

## French and English Approaches to Exploration and Colonization in America: Religious Factors

Suggested Grades: 8-12

Religion was a pervasive and driving force throughout the entire period of European exploration and colonization of North America. Even those Europeans who were chiefly motivated by desire for wealth and economic gain often pursued religious aims, as well. French and Spanish priests and other religious persons journeyed to the “New World” to convert others to their own religion, Catholicism. In contrast, the desire for freedom to worship in ways that *differed* from their country’s accepted liturgies and beliefs brought many of the English settlers to North America.

This lesson uses introductory remarks excerpted from two of the documents included in the *American Journeys* website, to show how religion played a key part in the lives and ideas of Europeans in the early years of their experiences in the “New World.”

The first document, published by a French missionary named Gabriel Sagard in 1632, describes early French exploration along the shores of the Great Lakes and the St. Lawrence River, and related missionary efforts to convert the Native Americans they encountered. The lesson uses selected passages taken from the book’s three “dedications,” which illustrate the religious purpose and context for Sagard’s 1623-1624 journey. The *American Journeys* web site contains an 86-page excerpt from a 1939 English translation of Sagard-Theodat’s original text. Although the ideas and content of the material may be challenging for students to grasp, the language and spellings should be relatively familiar.

Englishman William Bradford, first governor of the “Plimoth” (now spelled Plymouth) Colony, authored the second document. This lesson draws upon portions of the first chapter of *Bradford’s History: “Of Plimoth Plantation,”* in which Bradford

described the religious persecution that drove him and his followers out of England. The first chapter of his history ends with their decision to go to Holland, where they understood they would have religious freedom. (The Mayflower sailed in 1620 from Holland to the New World, rather than directly from England.) The *American Journeys* web site contains the whole of Bradford’s original text (nearly 500 pages).



Catherine Tekakwitha, an Iroquois convert to Catholicism. From M. de Bacqueville de La Potherie, *Histoire de l’Amerique Septentrionale...* Volume 2, p. 350a. Paris, 1753. (AJ-145)

It appears with archaic and inconsistent spellings typical of the seventeenth century, and it contains many words that we no longer use. This lesson presents the excerpted passages from the original document as they are shown on the website, side by side with a rewritten version using contemporary English that will be easier for students to understand. Looking at the two passages together, students will be able to compare today's style of writing with that of nearly 400 years ago and see how written English has changed. At the same time, they will be able to work from the revised version to more effectively explore the ideas.

### Objectives

- Students will be able to explain why Europeans left their homes, risking hardship and possible failure to establish themselves in North America.
- Students will be able to explain the initial stages of religious institutional development in North America.
- Students will be able to compare how European explorers, missionaries, and colonists began to lay the foundations of religious freedom and denominationalism in North America.

### Connection with the Curriculum

This lesson meets the following national history standards for grades 5-12:

- Understand the European struggle for control of North America by analyzing the religious motives of free immigrants from different parts of Europe and by comparing the social composition of English and French settlers in the 17th

century. (United States History Standards, Era 2: Colonization and Settlement, 1585-1763, Standard 1A)

- Understand religious diversity in the colonies and how ideas about religious freedom evolved by learning how Puritanism shaped communities in North America. (United States History Standards, Era 2: Colonization and Settlement, 1585-1763, Standard 2B)
- Read historical narratives imaginatively, taking into account what the narrative reveals of the humanity of the individuals and groups involved – their probable values, outlooks, motives, hopes, fears, strengths, and weaknesses. (Historical Thinking Standards, Historical Comprehension, Standard 2E).
- Engage in historical analysis and interpretation by comparing and contrasting different sets of ideas, values, personalities, behaviors and institutions and considering multiple perspectives. (Historical Thinking Standards, Historical Analysis and Interpretation, Standards 3B & D).

### Background

In the late sixteenth and early seventeenth centuries, French explorers came to North America to search for a fabled “Northwest Passage.” They explored much of the north central part of the continent and achieved notable success in developing relationships with the native peoples who lived in what later became the northern United States and southern Canada. It was not only French explorers or traders who came to North America in those early years; French priests and other religious persons came to the New



World as missionaries, to bring Catholicism to the Indians.

One such French missionary was Gabriel Sagard, author of the first document used in this lesson. Sagard's origins are obscure. By 1604, he was a Recollect<sup>1</sup> monk, so he was presumably born in the late sixteenth century. In 1615 he expressed a desire to work among Native American peoples in New France and finally got an opportunity to do so in 1623 when his order sent him "to accompany Father Nicolas [Viel], an aged Preacher, in order to go to the help of our Fathers in their mission for the conversion of the peoples of New France."

Sagard and Father Nicolas left Paris on March 18, 1623 and arrived in Quebec on June 28th of that year. Less than three weeks later, Father Viel and Sagard joined with a third missionary to go up the river to the

annual fur trade rendezvous. After the Indians and French had concluded their business transactions, the three men accompanied their Indian hosts into the wilderness. Sagard went to Lake Huron, where he spent most of the next twelve months with the Hurons at their village, called Ossossane, on the southern shore of Georgian Bay near present-day Collingwood, Ontario. Sagard kept meticulous notes on all that he saw and did, and his observations of Huron life form one of the most comprehensive written records of their culture from the early years of white contact.

In the spring of 1624, Sagard traveled with the Hurons on a trip to Quebec to trade the furs they had collected over the winter. Sagard intended to bring back supplies to the mission in the Huron village. In Quebec, however, he found correspondence from his French superiors awaiting him, instructing him that he was to return home to Paris instead of going back to the mission at Ossossane.

