

the Queen of England, a prince of such clemency, shall seat upon that firmament of America, and shall be reported throughout all that tract to use the natural people there with all humanity, courtesy, and freedom, they will yield themselves to her government, and revolt clean from the Spaniard.

...

21. Many soldiers and servitors, in the end of the wars, that might be hurtful to this realm, may there be unladen, to the common profit and quiet of this realm, and to our foreign benefit there, as they may be employed.

22. The ... wandering beggars of England, that grow up idly, and hurtful and burdensome to this realm, may there be unladen, better bred up, and may people waste countries to the home and foreign benefit, and to their own more happy state.

Questions

1. Why does Hakluyt think the Indians of North America will welcome English colonizers as bearers of liberty?
2. Why does Hakluyt seem to be so intent on reducing the power of Spain?

8. Sending Women to Virginia (1622)

Source: Susan Myra Kingsbury, ed., *The Records of the Virginia Company of London* (Washington, D.C., 1906-1935), Vol. I, pp. 256-57.

Early Virginia lacked one essential element of English society—stable family life. Given the demand for male servants to work in the tobacco fields, for most of the seventeenth century men in the Chesapeake outnumbered women by four or five to one. The Virginia Company avidly promoted the immigration of women, sending “tobacco brides” to the colony in 1620 and 1621 for arranged marriages (so-called because the husband was ordered to

give a payment in tobacco to his wife). The company preferred that the women marry only free, independent colonists. Unlike these women, however, the vast majority of women who emigrated to the region in the seventeenth century came as indentured servants. Since they usually had to complete their terms of service before marrying, they did not begin to form families until their mid-twenties. Virginia remained for many years a society with large numbers of single men, widows, and orphans rather than the family-oriented community the company desired.

WE SEND YOU in this ship one widow and eleven maids for wives for the people in Virginia. There hath been especial care had in the choice of them; for there hath not any one of them been received but upon good commendations, as by a note herewith sent you may perceive. We pray you all therefore in general to take them into your care; and more especially we recommend them to you Master Pountis, that at their first landing they may be housed, lodged and provided for of diet till they be married, for such was the haste of sending them away, as that straitened with time we had no means to put provisions aboard, which defect shall be supplied by the magazine ship. And in case they cannot be presently married, we desire they may be put to several householders that have wives till they can be provided of husbands. There are near fifty more which are shortly to come, are sent by our most honorable Lord and Treasurer the Earl of Southampton and certain worthy gentlemen, who taking into their consideration that the Plantation can never flourish till families be planted and the respect of wives and children fix the people on the soil, therefore have given this fair beginning, for the reimbursing of whose charges it is ordered that every man that marries them give 120 lbs. weight of the best leaf tobacco for each of them, and in case any of them die, that proportion must be advanced to make it up upon those that survive ... And though we are desirous that marriage be free according to the law of nature, yet would we not have these maids deceived and married to servants, but only

to freemen or tenants as have means to maintain them. We pray you therefore to be fathers to them in this business, not enforcing them to marry against their wills; neither send we them to be servants, save in case of extremity, for we would have their condition so much bettered as multitudes may be allured thereby to come unto you. And you may assure such men as marry those women that the first servants sent over by the Company shall be consigned to them, it being our intent to preserve families and to prefer married men before single persons.

Questions

1. What advantages does the Virginia Company see in the promotion of family life in the colony?
2. Why does the company prefer that the women marry landowning men rather than servants?

9. Maryland Act Concerning Religion (1644)

Source: William H. Browne et al., eds., Archives of Maryland, Vol. 1 (Baltimore, 1883), pp. 244–46.

Religious liberty in a modern sense existed in very few parts of the Atlantic world of the seventeenth century. Most nations and colonies had established churches, supported by public funds, and outlawed various religious groups that rulers deemed dangerous or disruptive. Among the early English colonies in North America, Maryland stood out as an exception. It was established in 1632 as a grant of land and government authority to Cecilius Calvert, a Catholic who hoped to demonstrate that Protestants and Catholics could live in a harmony unknown in Europe. Protestants made up a majority of the settlers, but the early colonists included a number of Catholic gentlemen and priests, and Calvert appointed many Catholics to public office.

With the religious-political battles of the English Civil War echoing in the colony, Maryland in the 1640s verged on total anarchy. To help reestablish order, in 1649 Maryland adopted an Act Concerning Religion, which institutionalized the principle of toleration that had prevailed from the colony's beginning. It provided punishment for anyone who "troubled or molested" a Christian for religious reasons. Repealed and reenacted several times in the decades that followed, the act was a milestone in the early history of religious freedom in America.

FORASMUCH AS IN a well governed and Christian Commonwealth matters concerning religion and the honor of God ought in the first place to be taken into serious consideration and endeavored to be settled, be it therefore ordered and enacted . . .

That whatsoever person or persons within the Province . . . shall from henceforth blaspheme God, that is curse Him, or deny our Savior Jesus Christ to be the son of God, or shall deny the Holy Trinity, the father, son, and Holy Ghost, or the Godhead of any of the said three persons of the Trinity or the unity of the Godhead, or shall use or utter any reproachful speeches, words, or language concerning the same Holy Trinity, or any of the said three persons thereof, shall be punished with death and confiscation or forfeiture of all his or her lands and goods to the Lord Proprietary and his heirs. . . .

And whereas the enforcing of the conscience in matters of religion has frequently fallen out to be of dangerous consequence in those commonwealths where it has been practiced, and for the more quiet and peaceable government of this Province, and the better to preserve mutual love and amity among the inhabitants thereof. Be it therefore . . . enacted (except as in this present Act is before declared and set forth) that no person or persons whatever in the Province . . . professing to believe in Jesus Christ, shall from henceforth be any ways troubled, molested, or discountenanced for or in respect of his or her religion nor in the free exercise thereof within the Province . . . nor any way compelled to the belief or exercise of any other religion against his or her consent, so [long] as they be not unfaithful to the