house, a Sanctuary to him, the God of the Spirits, of all flesh, amongst such poore and innocent seduced Savages . . . to lighten them that sit in darkenes, and in the shaddow of death, and to direct their feete in the waies of peace.<sup>44</sup>

In the preface it was asserted that

when these poore Heathens shall be brought to entertaine the honour of the name, and glory of the Gospell of our blessed Saviour, when they shall testifie of the true and everliving God, and Jesus Christ to be their Salvation, their knowledge so enlarged and sanctified, that without him they confesse their eternal death: I do beleeeve I say (and how can it be otherwise?) that they shall breake out and cry with rapture of so inexplicable mercie: Blessed be the King and Prince of England, and blessed be the English Nation, and blessed for ever be the most high God, possessor of Heaven and earth, that sent these English as Angels to bring such glad tidings amongst us.<sup>45</sup>

The Discourse described the Virginia Plantation as "a business so full of piety."<sup>46</sup> Hamor urged them to "proceede in a businesse so full of honour, and worth," even "if there were no secondary causes" (like business concerns) because "the already publisht ends, I meane the glory of God in the conversion of those Infidels, and the honour of our King and country"<sup>47</sup> were sufficient reasons in themselves. Thus, Hamor puts the pious motives as primary, and other things as secondary, just the opposite of many writers today. He concludes his Discourse reiterating this same idea.

Now the Virginian plantation hath both these notable properties; . . . for what is more excellent, more precious and more glorious, then to convert a heathen Nation from worshipping the divell, to the saving knowledge, and true worship of God in Christ Jesus?

what more praiseworthy and charitable, then to bring a savage people from barbarisme unto civilitie? . . . what more convenient then to have good seates abroade for our everflowing multitudes of people at home? what more profitable then to purchase great wealth, which most now adaaies gape offer over-greedily? All which benefits are assuredly to bee had and obtained, by well and plentifully upholding of the plantation in Virginia.<sup>48</sup>

He speaks of both a religious and business purpose in the Virginia colony, but he puts the intent of converting “a heathen nation” to God first. Not only that, he goes on to say that Christian men are needed to accomplish both purposes:

And for the durableness of all these great and singular blessings, there can (by Gods assistance) be no doubt at all made, if mens hearts unto whom God hath lentabilitie) were but enlarged cheerefully to adventure and send good companies of honest industrious men thither with a mind to enlarge Christs kingdome: for then will God assuredly maintaine his owne cause.<sup>49</sup>

Hamor then concludes, saying that they will come to possess the land through love and that they will profit as they have freedom to labor and the blessing of God upon their work.<sup>50</sup>

Governor Dale, according to Rev. Whitaker, was “a man of great knowledge in Divinity, and of a good conscience in all his doings: both which Bee rare in a martial man.”<sup>51</sup> Although a spiritual man, he imposed nearly totalitarian rule, which he felt necessary to see the colony survive. These extraordinary measures were for only a brief period of Jamestown’s life, but they helped assure the lasting success of the new colony. Another important contribution of Dale’s was his writing, along with Sir Thomas Gates and Sir Thomas West (Lord Delaware), “Laws Divine, Morall, and Martiall, etc.” According to Professor David Flaherty, these laws, written between 1609 and 1612 “represented the first written manifestations of the common law in America.”<sup>52</sup>

The Bible was clearly the source of their civil laws, and their Christian faith is evident throughout. Parts of the first six laws follow (more are listed in Appendix 1):

1. First since we owe our highest and supreme duty, our greatest and all our allegiance to him, from whom all power and authoritie is derived, . . . we must alone expect our successe from him, who is onely the blesser of all good attempts, the King of kings, the commaunder of commaunders, and Lord of Hostes, I do strictly commaund and charge all Captaines and Officers, . . . to have a care that the Almighty God bee duly and daily served, and that they call upon their people to heare Sermons, as that also they diligently frequent Morning and Evening praier themselves by their owne exemplar and daily life. . .