Eight years after he returned to France, Sagard published the account of his 1623-1624 North America travels, as *Le Grand Voyage du Pays des Hurons* (Paris: Denys Moreau, 1632). The book included a lengthy dictionary of Huron words for later French missionaries to use. As French missionary activity increased during the 1630s, a new edition was needed, and Sagard re-wrote and expanded *Le Grand Voyage*... In 1636, he published his new edition under the more general title of *Histoire du Canada [History of Canada]*. Both versions remained very rare until they were reprinted in Paris in 1865-1866. In 1939 *Le Grand Voyage*... was translated into English for the first time, as *Long Voyage to the Country of the Hurons*. The *American Journeys* website contains an 86-page excerpt from the 1939 English translation,

*Canadian wearing snowshoes going to battle.*  
From M. de Bacqueville de La Potherie, *Histoire de l'Amerique Septentrionale*... Volume 1, p. 50a.  
Paris, 1753. (AJ-145)

<sup>1</sup> The Recollects were a branch of the Catholic Franciscan Order. Sagard's religious name was Brother Gabriel Sagard-Theodat. *Brother* indicates that Sagard was a member of the religious order but was not a priest. Theodat means "God-given."

in which Sagard describes his out-bound trip from Paris to Canada. (AJ-129) The full text of Sagard's account of his stay with the Hurons is available online from the Champlain Society at [www.champlainsociety.ca/cs\\_bibliography.htm](http://www.champlainsociety.ca/cs_bibliography.htm).

This lesson focuses on three pages of excerpts from Sagard's "dedications" or "preambles." Before beginning the body of the text, Sagard wrote three statements that, taken together, illustrate how his religious beliefs had shaped his goals and actions in 1623-24, as well as his later assessment of the success or failure of his mission, from the vantage point of nearly a decade later. He first addresses "The KING OF KINGS And Almighty Monarch of Heaven and Earth, Jesus Christ, Saviour of the world,"<sup>2</sup> even before his dedication to his secular leader, Prince Henry of Lorraine.<sup>3</sup> In all three statements, including the third and final one which he dedicated simply "To the Reader," religious considerations are paramount. Even though Sagard gathered an impressive body of knowledge about the land and its people, he was disappointed because there were still so many unconverted people in New France, especially as compared to the success of his religious order in the East and West Indies.

During the late sixteenth and early seventeenth centuries in England, there was a great deal of religious conflict and turmoil. During the reign of King Henry VIII, England split from the Catholic Church and became Protestant (Anglican, or Episcopal). After Henry's death, the country went back and forth between Catholicism and Protestantism, as the rulers changed. Henry's son Edward was a Protestant, but he did not long outlive his father. When Henry's daughter Mary, a staunch Catholic, became queen

she persecuted, killed, or banished many non-Catholics. A few years later, Mary died and her Protestant sister Elizabeth became Queen. Elizabeth recalled Protestants who had been banished or fled the country under Mary's rule, but Bradford and his fellow-believers still suffered. There was a schism between the country's official Protestant church (Anglican) and other Protestants (referred to as "non-conformists" or "Puritans") who had different ideas about how God should be worshipped. The Anglican Church clergy and England's political leaders would not tolerate these divergences from accepted behavior and belief, and so non-conformists were often subject to the same kind persecution, imprisonment or banishment that all Protestants had experienced when Mary was queen. Some reformers, including William Bradford and his followers, chose to leave England in search of a place where they could have freedom to worship in their own way.

William Bradford (1589/90-1657) was born in England. In 1609, he led a group of 125 nonconformists from England, where they had been persecuted, to Holland, where they had heard there was more religious freedom. Bradford prepared for the "pilgrime" expedition to America, to create a separatist religious colony. In 1620, he became the leader of a group of nonconformist Protestants who established the "Plymouth Plantation" in Massachusetts. Once in America, Bradford was chosen the governor of Plymouth Colony and served as its leader for most of the rest of his life.

Bradford led 41 "pilgrims" to America on the *Mayflower*, along with 61 other passengers, including servants, merchants, and a handful of adventurers. The ship arrived in Cape Cod Bay on November 11, 1620, near

<sup>2</sup> Sagard described how hard he and other missionaries had worked in their attempts to Christianize the Huron people, in spite of lack of support from France.

