ultimately wrecked it. But it will be noted that the driving force in these critical early years, whether on the side of uniformity or on that of diversity, was religion.

In the Royal Charter granted to the Massachusetts Bay Company by King Charles I in March 1629, conversion of the heathen finds a place towards the end of the Charter. The words used were explicit and notable and may well be quoted. The Company was empowered to make laws and provisions 'for the directing, ruling and disposing of all other matters and things whereby the said people, inhabitants there, may be so religiously, peaceably and civilly governed, as their good life and orderly conversation may will and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind, and the Christian Faith, *which, in our royal intention and the adventurers' free profession, is the principal end of this plantation.*'

This was a striking pronouncement at the outset of a very great English colony, that the principal object of its foundation was to spread the Gospel, and, further, that proselytes were to be made through the object-lesson presented by the lives of the white settlers.[1]

In New England, in the hands of such men as Thomas Mayhew and John Eliot, missionary work became a reality. Eliot, the apostle of the North American Indians, went out in 1631 with the ship which carried Winthrop's family, Winthrop himself having gone in the previous year. Eliot set himself

[1] The Charter will be found at pp. 22–26 of the *Documentary Source Book of American History*, 1606–1913 (Macmillan Co., 1918), new edition.