

Like all other prospectuses of colony planting, the *Declaration* begins with a statement of geographical location of the place to be settled and an account of the persons supporting the project. It goes on to enumerate the familiar motives of colonization; that is, the promulgation of the Christian Faith, the enlargement of the dominions of the King and the profit of the individual adventurer. It is a modern silliness to read hypocrisy into the statement of the first of these motives, for if anything is certain, it is that the carrying of the Cross to distant lands was an accepted motive of colonization in the minds of Christian men—English, French, or Spanish, Catholic or Protestant. Its affirmation is the invariable factor in the writings that underlie American colonization. Certainly no one could doubt the sincerity of the writer of the *Declaration* after reading the sentences he devotes to this feature of the project, his naive adaptation of Gregory's "non Angli, sed Angeli" phrase, his regions "white for the harvest", his pathetic credulity in accepting and in passing on the stories told him of the Indians begging for teachers and sending their children to New England and to Virginia for baptism. Father Hughes has pointed to the *Spiritual Exercises* of St. Ignatius as the source of the spirit and even of the phraseology employed in this business prospectus by the zealous and unworldly Andrew White.⁸

It cannot be claimed that the discovery of the printed *Declaration* adds sensationally to the accepted body of historical fact. Except for the note on pages 7 and 8, its subject matter has been familiar to historians for nearly a century through the medium of the McSherry Codex. But the existence of the tract in printed form has, none