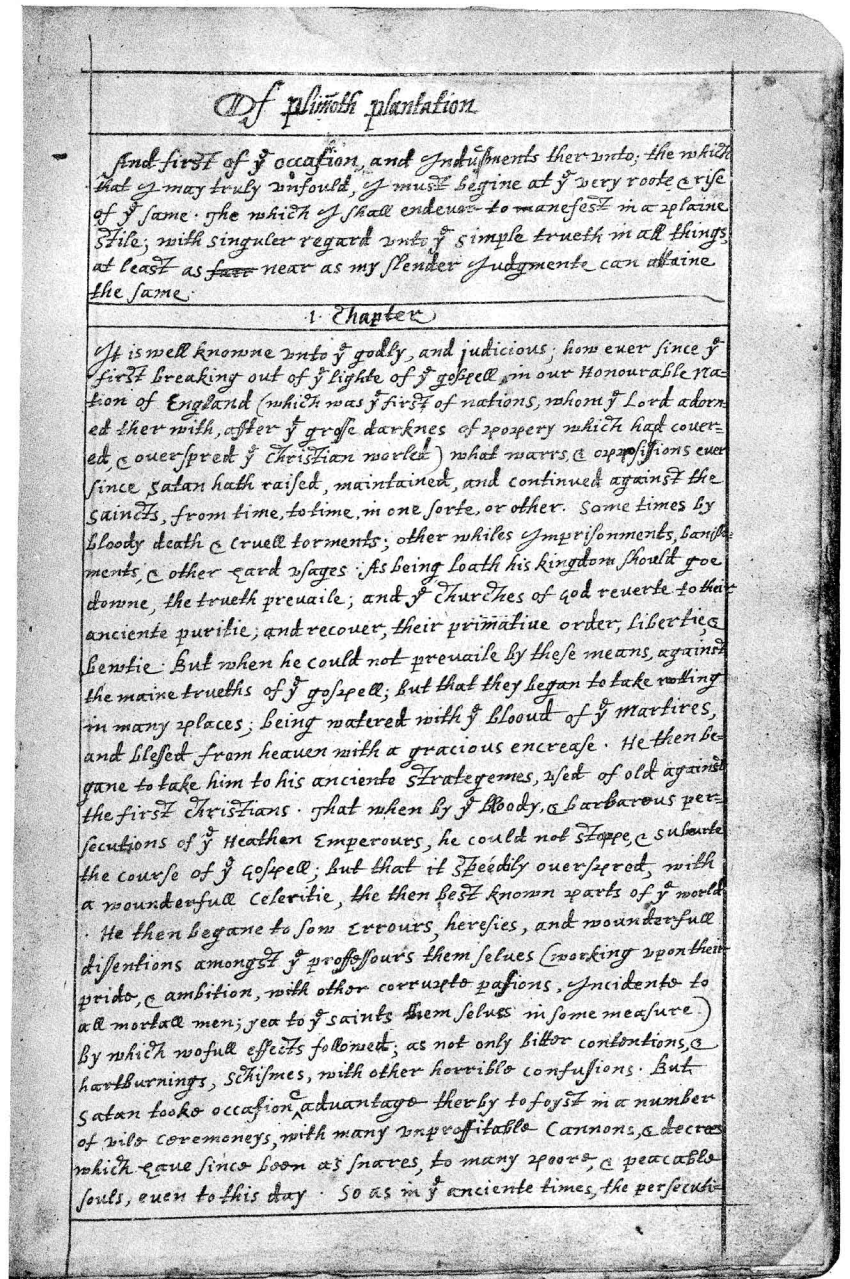
<sup>3</sup> Although part of the dedication to Prince Henry of Lorraine has a prayer-like flavor similar to the address to Jesus Christ, Sagard's primary purpose was to gain Henry's assistance to publish and sell his treatise. Sagard refers to his "little book," which, when published, ran more than 400 pages!

modern Provincetown, an area then occupied by the Nauset Indians. Soon after landing, the English raided several caches of Nauset corn and beans, prompting the local tribe to attack their advance party. On December 16, 1620, the colonists who had been shipbound since leaving Holland, sailed across Massachusetts Bay from Cape Cod and disembarked at Plymouth.

*Of Plymouth Plantation* provides a detailed, first-hand account of the Mayflower voyage, the establishment of Plymouth Colony, relations with various Indian communities, exploration of surrounding areas including Maine, and the daily life of New England's first settlers. Bradford's manuscript appears to have been written at various times between 1620 and 1647. It disappeared from Boston during the American Revolution before being printed, but was discovered in London in 1855. It was first published in the *Proceedings of the Massachusetts Historical Society* in 1856. The complete edition that is presented on the *American Journeys* website preserves Bradford's original spelling and punctuation. (AJ-025) The standard modern edition is: Morison, Samuel Eliot, ed. *Of Plymouth Plantation, 1620-1647* (New York: Knopf, 1952).

This lesson focuses on excerpts from Bradford's first chapter, in which he outlined the reasons he and his followers left England, to escape religious persecution and go to somewhere they could have freedom of religion. At the very end of the excerpt (and the chapter), Bradford writes that they will go to Holland and the Low Countries in search of a better life.

The language will be challenging. On the left side of the pages, students will see the excerpts taken directly from the *American Journeys* website. On the right side, there is



a modern translation which students should find clearer and easier to understand. Teachers should be aware that students may find some of the language in the excerpts troubling, even offensive. Bradford refers to Catholics and Catholicism in a derogatory manner, as "popery" and "papists." When he criticizes the Church of England during Queen Elizabeth's reign, he says that they adopted many of the trappings and practices of "popery."

Facsimile of Manuscript Page. Reproduced in William Bradford, *Bradford's History "Of Plymouth Plantation,"* Book I, p. 2a. Boston, 1898. (AJ-025)

## Activities

Have your students read the sections in their textbook that cover early exploration and the beginnings of European settlement in the Americas. Encourage your students to pay particular attention to any information about the differences between French, English and Spanish exploration and settlement in the New World, or any discussion of the Pilgrims and the Plymouth Colony in what is now Massachusetts. If the textbook contains any information about religious conflict in England in the early 1600s, that would also be quite useful as background.

### Activity 1

Have your students read the excerpts provided from the two documents. Students may work individually or in groups, whichever seems most appropriate for their grade level and abilities.

After the students finish reading the texts, lead them in a discussion. Ask them to consider and discuss the questions in the Activity 1 Handout on p. 67.