2. That no man speake impiously or maliciously, against the holy and blessed Trinitie, or any of the three persons, that is to say, against God the Father, God the Son, and God the holy Ghost, or against the knowne Articles of the Christian faith, upon paine of death.

3. That no man blaspheme Gods holy name upon paine of death, or use unlawful oathes, taking the name of God in vaine, curse, or banne [an imprecation of a curse], upon paine of severe punishment. . . .

4. No man shall use any traiterous words against his Majesties Person, or royall authority upon paine of death.

5. No man shall speake any word, or do any act, which may tend to the derision, or despight [open defiance] of Gods holy word upon paine of death. . . .

6. Everie man and woman duly twice a day upon the first towling of the Bell shall upon the working daies repaire unto the Church, to hear divine Service. . . .53

Although these punishments to uphold religious practice seem harsh and unreasonable to the modern mind, they were not so for Europe at the time. Most people strongly believed that Christianity was the only source of liberty and justice. No nation could be free where people rejected God and His Word, thus, to them, the death penalty was considered appropriate for those promoting an overthrow of God and His founding principles. Undermining Christianity was the equivalent of treason since it meant the eventual overthrow of their society. It would be many years before the compulsion of belief and practice was considered no longer necessary.

### **Pastors, Pocahontas, and Christianization of the Native Americans**

During his six years as a minister in Virginia (1611-1617), Rev. Alexander Whitaker not only served the English settlers but also the native Indians, and hence he is known as the “apostle to the Indians.” He wrote a famous essay in 1613 entitled Good News From Virginia which influenced Europeans to colonize America for the glory of God. He asserted that the survival of Jamestown through those difficult years was proof “that the finger of God hath been the only true worker here; that God first showed us the place, God first called us hither, and here God by His special Providence hath maintained us.”<sup>54</sup> Some excerpts from this pastor’s pen are on the following page.

In 1613, during Dale’s governorship, Pocahontas was treacherously sold by some Indians to an English sea captain, who took her to Jamestown as a hostage. Dale tried to trade her to her father, Chief Powhatan, for some English hostages he held, but he refused. Pocahontas was then placed in the care of Rev. Alexander Whitaker, who took her to his farm near Henrico.

During this period, Rev. Whitaker, Sir Thomas Dale, and Captain John Rolfe taught Pocahontas about Christianity and also taught her how to read. She memorized the Apostle’s Creed, the Lord’s Prayer, and the Ten Commandments, and she learned the answers to the questions of the short catechism. “In the spring of 1614, Whitaker reviewed her in the catechism, received her renunciation of paganism, heard her confession of faith in Jesus Christ,”<sup>56</sup> and baptized her from a font made from the trunk of a tree. She took the name Rebecca. In April of that year, at the age of about 17, she was married to Rolfe in the Jamestown Church at a service performed by Rev. Richard Bucke. Prior to the marriage, Rolfe had written to Governor Dale seeking his approval to marry her. Rolfe’s heart to obey and please God are the central theme throughout the letter. In one part he writes:

Let therefore this my well advised protestation, which here I make between God and my own conscience, be a sufficient witness, at the dreadful day of judgement (when the secret of all mens hearts shall be opened) to condemn me herein, if my chiefest intent and purpose be not, to strive with all my power of body and mind, in the undertaking of so mightie a matter, no way led (so farre forth as mans weaknesse may permit) with the unbridled desire of carnall affection: but for the good of this plantation, for the honour of our countrie, for the glory of God, for my owne salvation, and for the converting to the true knowledge of God and Jesus Christ, an unbelieving creature, namely Pokahuntas.<sup>57</sup>

In June of 1614, Thomas Dale wrote of Pocahontas’ conversion and marriage:

