

who had been a great asset to Virginia in the critical first years of that colony, and who gave New England its name, wrote a 'Description of New England,' designed to further the work of its colonisation, which had so far hung fire. In this, as in other of his writings, he was eloquent as to the duty of converting the heathen. 'Religion, above all things, should move us (especially the clergy), if we were religious, to show our Faith by our works in converting those poor savages to the knowledge of God, seeing what pains the Spaniards take to bring them to their adulterated faith'; and he deplored his countrymen's 'want of charity to these poor savages, whose country we challenge, use and possess.'¹ It will be seen that something substantial was done in New England a little later towards bringing the Gospel to the heathen, but first attention must be given to the driving power of religion in the colonisation of that part of the coast of North America.

In a eulogistic pamphlet on New England, written in 1689, the writer claimed that 'New England differs from other foreign plantations in respect of the grounds and motives, inducing the first planters to remove into that American desert; other plantations were built upon worldly interests, New England upon that which is purely religious . . .! As to the Liturgy, Ceremonies, and Church Government by Bishops, they were and are Nonconformists.'² New England,

¹ *A Description of New England*, by Captain John Smith (1616), The English Scholar's Library, pp. 217 and 229.

² Force's Tracts, vol. iv: *A Brief Relation of the State of New England from the beginning of that Plantation to this Present Year* (London, 1689), p. 3.