Have your students produce a brochure or booklet that Bradford might have developed to encourage people to join him in leaving England. Explain to the class that distributing such literature in England in 1617 or 1618 would have been dangerous, and encourage students to discuss how they might have produced and distributed these booklets in such a situation.

### Activity 2: Enrichment/Extension

Have your students read additional sections from the two documents (Sagard, [www.americanjourneys.org/aj-129/](http://www.americanjourneys.org/aj-129/)

or [www.champlainsociety.ca/cs\\_bibliography.htm](http://www.champlainsociety.ca/cs_bibliography.htm), and Bradford, [www.americanjourneys.org/aj-025/](http://www.americanjourneys.org/aj-025/)).

Short chapters that may appeal to students include:

#### *From Sagard:*

- Chapter 3: “Quebec, the residence of the French and of the Recollect Fathers,” pp. 50-54.
- Chapter 4: “From Cape Victory to the Hurons, and how the savages manage when they travel through the country,” pp. 55-67.
- Chapter 8: “How they clear, sow, and cultivate the land, and then how they bestow the corn and meal, and their mode of preparing food,” pp. 103-109. (Champlain Society website)
- Chapter 9: “Their feasts and guests,” pp. 110-114. (Champlain Society website)

#### *From Bradford:*

- Chapter 9: “Of their vovage, & how they passed ye sea, and of their save arrival at Cape Codd,” pp. 90-97.
- Chapter 10: “Showing how they sought out a place of habitation, and what befell them therabout,” pp. 97-107.

**NOTE TO TEACHERS: Be sure to read any chapters before assigning them to your class!** Some chapters, particularly in Sagard’s work, contain material that you may not feel is appropriate for use in some classroom settings or in lower grades.

Schedule two “news conferences” and have students prepare for them. Divide the class into two groups.

- One group will plan a news briefing that might have been held with Brother Sagard upon his return to France. Select one student to act the part of Sagard, and pick two or three others to portray his traveling companions or members of the ship's crew. The rest of the students in the group should play the parts of members of the press corps. Have students develop questions and answers, and then stage the news conference.
- The other group will plan a news briefing that might have been held with Governor Bradford in 1622, two years after the Plymouth Colony was established. Assign one student to play the part of Governor Bradford, and two or three others to portray Puritan settlers. Students should develop questions and answers about the settlers' experience on the trip to North America and in the first year in the new land. Stage the news conference.

## Afterword

While this lesson focuses on religious considerations, both texts provide a treasure trove of information about many aspects of life in North America during the early seventeenth century. Sagard describes the Hurons' life and the physical world that he found on his 1623-24 mission, while Bradford captures the experiences of a group of newcomers as they struggled to survive and establish a British colony.

A few years after Sagard published his *Long Voyage...*, he published a revised and much longer work called *History of Canada* that is in fact a much elaborated version of this same work, embellished with accounts of the missionary labors of the Recollect order

around the globe. Little is known about his later life. He died sometime after his *Histoire du Canada* appeared in 1636.

At Plymouth Plantation, about half the English died of starvation, disease, or exposure in the first four months. The survivors elected Bradford governor in 1621 and returned him to office twenty times until 1656. Despite early conflicts with their Native American neighbors, the settlers did establish peaceful relations with Massasoit, the chief of the neighboring Wampanoags. During the colony's early years, factional splits divided the colonists, until in 1627 Bradford and a majority bought out those of the original stockholders who were unhappy.

The economy of Plymouth, based on shared agriculture, depended on good relations with neighboring tribes. This was usually effected through trade and diplomacy, and the Indians taught the English how to successfully grow local crops such as pumpkins, corn and beans. Relations with other English non-religious colonies, such as those formed under Thomas Weston at Wessagusset and under Thomas Morton at Mount Wollaston, or Merrymount, were problematic. In 1628, Miles Standish and men from Plymouth drove out Morton and his men for providing guns, alcohol, and "frolicking" with the Indians.

In 1630 another English religious settlement was founded in Boston as the Massachusetts Bay Colony, and an influx of Puritans began to pour into New England from the Mother Country. Plymouth achieved solid financial footing by entering into trade with settlers in New Holland at Manhattan and the Hudson Valley, and conducting regular trips back to England to exchange furs for money, goods, and supplies.

French Arrive at Port Royal.  
Engraving from Johann  
Ludwig Gottfried, *Neue  
Welt vnd Americanische  
Historien*, p. 325. Frankfurt,  
1655. (A)-119)



### Selected Bibliography

Baker, Emerson W., et. al., eds. *American Beginnings: Exploration, Culture, and Cartography in the Land of Norumbega*. Lincoln, Neb.: University of Nebraska Press, 1994.

Clark, Charles Upson, ed. *Voyagers, Robes Noires, et Coureurs de Bois: Stories from the French Exploration of North America*. New York, N.Y.: Columbia University, 1934.

Simmons, R.C. *The American Colonies from Settlement to Independence*. New York, N.Y.: W.W. Norton, 1981.

For background on French missionary efforts and additional background on early Canada, see the “Virtual Museum of New France” at [www.civilization.ca/vmnf/vmnfe.asp](http://www.civilization.ca/vmnf/vmnfe.asp).

Many other early Canadian primary sources are available at Early Canadiana Online: [www.canadiana.org](http://www.canadiana.org).

Other first-hand accounts of Plymouth on the Web can be found in: Rhys, Ernest, ed. *Chronicles of the Pilgrim Fathers*, [www.bibliomania.com/2/1/60/107](http://www.bibliomania.com/2/1/60/107).

