

them have been sent over by a Society for propagating the Gospel in Foreign Parts, never go among the Indians.’¹

Religion was assuredly a powerful, possibly the most powerful, motive in shaping Cromwell’s colonial policy. Inherited Protestant antipathy to Spain and the Spaniards’ creed largely inspired the ‘Western design.’ ‘Truly God’s great enemy is the Spaniard. He is a natural enemy.’² So he claimed in his speech to Parliament on September 17, 1656, and, over and above actual outrages committed by Spaniards and unatoned for, he laid stress upon the Spanish refusal to grant liberty of conscience to the English who traded in their Indies. A year previously ‘a manifesto of the Lord Protector . . . wherein is shown the reasonableness of the cause of this Republic against the depredations of the Spaniards’ had been printed. It had been written in Latin by Milton, who was Cromwell’s Latin secretary. Milton similarly rested the case against Spain upon the dangers to which the souls as well as the lives of English traders were exposed in the Spanish Indies; and as, ‘what of all is the most momentous and important,’ he pleaded the duty of not letting slip ‘the most noble opportunities of promoting the Glory of God and enlarging the bounds of Christ’s Kingdom; which we do not doubt will appear to be the chief end of our late expedition into the West Indies against the Spaniards.’³

¹ See below, p. 70, note.

² *Oliver Cromwell’s Letters and Speeches with Elucidations*, by Thomas Carlyle (1871), Part IX, p. 180.

³ The original of the manifesto was in Latin and first printed in 1655. The English translation dated only from 1738.