44 RELIGION, COLONISING AND TRADE

Adam Smith they were the people of Europe who most nearly approached to free trade. Mun saw what strength and riches the policy of unrestricted or lightly taxed imports had brought to the Netherlands; he saw again how the port of Leghorn had risen in consequence of the liberal commercial policy of the then Grand Duke of Tuscany; and he applied the lesson to England, while insisting on the great gain to be derived from trade with distant countries (on which point Adam Smith differed from him), 'besides the increase of shipping and mariners thereby.' 1

In the first years after the Restoration, when Mun's treatise was published, Clarendon was the principal adviser of Charles II. He was a member of the General Council of Foreign Plantations constituted before the end of 1660, and he claimed to be, and no doubt was, a good friend of the Overseas Empire. He said of himself that 'at His Majesty's return and before, he had used all the endeavours he could to prepare and dispose the King to a great esteem of his plantations, and to encourage the improvement of them in all the ways which could reasonably be proposed to him.'² Doyle's estimate of his policy towards New England was that 'it was not a policy conspicuous for liberality or farsighted wisdom. But it was in the main just and intelligent.' ³ We have seen that in 1661-2 Clarendon gave his name in support of The Company for Propagation of the Gospel in New England,⁴ and he was one of the eight patentees

¹ P. 24.

 ² Life of Clarendon (Oxford, 1827, 3 vols.), vol. iii, p. 407.
³ The English in America, ut sup.: The Puritan Colonies, vol. ii, 4 Supra, p. 29. p. 150.