Powhatans daughter I caused to be carefully instructed in Christian Religion, who after shee had made some good progresse therein, renounced publickly her countrey Idolatry, openly confessed her Christian faith, was, as she desired, baptised, and is since married to an English Gentleman of good understanding, (as by his letter unto me, countaining the reasons for his marriage of her you may perceiue) another knot to binde this peace the stronger. Her Father, and friends gave approbation to it, and her uncle gave her to him in the Church: she lives civilly and lovingly with him, and I trust will increase in goodnesse, as the knowledge of God increaseth in her. She will goe into England with me, and were it but the gayning of this one soule, I will thinke my time, toile, and present stay well spent.”<sup>58</sup>

Rev. Whitaker also wrote of these events around the same time: “one Pocahuntas or Matoa the daughter of Powhatan, is married to an honest and discreet English Gentleman Master Rolfe, and that after she had openly renounced her countrey Idolatry, confessed the faith of Jesus Christ, and was baptised; which thing Sir Thomas Dale had laboured along time to ground in her.”<sup>59</sup>

In 1616 Pocahontas, John Rolfe, and their son, Thomas, traveled to England to visit. She died there in March, 1617, and was buried at St. George’s Parish Church in Gravesend. John Smith later was said to have commented: “Poor little maid. I sorrowed much for her thus early death, and even now cannot think of it without grief, for I felt toward her as if she were mine own daughter.”<sup>60</sup>

Thomas Rolfe would later return to America where he married an Englishwoman, Jane Poythress. “From their union descended seven successive generations of educators, ministers, statesmen, and lawmakers, among whom were the Blairs, the Bollings, the Lewises, and the Randolphs. One of Thomas’ — and therefore Pocahontas’ — most distinguished descendants was John Randolph of Roanoke, who represented Virginia in the United States House of Representatives and in the United States Senate. Thus, through her son and his descendants, Pocahontas lived on in American history.”<sup>61</sup> This early Christian convert to the protestant faith is honored today at Jamestown with a statue located near the church.

## **First Representative Assembly Opens with Prayer, 1619**

In 1612 Virginia was granted a new charter that gave the Virginia Company the right to select its own officers independent of Parliament or King. In 1618 Virginia was granted yet another charter which gave Virginians the right to choose their own representatives who would make their laws. It was known as the General Assembly of Virginia and was composed of two houses — the Council chosen by the Virginia Company and the House of Burgesses chosen by the people. It was the beginning of representative government in the New World.

The Jamestown church had been rebuilt in 1617 and it was here that the first General Assembly met on July 30, 1619. This wooden church was the cradle of self-government in the new world. (The first brick church was built in 1639, probably on the same site as the 1617 church. Its foundations can be seen inside the present-day Memorial Church, built in 1907. The Old Church Tower connected to the Memorial Church was built in 1647.) The Burgesses sat in the choir of the church and the Council sat in the front pews.

A Virginia public school textbook of the 1960s states: “The men who came together in this first meeting of the first representative government in America wanted God to guide them in their work.”<sup>62</sup> Proof of this is found in the official Proceedings of the Virginia General Assembly:

The most convenient place we could finde to sitt in was the Quire [Choir] of the Churche Where Sir George Yeardley, the Governor, being sett downe in his accustomed place, those of the Counsel of Estate sate next him. . . . But forasmuche as men's affaires doe little prosper where God's service is neglected, all the Burgesses tooke their places in the Quire till a prayer was said by Mr. Bucke, the Minister, that it would please God to guide and sanctifie all our proceedings to his owne glory and the good of this Plantation.<sup>63</sup>

The Assembly observed the Christian Sabbath by not conducting business on Sunday.<sup>64</sup>

One of the representatives at this meeting was also a clergyman, the Rev. William Wickham. This representative government was brought into being due in part to the efforts of Edwin Sandys, a vocal Puritan leader in the House of Commons who became the treasurer of the Virginia Company in 1619. During five days of meetings, the Virginia General Assembly abolished Dale's laws, gave toleration to dissenters, and created elected vestries. But they also decided that the Anglican Church in Virginia would tolerate no variations in their form of worship. The Puritan Rev. Mease decided to move away in order to have freedom to conduct services differently.