Background on the Mayflower voyage and Plymouth Colony is available at [www.plimoth.org](http://www.plimoth.org), the official website of Plimoth Plantation.



## Activity I Handout

1. Why did Brother Gabriel Sagard-Theodat go to New France?
2. How did William Bradford's reasons for going to America differ from Sagard's? In what ways were they similar?
3. At the time he wrote the document, do you think Sagard felt his trip had been a success? Why or why not? Explain what you think Sagard's feelings might have been.
4. Can you think of any situations similar to Sagard's in the world today? How about Bradford's experience?
5. We talk about "freedom of religion" and "separation of church and state." What do we mean by those two terms? How do you think Sagard or Bradford would have defined them? Do you think Sagard or Bradford would have used these terms? As we define them today, do you think they would have believed that "freedom of religion" or "separation of church and state" would be good things?

## Activity 2 Handout

### Reading Selections:

From Gabriel Sagard, *Long Voyage to the Country of the Hurons*.

[www.americanjourneys.org/aj-129](http://www.americanjourneys.org/aj-129)

- Chapter 3: "Quebec, the residence of the French and of the Recollect Fathers," pp. 50-54.
- Chapter 4: "From Cape Victory to the Hurons, and how the savages manage when they travel through the country," pp. 55-67.

[www.champlainsociety.ca/cs\\_bibliography.htm](http://www.champlainsociety.ca/cs_bibliography.htm)

- Chapter 8: "How they clear, sow, and cultivate the land, and then how they bestow the corn and meal, and their mode of preparing food," pp. 103-109. (Champlain Society website)
- Chapter 9: "Their feasts and guests," pp. 110-114. (Champlain Society website)

From William Bradford, *Bradford's History "Of Plimoth Plantation."*

[www.americanjourneys.org/aj-025](http://www.americanjourneys.org/aj-025)

- Chapter 9: "Of their vioage, & how they passed ye sea, and of their save arrival at Cape Codd," pp. 90-97.
- Chapter 10: "Showing how they sought out a place of habitation, and what befell them therabout," pp. 97-107.

## Document I

From Brother Gabriel Sagard, *Long Voyage to the Country of the Hurons*.  
([www.americanjourneys.org/AJ-129/](http://www.americanjourneys.org/AJ-129/))

TO THE KIND OF KINGS  
AND ALMIGHTY  
MONARCH OF HEAVEN AND EARTH  
JESUS CHRIST, *Saviour of the world*<sup>1</sup>

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It is to Thee, infinite power and goodness, that I address myself, before Thee I prostrate myself with my face to the ground and my cheeks bathed in a torrent of tears ... by reason of the grief and bitterness of my heart, which is truly broken and with reason distressed at the sight of so many poor souls without the faith and in savagery, ever sunk in the thick darkness of their unbelief. Thou knowest, my Lord and my God, that we have devoted ourselves for so many years to New France, and have done our utmost to rescue souls from the spirit of darkness, but the needful support of Old France has failed us. ... Have pity and compassion then on these poor souls, bought at the price of Thy most precious blood, O my Lord and my God, so that they may be drawn out of the darkness of unbelief and turned to Thee, ...

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TO THE MOST ILLUSTRIOUS  
Noble and puissant prince  
HENRY OF LORRAINE  
COMTE D'ARCOURT

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My lord,

A mighty inspiration, and ravishing to think of, is the enjoyment of the countenance and presence of a prince whose only affection is for virtue. If I am so bold as to address myself to your Highness to make the offer (which, in all humility, I do) of my little "Journey to the country of the Hurons", the fault, if I commit one, being as I am under the sway and delightful charm of your virtue, must be attributed to the bright fame of that same virtue of yours. At what shrine could I pay my vows with greater merit than at yours? Where could I find greater

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<sup>1</sup>Sagard addresses God first of all, before the dedication to his secular leader and financial sponsor for his publication. The dedication to future readers of his text comes after his address to God and his worldly prince. In this first dedication, Sagard explains how hard he and other Recollect missionaries have worked in their attempts to bring Christianity to the Hurons and other native peoples in New France. If you read carefully, you may find a brief indication of Sagard's frustration with lack of support for their efforts from France.

support against those who are envious and ill-disposed towards my "History" than with a noble and victorious prince like yourself, whose virtues win such admiration among the great ones of the land that they seem to fix the standard for the most accomplished princes. Under the wing of your protection, my Lord, if you design to confer the honour of it, my little treatise may without fear of detraction make its way under favourable auspices throughout the whole world. ...<sup>2</sup>

Accept then, my Lord, as a token of goodwill towards your Highness, the presentation of this little book ...<sup>3</sup>

Your most humble servant in Jesus Christ,  
Brother Gabriel Sagard  
*Unworthy Recollect*

Paris, 31<sup>st</sup> of July, 1632.

