

destined to have vital influence on the fortunes of the British Empire, began in effect with the emigration of the Pilgrim Fathers in 1620. Winthrop, who went out ten years later to be the first governor for the Massachusetts Bay Company, after it had been decided to remove the Company's seat of government from England to America, was as heart whole as any Pilgrim Father in devotion to religion; but, as men of low estate going forth into the wilderness at the call of God, the emigrants of the *Mayflower* have been a beacon in history; they are, perhaps, the most perfect illustration of colonising from religious motives simply and solely, and of those motives producing centrifugal action, not only in the first removal from the old home, but also after arrival in the new. New England became a scene of varieties of creed—a field not of religious tolerance and comprehension but of religious differences. According to Heylyn, the biographer of Archbishop Laud, the Puritan refugees in the Netherlands found that 'the country was too narrow for them, and the brethren of the Separation desired elbow room for fear of interfering with one another.' Therefore they went to New England. 'The growth of old Rome and New England,' he continued, 'had the like foundation, both sanctuaries for such of the neighbouring nations as longed for novelties and innovations both in Church and State.'¹

The exact opposite to what New England stood

¹ *Cyprianus Anglicus, or The History of the Life and Death of the Most Reverend and Renowned Prelate William, by Divine Providence Lord Archbishop of Canterbury*, etc. (1671), by P. Heylyn, D.D., Part II, Book IV, ann. 1638, pp. 345-6.