Other laws passed by the Assembly required everyone who owned weapons to bring them to church to protect against any Indian raids, prohibited the settlers from harming or injuring Indians, and required the towns and plantations to educate a certain number of Indian children "in true religion and civil course of life."<sup>65</sup> This latter provision turned out to be crucial to the survival of Jamestown in 1622.

## **Thanksgiving, and Henricus School and College**

In addition to the meeting of the first General Assembly, other important events occurred in 1619. The first Thanksgiving celebrated in the New World took place on December 4 of that year at the Berkeley Plantation up the river from Jamestown. While not as well known as the Thanksgiving celebrated by the Pilgrims at Plymouth, it did take place a few years earlier. Captain John Woodlief and 37 other settlers held a short religious service on the day they arrived at Berkeley Plantation (in present-day Charles City) after a two-and-a-half-month voyage. The group of young men knelt down and gave thanks for their safe arrival in accordance with their charter, which stated, "Wee ordaine that the Day of our ship arrivall at the place assigned for Thanksgiving to Almighty God."<sup>66</sup> In 1963, President Kennedy officially recognized Berkeley Plantation as the site of the first Thanksgiving.

Late in 1619, the plan was made to send almost a hundred young women to Jamestown to provide wives for the colonists because, at the time, there were only a few women and many lonely men in Virginia. More families would add further stability and permanence to the society.

In 1618 the Virginia Company obtained a charter and a large tract of land from King James I for a college and school in Virginia. Its purpose was "education for the training of the Indians in the true knowledge of God and in some useful employment and to educate the children of the settlers who are now deprived of formal education."<sup>67</sup> By 1622 money had been raised, a teaching staff chosen, and construction begun on campus buildings. The Virginia Company published a book by Rev. John Brinsley on educational methods and a course of study appropriate for the school. In the Dedicatorie of the book Brinsley writes:

To this purpose God having ordained schooles of learning to be a principall meanes to reduce a barbarous people to civilitie, and thereby to prepare them the better to receive the

glorious Gospel of Jesus Christ; as also for the breeding and nourishing of such a holie Ministerie, with a wise and godlie Magistracie, and people to be perpetuallie preserved.<sup>68</sup>

### **The Massacre of 1622: Chanco Saves Jamestown**

By 1618 both Pocahontas and her father, Chief Powhatan, had died. Without them the peace treaty was at risk, especially considering that the new chief, Opechancanough, blamed the English for the death by war, disease, and starvation of a large percentage of his people. (Over a 20 year period about 85% of his people died.) In 1621 the new governor of Virginia, Sir Francis Wyatt, heard that Opechancanough was planning to break the peace, and so he sent a messenger to renew the treaty. The chief acted as if he planned to fully keep the peace, but was really secretly plotting to kill all the colonists, who by this time were living on farms and in towns up and down the James River. John Smith recorded the tragic events, including God's providential protection of hundreds of the colonists. A Virginia school textbook of the early 1960s relates the event this way:

Opechancanough's plot was so well planned and his secret so well kept that the English continued to trust the Indians completely. Two days before the massacre, the colonists were allowing the Indians to guide them through the forests. They were lending boats to the Indians. They did not know that the boats would be used by the Indians to cross the James River in order to make bloody plans with their friends. On Friday morning, March 22, 1622, the very day of the massacre, the Indians came as usual to the houses of the settlers with game and food to sell. Some of the Indians even sat down and ate breakfast with those they expected to murder.

By eight o'clock in the morning, on that fearful Friday, the Indians had posted themselves in or near the homes of the English settlers. Then they fell upon the colonists all at the same time. The attack was so unexpected that many persons were unable to defend themselves. The Indians killed men, women, and children alike, sparing no one. They brutally killed their English friends and enemies alike. . . . Pocahontas' husband John Rolfe was one of the victims.<sup>69</sup>

Of the approximately 1240 persons living in Virginia at this time at least 347 were killed on this day of March 22, 1622.<sup>70</sup> This "Great Massacre" would have been even worse if God had not intervened through an Indian boy named Chanco (who is honored by a plaque inside the old church at Jamestown).