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#### TO THE READER<sup>4</sup>

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As a wise man of the Garamantes said to the great king Alexander, it is a truth known to all, even to unbelievers, that man's perfection consists not in seeing much nor in knowing much, but in accomplishing God's will and good pleasure. My mind has long been kept in uncertainty as to whether I ought to maintain silence, or satisfy so many souls, followers of the religious life as well as those in the world, who kept begging me to make known and put before the public the narrative of the journey I took into the Huron country; and of myself I could come to no decision. But at last, after having more closely considered the advantage that might accrue therefrom to the glory of God and the salvation of my neighbour, I obtained leave from my Superiors, and have taken pen in hand to describe in this *History* and this *Journey among the Hurons* all that can be said about the country and its inhabitants. The perusal of it will be the pleasanter to all sorts of persons because the book is filled with many diverse matters, some admirable and remarkable as occurring among barbarians and savages, others beastly and inhuman in beings who ought to be under the control of reason and to recognize that a God has placed them in this world with the prospect of enjoying Paradise hereafter. Some one may tell me that I ought to have adopted the style of the age, or used my pen freely to polish and enrich my recollections and facilitate their course amid all the obstacles which envious minds, too common in these days, might heap up against me; and in fact I did think of it, not to assume for myself the merits and scientific acquirements of others, but to satisfy those who are most inquisitive and critical in discussions of the present day. But, on the other hand, I have been advised to follow the artless simplicity of my usual manner (and this will be the more pleasing to persons of virtue and worth) rather than to amuse myself with elaborating a

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<sup>2</sup>The tone of the second dedication is quite different from the one before. In the first one, there is a hint of frustration with the secular authorities, which is replaced by lots of flattery, of expressions of Sagard's faith in Prince Henry's great virtue. The purpose of this second dedication is to convince the Prince to assist with publication and distribution of his book.

<sup>3</sup>"This little book," when published was more than 400 pages long!

<sup>4</sup>Sagard seems to write to readers who share his religious commitment and beliefs, and to explain to, or perhaps even apologize for writing a book that includes a great deal of secular material; at the same time, he explains to those readers who are "less inclined to religion" what they may find of interest in the text.

refined and affected style which would have hidden my countenance and clouded the candid sincerity of my *History*, wherein there should be nothing useless or superfluous.

Here I stop abruptly, here I remain silent, and listen patiently to the salutary admonishments of a few enthusiasts, who will tell me that I have employed both my pen and my time on a subject which does not transport our soul, like another St. Paul, to the third Heaven. True, I admit my failure and my lack of merit; but nevertheless I will say, and with truth, that worthy souls will find something in it of edification and for which to praise God, who has given us our birth in a Christian land where His sacred name is known and worshipped, in contrast to so many unbelievers who live and die without the knowledge of Him and the prospect of His Paradise. The more inquiring readers also, and those less inclined to religious, who have no other idea than to amuse themselves and learn from the *History* the disposition, behaviour, and various activities and ceremonies of a barbarous people, will also find in it wherewith to be contented and satisfied, and perchance their own salvation as a result of the reflexions they will make upon themselves.

Likewise those who, following a holy inspiration, may desire to go to that land to take part in the conversion of the savages, or to make a home and live there like Christians, will learn also the nature of the country in which they will have to dwell, and the people with whom they will have to deal, and what they will need in that land, so as to provide themselves before setting out on their journey. Then, our Dictionary will teach them, first, all the chief and essential things they will have to say among the Hurons, and in the other provinces and tribes by whom this language is used, such as the Tobacco tribe, the Neutral nation, the province of Fire, that of the Stinkards,<sup>5</sup> that of the High-Hairs, and several others; also among the Sorcerers, the Island people, the Little tribe, and the Algonquins, who know the language in some measure on account of the necessity of using it when they travel, or when they have to trade with any persons belonging to the provinces of the Hurons and the other sedentary tribes.

I must reply to your thought, that Christianity has made little advance in that country in spite of the labours, care, and diligence which the Recollects have brought to it, with results far below that of the ten millions of souls whom our friars have baptized in the course of years in the East and West Indies, ever since the blessed Brother Martin of Valence and his Recollect companions set foot there. ... It is a source of regret and unhappiness to us that we have not been seconded, and that matters have not been so happily advanced as our expectations promised. These expectations were insecurely based on the existence of colonies of good and virtuous Frenchmen, which ought to have been established and without which the glory of God can almost never be promoted or Christianity be strongly rooted. This is not only my opinion and the opinion of all worthy people, but that of all who are guided in any respect by the light of reason.

Accept my excuses, if the short time I have had to arrange and draw up my recollections and my Dictionary, since my decision to publish them, has caused some slight errors or repetitions to creep in. For while working at them, with a mind preoccupied by several other duties and appointments, I often did not remember at one time what I had composed and written at another. These are faults that imply the pardon they expect from your charity, from which also I implore your prayers that God may deliver me from sin here and grant me His Paradise in another world.

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<sup>5</sup> *Puants*, the Winnebago. For identification of the other tribes see *Handbook of the Indians of Canada* (Appendix to the Tenth Report of the Geographic Board of Canada, Ottawa, 1912). An account of the languages and of other factors in native life is given in D. Jenness, *Indians of Canada* (Ottawa, 1932). [Footnote is included in document on the website.]

## Document 2

From first chapter, *Bradford's History "Of Plimoth Plantation."*  
([www.americanjourneys.org/aj-025/](http://www.americanjourneys.org/aj-025/))

### Of Plimoth Plantation.

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And first of y<sup>e</sup> occasion and indusments ther unto; the which that I may truly unfould, I must begine at y<sup>e</sup> very roote & rise of y<sup>e</sup> same. The which I shall endeavor to manefest in a plaine stile, with singuler regard unto y<sup>e</sup> simple trueth in all things, at least as near as my slender judgmente can attaine the same.