Chanco had become a Christian, and he was grateful for the kindness the settlers had shown him. When his brother told him of the plans for the massacre, he passed on the dreadful news to his godfather and employer, Richard Pace. Pace, who lived across the river from Jamestown, slipped away in the night and warned Governor Wyatt. Because of this warning, the capital of Virginia and the plantations nearby had time to prepare for defense. The attacking Indians were unable to enter Jamestown or to surprise the people and the settlements near it.<sup>71</sup>

One early historian wrote: "The slaughter had beene universall, if God had not put it into the heart of an Indian, . . . lying in the house of one Pace, . . . [to] reveale it."<sup>72</sup> Understandably, this incident caused a great strain in the relationship of the settlers with the surrounding Indian tribes. Great caution was taken in any interaction with them. After the massacre, attempts to educate and spread the Christian faith among the Indians were greatly diminished. Henrico College,

which was under construction, was destroyed by the Indians on March 22. The planting of a Christian college in Virginia would not be realized until 70 years later when William and Mary was established.

## **Slavery and Religious Persecution in Virginia**

A few weeks after the meeting of the first representative assembly in 1619, a load of 20 Africans from a Dutch pirate ship landed at Jamestown. They were not enslaved, but became indentured servants, just like many of the white settlers. This provided them the means to acquire property on their own. They were granted 50 acres of land when freed from their indentures, enabling them to raise their own tobacco and crops. While the institution of slavery was common all the world over, the early settlers had no intention of propagating slavery in Virginia. As late as 1650 there were only about 300 Africans living in Virginia, about 1% of an estimated 30,000 population, and none were treated as slaves until 1654.

To purchase someone's labor as an indentured servant for a limited period of time was morally acceptable, and that is how many of the early English settlers came to the New World. Perpetual, race-based slavery was a cruel system and became a disgrace to the Christians who birthed the nation. If Virginia was a Christian colony in the beginning, how could this develop?

The old church tower at Jamestown dates from 1647 and in some ways this date marks the end of the more pure and vibrant period of Virginia's early faith. A key event that occurred around this time that led to the rise of slavery and also religious persecution in Virginia was the civil war in England. When Oliver Cromwell won the war against the King Charles I in 1649, thousands of refugees and supporters of the King fled to Virginia, causing the population to almost triple within ten years. These "Cavaliers" changed Virginia in two major ways.

First, being "gentlemen" who were not used to working for themselves, they were more inclined to accept slavery as a means of labor. Slavery was established in Virginia in 1654 when Anthony Johnson of Northampton County convinced the court that he was entitled to the lifetime services of John Casor, a black man. This was the first judicial approval of life servitude, except as punishment for a crime. Interestingly, Anthony Johnson was himself a black man, one of the original 20 brought to Jamestown in 1619.

With the approval of slavery in Virginia, the number of blacks increased from 300 to 2000 by the year 1670. There were 6000 by 1701 when the General Assembly tried to stop slave ships from coming to Virginia by placing a heavy tax on them. The English Parliament, however, overruled Virginia's law and the slave trade continued. By 1730 there were 28,500 blacks in Virginia, one fourth of the population.

The second change caused by the English Civil War was in the church in Virginia. The "Cavaliers" were enemies of the Puritans and were generally less devout in their faith. They insisted on Virginians conforming to a formal Anglican faith and increased persecution of dissenters. By law the Anglican Church was the official established denomination in Virginia, supported by the system of tithes collected like taxes from every citizen. Although this was the case, the Anglican church that developed in Virginia for the next century was still less hierarchical than the church in England and never had an English bishop. Church authority rested with the local church vestries that acted like boards of elders. Vestrymen were usually elected by the church members.