#### 1. Chapter

It is well knowne unto y<sup>e</sup><sup>1</sup> godly and judicious, how ever since y<sup>e</sup> first breaking out of y<sup>e</sup> lighte of y<sup>e</sup> gospel in our Honourable Nation of England, ... what warrs & opposissions ever since, Satan hath raised, maintained, and continued against the Saincts, from time to time, in one sorte or other. Some times by bloody death and cruell torments; other whiles imprisonments, banishments, & other hard usages ; as being loath his kingdom should goe downe, the trueth prevaile, and y<sup>e</sup> churches of God revert to their anciente puritie, and recover their primative order, libertie, & bewtie. ...

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### Of Plymouth Plantation

First that I may truly describe the occasion and inducements [for settling Plymouth Plantation], I must begin at the very root and rise. I shall endeavor to describe in a plain style with singular regard for the simple truth in all things, at least as nearly as I can attain it with my slender judgment.

#### Chapter I

It is well known to the godly and judicious, how, ever since the first breaking out of the light of the gospel in our honorable nation of England ... what wars and oppositions ever since, Satan raised, maintained and continued against the saints<sup>2</sup>, from time to time, of one kind or another. Sometimes by bloody death and cruel torments, others with imprisonment, banishment, and other hard usage; as being reluctant that his kingdom should go down and the truth prevail so that churches of God revert to their ancient purity and recover their primitive order, liberty and beauty.

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<sup>1</sup> "y<sup>e</sup>" was used for the word "the."

<sup>2</sup> There were 35 Puritan Separatists, referred to as "saints" on board the Mayflower in 1620. The other 67 persons on the ship were not members of the congregation and were referred to as "strangers."

The one side laboured to have y<sup>e</sup> right worship of God & discipline of Christ established in y<sup>e</sup> church, according y<sup>e</sup> simplicitie of y<sup>e</sup> gospel, without the mixture of mens inventions, and to have & to be ruled by y<sup>e</sup> laws of Gods word, dispensed in those offices, & by those officers of Pastors, Teachers, & Elders, &c. according to y<sup>e</sup> Scriptures. The other partie, though under many colours & pretences, endeavored to have y<sup>e</sup> episcopall dignitie (after y<sup>e</sup> popish maner) with their large power & jurisdiction still retained ; with all those courts, cannons, & ceremonies, together with all such livings, revenues, & subordinate officers, with other such means as formerly upheld their antichristian greatnes, and enabled them with lordly & tyrannous power to persecute y<sup>e</sup> poore servants of God. This contention was so great, as neither y<sup>e</sup> honour of God, the commone persecution, nor y<sup>e</sup> mediation of Mr. Calvin & other worthies of y<sup>e</sup> Lord in those places, could prevaile with those thus episcopally minded, but they proceeded by all means to disturbe y<sup>e</sup> peace of this poor persecuted church, even so farr as to charge (very unjustly, & ungodlily, yet prelatelike) some of their cheefe opposers, with rebellion & hightreason against y<sup>e</sup> Emperour, & other such crimes.

\* \* \* \* \*

... And the more y<sup>e</sup> light of y<sup>e</sup> gospel grew, y<sup>e</sup> more y<sup>e</sup> urged their subscriptions to these corruptions. ... And to cast contempe the more upon y<sup>e</sup> sincere servants of God, they opprobriously & most injuriously gave unto, & imposed upon them, that name of Puritans, ... And lamentable it is to see y<sup>e</sup> effects which have followed.

One side labored to have the correct worship of God and the discipline of Christ established in the church, according to the simplicity of the Gospel, without the addition of men's inventions, and to have and be ruled by the laws of God's word, as communicated and led by pastors, teachers, and elders, etc., according to the Scriptures. The other party, although under many disguises and pretences, tried to have the Episcopal dignity (after the Catholic manner) with their large power and jurisdiction still retained; with all those courts, cannons, and ceremonies, together will all such job situations, income, and subordinate church officials, with other such means as formerly kept their greatness, and allowed them with lordly and tyrannous power to persecute the poor servants of God. This problem was so great that neither God's honor nor the mediation of Mr. Calvin and other religious leaders could prevail with those in the Episcopal Church. The Episcopal leaders proceeded by all means to disturb the peace of the poor persecuted church, even so far as to charge (very unjustly and ungodly but like a Pope or Bishop might do) some of their chief opponents with rebellion and high treason against the Emperor, and other such crimes.

The more the light of the gospel grew, the more corrupt they became. ... To cast more contempt upon the sincere servants of God, they most injuriously gave and imposed to them the name of "Puritans"... It is lamentable to see the effects which have resulted.

Religion hath been disgraced, the godly grieved, afflicted, persecuted, and many exiled, sundrie have lost their lives in prisones & otherways. On the other hand, sin hath been countenanced, ignorance, profannes, & athiesme increased, & the papists encouraged to hope again for a day.