From the moment that King James took the charter away from Virginia in 1624 and made it a royal colony, the King appointed its governor. This practice lasted up to the American Revolution. However, the people still elected representatives to the House of Burgesses, even



though the appointed royal governor had veto power over any legislation they enacted and could dissolve them at any time. Although the governor held a great amount of power, he needed the consent of the House of Burgesses for the governing of the colony. Without them he could not enact laws or collect taxes to which the people would agree. Thus, advancements in religious and civil liberty were occurring, even in the royal colony of Virginia.

The foundations of freedom were laid at Jamestown and came to fruition at the time of the American Revolution. The American Dream of a society with liberty, prosperity, and virtue eventually came to pass. The seeds of that dream were first planted at Jamestown in 1607, but every one of the original thirteen colonies had similar Christian ideas in their foundations.

### Chapter 3

1. Matthew Page Andrews, *The Soul of a Nation*, New York: Charles Scribner's Sons, 1944, p. 1-2.
2. George Bruner Parks, *Richard Hakluyt and the English Voyages*, New York: American Geographical Society, 1928, p. xiv.
3. Andrews, p. 6.
4. Andrews, p. 2.
5. E.G.R. Taylor, editor, *The Original Writings and Correspondence of the Two Richard Hakluyts*, Vol. 2, London: Hakluyt Society, 1935, p. 211.
6. *Ibid.*; see *The Principal Navigations, Voyages, Traffiques & Discoveries of the English Nation*, by Richard Hakluyt, Vol 12, New York: The Macmillan Co., 1905, p. 32 for more on this.
7. Taylor, p. 318 and *Old South Leaflets*, No. 122, *England's Title to North America*, from *Hakluyt's Discourse Concerning Westerne Planting*, p. 12, Boston: Old South Meeting-house.
8. Andrews, p. 3.
9. *Old South Leaflets*, No. 122, p. 16.
10. This version with modern spelling is from *Hakluyt's Voyages to the New World*, edited by David Freeman Hawke, Bobbs-Merrill Co., pp 3-5. See also, *Old South Leaflets*, No. 122, and Samuel Eliot Morison, *The European Discovery of America, the Northern Voyages*, New York: Oxford Univ. Press, 1971, p. 556-557.
11. *Old South Leaflets*, No. 122, p. 14.
12. Hawke, p. 3-4.
13. *Old South Leaflets*, p. 15.
14. From a brief biography on Richard Hakluyt by Walter Raleigh in *The Principal Navigations*, Vol. 12, p. 74-75.
15. *Ibid.*
16. *Ibid.*, p. 84.
17. *Ibid.*, p. 85.
18. *Old South Leaflets*, p. 15.
19. Taylor, p. 176.
20. Taylor, p. 178.
21. *Ibid.*

22. Taylor, p. 211.
23. Taylor, p. 214-215.
24. Taylor, p. 215.
25. Taylor, p. 216.
26. Taylor, p. 318.
27. Parks, p. 88.
28. Morison, p. 560.

29. Hakluyt wrote to Raleigh in 1587 concerning his efforts to establish a settlement, which were underway at that time. He noted that men have different motives for discovery and colonization. "Some seeke authoritie and places of commandement," others seek worldly gain, and

that often times by dishonest and unlawfull meanes, the fewest number the glorie of God and the saving of the soules of the poore and blinded infidels. Yet because divers honest and well disposed persons are entred already into this your businesse, and that I know you meane hereafter to sende some such good Churchmen thither, as may truly say with the Apostle to the Savages (2 Cor. 12:14), Wee seeke not yours but you: I conceive great comfort of the successe of this your action, hoping that the Lorde, whose power is wont to bee perfected in weakenesse, will blesse the feeble foundations of your building. Onely bee you of a valiant courage and faint not, as the Lorde sayd unto Josue (Josue 1:6), exhorting him to proceede on forward in the conquest of the land of promise, and remember that private men have happily wielded and waded through as great enterprises as this, with lesser meanes then those which God in his mercie hath bountifully bestowed upon you.

("Hakluyt's Dedication to Raleigh, 1587," in *The First Colonists, Documents on the Planting of the First English Settlements in North America, 1584-1590*, edited by David B. Quinn and Alison M. Quinn, Raleigh: North Carolina Department of Cultural Resources, 1982, 1995, pp. 90-91.)

30. Richard Hakluyt, *A Selection of The Principal Voyages, Traffiques and Discoveries of the English Nation*, compiled by Laurence Irving, New York: Alfred A. Knopf, 1926, p. xi-xii.

31. Andrews, p. 4-5.

32. Richard Hakluyt, *A Selection ...*, compiled by Irving, p.260. The quotes that follow up to end note 34 are also from this work, pp. 285-292.

33. *Ibid.*, p. 292.

34. "The First Charter of Virginia," in *Sources of Our Liberties*, Richard L. Perry, editor, New York: American Bar Foundation, 1952, pp. 39-40.

35. Parks, p. 256.

36. Andrews, p. 57.

37. *The Jamestown Voyages under the First Charter 1606-09*, Vol. 1, edited by Philip Barbour, Cambridge: University Press, 1969, p. 115.

38. Barbour, p. 118.

39. Alexander Brown, *The First Republic in America*, Boston: Houghton, Mifflin, and Co., 1898. p. 80-81.

40. Brown, p. 50.

41. Brown, p. 52.

42. Brown, p. 64.

43. Andrews, p. 54.

44. Andrews, p. 56.
45. See Andrews, pp. 77-79, 68-71.
46. Morison, p. 561.
47. The Will of Richard Hakluyt, 1612, in Taylor, Vol. 2, p. 506.

## Chapter 4

1. E.G.R. Taylor, editor, *The Original Writings and Correspondence of the Two Richard Hakluyts*, Vol. 2, London: Hakluyt Society, 1935, p. 318 and *Old South Leaflets*, No. 122, *England's Title to North America*, from Hakluyt's *Discourse Concerning Western Planting*, p. 12, Boston: Old South Meeting-house.
2. "The First Charter of Virginia," in *Sources of Our Liberties*, pp. 39-40.
3. Andrews, p. 54.
4. Engraved on the Monument. Also in, John Fiske, *Old Virginia and Her Neighbors*, Vol. 1, New York, Houghton, Mifflin, and Co., 1897, p. 76. See also Bishop Meade, *Old Churches, Ministers and Families of Virginia*, Vol. 1, Philadelphia: J.B. Lippincott Company, 1857, p. 64. See also Andrews, p. 56.
5. Benjamin Hart, *Faith and Freedom, The Christian Roots of American Liberty*, Lewis and Stanley, Dallas, 1988, p. 139.
6. John Smith, *A True Relation*, 1608, in *Narratives of Early Virginia, 1606-1625*, Lyon Gardiner Tyler, Editor, New York: Barnes & Noble, Inc., 1950, p. 32.
7. George Bruner Parks, *Richard Hakluyt and the English Voyages*, New York: American Geographical Society, 1928, p. 256; and Andrews, p. 57.
8. Ralph Hamor, *A True Discourse of the Present State of Virginia*, reprinted from the London edition, 1615, with an introduction by A.L. Rowse, Richmond: the Virginia State Library, 1957, at end of preface, *To the Reader*.
9. *Narratives of Early Virginia*, p. 11.
10. *Narratives of Early Virginia*, p. 22.
11. *Ibid*.
12. Edward Maria Wingfield, *A Discourse of Virginia*, edited by Charles Deane, Boston, 1860, available on-line at the website, [http://www.virtualjamestown.org/fhaccounts\\_date.html](http://www.virtualjamestown.org/fhaccounts_date.html). See also, Bishop Meade, *Old Churches, Ministers and Families of Virginia*, Vol. 1, Philadelphia: J.B. Lippincott Company, 1857, p. 63-64.
13. John Smith, *Advertisements for the Unexperienced Planters of New England, or Anywhere: Or, the Path-Way to Experience to Erect a Plantation*, p. 32. cited in *Pocahontas* by Grace Steel Woodward, University of Oklahoma Press, Norman, 1969, p. 52.
14. Woodward, p. 57. See also Meade, pp. 74-75.
15. Andrews, pp. 77-79. Meade, p. 75, has this prayer and that of end note 14 combined as part of a larger prayer he says was probably prepared by Mr. Crashaw. An expanded version of the prayer in Meade is contained in *For the Colony in Virginea Britannia, Lawes Divine, Morall and Martiall*, etc., compiled by William Strachey, edited by David H. Flaherty, The University Press of Virginia, Charlottesville, 1969, pp. 93-101. This entire prayer is printed in the Appendix 2 of this book.
16. John Smith, *The Generall Historie of Virginia, New-England, and the Summer Isles....*, Book IV, in *Travels and Works of Captain John Smith, Part II*, edited by Edward Arber, Edinburgh: John Grant, 1910, p. 407.
17. See Andrews, pp. 68-71, 77-79.