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... But that I may come more near my intendmente ; when as by the travel & diligence of some godly & zealous preachers, & Gods blessing on their labours, as in other places of y<sup>e</sup> land, so in y<sup>e</sup> North parts, many became inlightened by y<sup>e</sup> word of God, and had their ignorance & sins discovered unto them, and begane by his grace to reforme their lives, and make conscience of their wayes, the works of God was no sooner manifest in them, but presently they were both scoffed and scorned by y<sup>e</sup> prophane multitude, and y<sup>e</sup> ministers urged with y<sup>e</sup> yoak of subscription, or els must be silenced; and y<sup>e</sup> poore people were so vexed with apparators, & pursuants, & y<sup>e</sup> comissarie courts, as truly their affliction was not smale; which, notwithstanding, they bore sundrie years with much patience, till they were occasioned (by y<sup>e</sup> continuance & encrease of these troubles, and other means which y<sup>e</sup> Lord raised up in those days) to see further into things by the light of y<sup>e</sup> word of God. How not only these base and beggarly ceremonies were unlawfull, but also that y<sup>e</sup> lordly & tiranous power of y<sup>e</sup> prelates ought not to be submitted unto; which thus, contrary to the freedome of the gospel, would load & burden mens consciences, and by their compulsive power make a prophane mixture of persons & things

Religion has been disgraced, the godly have been grieved, afflicted and persecuted, and many have been exiled. Many have lost their lives in prison and other ways. On the other hand, sin has been approved, ignorance, profanity and atheism have increased, and the Catholics have been encouraged to hope again for a day.

But I should return to my intention: when, with the travel and diligence of some godly and zealous preachers and God's blessing on their efforts, in the northern parts of England as elsewhere in the country, many learned of the word of God and recognized their own ignorance and sins. They began, by His grace, to reform their lives and let conscience rule them. The work of God was no sooner evident in them that they were scoffed at and scorned by the profane multitude, and the ministers urged with the yoke of taxation or else they must be silenced, and the poor people were so beset with persecutors and tax courts, as truly their afflictions were not small. They bore these troubles for several years with much patience, until (because these troubles continued and increased) the light of the word of God allowed them to see further. They saw how the Episcopal ceremonies were illegal but also that they ought not to submit to the lordly and tyrannical power of the church officials; contrary to the freedom of the Gospel, that would load and burden men's consciences, and by their enforcement power make a profane group of people and things in the worship of God.



in y<sup>e</sup> worship of God. And that their offices & calings, courts & cannons, &c. were unlawfull and antichristian; being such as have no warrante in y<sup>e</sup> word of God; but the same y<sup>e</sup> were used in poperie, & still retained.

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So many therefore of these proffessors as saw y<sup>e</sup> evil of these things, in the parts, and whose hearts y<sup>e</sup> Lord had touched w<sup>th</sup> heavenly zeale for his truth, they shooke of this yoke of antichristian bondage, and as y<sup>e</sup> Lords free people, joined them selves (by a covenant of the Lord) into a church estate, in y<sup>e</sup> fellowship of y<sup>e</sup> gospel, to walke in all his wayes, made known, or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them. And that it cost them something this ensewing historie will declare.

These people became 2. distincte bodys or churches, & in regarde of distance of place did congregate severally; for they were of sundrie townes & villages, ...

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But after these things they could not long continue in any peaceable condition, but were hunted & persecuted on every side, so as their former afflictions were but as flea-bitings in comparison of these which now came upon them. For some were taken and clapt up in prison, others had their houses besett & watcht night and day, & hardly escaped their hands; and y<sup>e</sup> most were faine to flie & leave their howses & habitations, and the means of their livelihood. Yet these & many other sharper things which

People also saw that the church officials, courts, and preaching were illegal and anti-Christian; as such, they had no place in the word of God, but they were still used and retained in "popery."

So many of these true believers saw the evil of these things in England and had their hearts touched by the Lord with heavenly zeal for his truth. They shook off this yoke of anti-Christian bondage, and the Lord's free people joined together and formed a church, in the fellowship of the Gospel to walk in God's ways as were made known to them, trying as best they could regardless of what it would cost them, with the Lord assisting them. This following history will show that it did cost them.

These people formed two distinct groups or churches. Because they lived in various towns and villages at some distance from one another, they congregated in several locations.

They could not continue for long in peace, until they were hunted and persecuted on every side, enough to make their former afflictions seem like flea bites in comparison to what now happened. Some were taken and thrown in prison, others had their houses set upon and watched day and night, and barely escaped persecution, and most fled their homes and work. Yet these and many other worse things which

affterward befell them, were no other than they looked for, and therefore were y<sup>e</sup> better prepared to bear them by y<sup>e</sup> assistance of Gods grace and spirite. Yet seeing them selves thus molested, and that ther was no hope of their continuances ther, by a joynte consente they resolved to goe into y<sup>e</sup> Low-Countries, wher they heard was freedome of Religion for all men; as also how sundrie from London, & other parts of y<sup>e</sup> land, had been exiled and persecuted for y<sup>e</sup> same cause, and were gone thither, and lived at Amsterdam, & in other places of y<sup>e</sup> land. So after they had continued together aboute a year, and kept their meetings every Saboth in one place or other, exercising the worship of God amongst them selves, notwithstanding all y<sup>e</sup> diligence & malice of their adversaries, they seeing they could no longer continue in y<sup>t</sup> condition, they resolved to get over into Hollad as they could ; which was in y<sup>e</sup> year 1607. & 1608. ; of which more at large in y<sup>e</sup> next chap.

happened were just what they expected, and therefore, they were better prepared to suffer and endure them, helped by God's grace and spirit. Seeing themselves so molested, and realizing they had no hope of staying there, by joint consent, they resolved to go to the Low Countries, where they heard there was freedom of religion for all, and that others from London and elsewhere in England had gone there for the same reasons. After continuing together and meeting every Sabbath for about a year, worshipping God among themselves in spite of the perseverance and malice of their opponents, they saw that they could no longer continue in that condition. In 1607 and 1608, they resolved to go to Holland, which is discussed more in the next chapter.