18. Memorials of Methodism in Virginia by W.W.B., 1870, p. 11. Meade, p. 64.
19. John Smith, Advertisements for the Unexperienced Planters of New England, or Anywhere: Or, the Path-Way to Experience to Erect a Plantation, cited in Pocahontas by Grace Steel Woodward, p. 85.
20. John Smith, The Generall Historie of Virginia, edited by Edward Arber, p. 466.
21. John Smith, A True Relation, London, 1608, on-line at:  
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22. See the front of John Smith, The Generall Historie of Virginia, edited by Edward Arber, between pages 384 and 385, for a copy of Smith's map of Virginia.
23. John Smith, A True Relation. For more references to God, see John Smith, The Generall Historie of Virginia, New-England, and the Summer Isles...., Book IV, in Travels and Works of Captain John Smith, Part II, edited by Edward Arber, pp. 392, 401, 419, 420, 430. . . .
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26. John Smith, The Generall Historie of Virginia, edited by Edward Arber, pp. 395-400.
27. Ibid., p. 400.
28. John Smith, The Generall Historie of Virginia, edited by Edward Arber, p. 401.
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36. Francis B. Simkins, Spotswood H. Jones, and Sidman P. Poole, Virginia: History, Government, Geography, Charles Scribners's Sons, New York, 1964, pp. 68-69.
37. Simkins, pp. 69-70; Woodward, p. 125.
38. Woodward, p. 124. Meade, p. 68.
39. Simkins, p. 70.
40. B.F. Morris, Christian Life and Character of the Civil Institutions of the United States, p. 93.
41. Meade, p. 76.
42. A True Discourse of the Present State of Virginia, p. xi.
43. Meade, p. 73.
44. Ralph Hamor, A True Discourse of the Present State of Virginia, Preface to the Reader of the True Discouse.
45. Ibid.
46. Ibid.
47. Ralph Hamor, A True Discourse of the Present State of Virginia, pp. 1-2.
48. Ibid., p. 48.
49. Ibid., pp. 48-49.
50. Ibid., p. 50.
51. Woodward, p. 135.

52. For the Colony in Virginea Britannia, Lawes Divine, Morall and Martiall, etc., compiled by William Strachey, edited by David H. Flaherty, The University Press of Virginia, Charlottesville, 1969, pp. ix.
53. Ibid., pp. 10-12.
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55. Ibid.
56. Woodward, p. 159.
57. John Rolfe's Letter to Sir Thomas Dale, in A True Discourse of the Present State of Virginia, p. 63.
58. Letter from Thomas Dale "to the R. and my most esteemed friend Mr. D.M. at his house at F. Ch. In London," "From Jamestown in Virginia the 18 of June, 1614." in A True Discourse of the Present State of Virginia, p. 55-56.
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