

# "The Jading of Jamestown"

By Chaplain Todd DuBord, M.Div.





## Lake Almanor Community Church

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Mr. Phillip Emerson  
The Jamestown-Yorktown Foundation  
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3/15/07

Dear Mr. Phillip Emerson (Executive Director):

My name is Todd DuBord and I am the Senior Pastor of Lake Almanor Community Church in California. I've attempted a few different times over the past months (by mail and fax) to inform the Foundation of my experience on the tour at the Jamestown Settlement. Because I personally have not had a reply in four months from the Foundation, I'm writing again. I'm not an extremist, just a religion major and an American citizen who is sincerely concerned with the preservation of truth and tradition that has been handed down to us (as I'm sure you are too).

Attached (also online at [www.lacconline.org](http://www.lacconline.org)) is a retelling of my experience at the Jamestown Settlement, "The Jading of Jamestown," in which I also discuss (documentation from the Library of Congress) the Christian mission and motives of those who founded Jamestown back in the early 1600's. The information I give in this attached document was intentionally avoided by our two tour guides at the Jamestown Settlement, when 50 of us from California were being taught by them. When asking about the three Christian plaques in the front of the Anglican Church (at the heart of the colony), one guide said she was *"unable to speak about the plaques. We are only allowed to say they are religious plaques."* Another guide repeated on several other occasions that the primary reason the first settlers came here to America was "to make money." In fact, he expected and prodded our group to replicate his three-word answer like a mantra, as he frequently asked us, "And why did these settlers come to America?" In all we were not taught anything religious about this deeply Christian community—evidence I've given in much detail in the attached treatise.

I'm respectfully requesting this information is (1) reviewed by appropriate personnel; (2) responded to in a letter from you or the appropriate personnel; (3) passed along to tour guides so they can assure visitors are presented with a clearer picture of this distinct Christian community that started the colony.

Respectfully,

Todd DuBord (M. Div.)  
Senior Pastor  
Lake Almanor Community Church

Cc: The Governor of Virginia, Karen G. Rehm (NPS Chief Historian), and other governmental officials

# “The Jading of Jamestown”

By Chaplain Todd DuBord (M.Div.)

[www.CrossFireUSA.org](http://www.CrossFireUSA.org)



(Source of photo unknown at time)

## The crisis at the first American colony

Last year (2006) my wife, Tracy, and I joined a group of about 50 from First Covenant Church of Sacramento, including their Senior Pastor, Ted Smith, on a Christian legacy tour of Washington, D.C. and various sites in Virginia. One of the primary purposes of the trip was to rediscover the history and particularly the Christian heritage of America's Founders, early settlements, and nation's capital. Unfortunately the greatest thing we discovered was that our Christian heritage was being abandoned. (I'd like to thank World Net Daily [[www.worldnetdaily.com](http://www.worldnetdaily.com)] for breaking this revisionist story nationwide.)

The first place we visited on the tour was the Jamestown Settlement, owned and operated by the Jamestown-Yorktown Foundation for the Commonwealth of Virginia (<http://www.historyisfun.org/jamestown/jamestown.cfm>), not to be confused with the adjacent Historic Jamestown, co-administered by the National Park Service and the APVA (Association for the Preservation of Virginia Antiquities) (<http://www.historyisfun.org/2007/HistoricJamestowne.cfm> and <http://www.nps.gov/archive/colo/Jamestown/jamestown.htm>)--which will also be addressed in part in this treatise.

While the tour guides at the Jamestown Settlement and Museum were cordial and informative on many points, we were all caught off guard by their unwillingness (yes, unwillingness) to discuss Jamestown's religious roots. As one of the tour guides was leading us through the very heart of the replica of the community, the Anglican Church, we asked if she could speak about the significance of the three religious plaques on the

wall in the front of the church: the Lord's Prayer, the Ten Commandments, and the Apostles' Creed (the same are in the Bruton Parish Church in Williamsburg).

Our guide responded to our inquiry by saying that she was "*unable to speak about the plaques. We are only allowed to say they are religious plaques.*" We were noticeably shocked by her comments and challenged her that these were very important in the lives of the colonists, and not educating others about them is a deliberate avoidance and minimizing of Christian history. We were all appalled, and shared so with her, especially understanding that this was an educational tour, on which students from across the country were being taught every week. In fact, it seemed whenever there was an opportunity to address any of the religious characteristics or zeal of this first community, it was avoided. (Something reverberated even on their "Brief History of Jamestown"-- <http://www.historyisfun.org/jamestown/jamestownhistory.cfm>, which does not contain one reference of any religious mission or motive).

Another guide repeated on several other occasions that the primary reason the first settlers came here to America was "to make money." In fact, he expected and prodded our group to replicate his three-word answer like a mantra, as he frequently asked us, "And why did these settlers come to America?"

Throughout the tour, we were given absolutely no religious information from Jamestown guides about this first colony in America. Without our own well-educated, informative guides from *Christian Legacy Tours* (Sacramento), we would have left Jamestown with the impression that these settlers were nothing more than predecessors pressed from the capitalist-greed molds of the 21<sup>st</sup> century. But were they? The historical evidence shows likewise.

### **A journey originating with a vision for Christian mission**

The story of Jamestown actually begins with an English preacher and geographer, Richard Hakluyt, (1552-1616), who attended Westminster School as a Queen's Scholar and Oxford's Christ Church College, where he was ordained as a minister in 1578.

Rev. Hakluyt was very interested in Western discoveries and even wrote a three-volume work, "The Principle Navigations of the English Nation," and also the "Discourse on Western Planting" (1584), which was helpful in securing patents for Sir Walter Raleigh's unsuccessful colonization attempts of North America, including the famous Lost Colony of North Carolina.

In 1606, Hakluyt became a primary patentee of the Virginia Company and a visionary for English colonization of North America, with a mission to bring the Gospel of Jesus Christ to the natives there. With favor from King James I, his friend and minister Robert Hunt was sent to serve as the minister of the expedition. And thus the King granted a charter to a group of entrepreneurs to start a colony there.



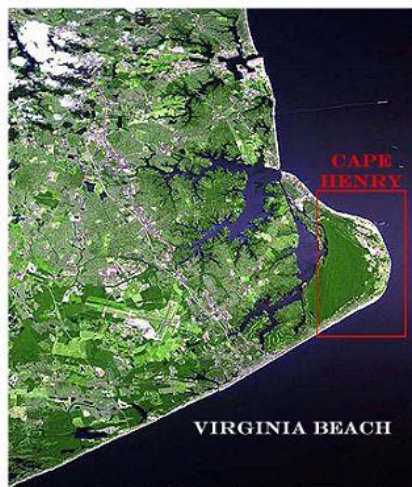
Reflecting the work of the former East India Company and the Moscovy Company, the joint-stock Virginia Company would also attempt to yield a profit for its investors through the discovery of gold and other minerals, as they proclaimed the Gospel to the natives in the New World and sought a western water passage to the Orient.

### **The voyage and landing of the first American colonists**



(Source of photo unknown at time)

Undoubtedly the 144 men and boys (105 passengers), who traveled on three ships from England in that initial voyage ( <http://www.nps.gov/archive/colo/Jthanout/JTRES.html> ), were ecstatic to hit the shores of Virginia. Thirteen years before the 102 Pilgrims landed at Plymouth in Massachusetts, these colonists landed at Cape Henry on April 29, 1607. They commemorated the event by erecting a large wooden cross and holding a prayer meeting, conducted by their minister, Reverend Robert Hunt. As colonist George Percy noted back then, “The nine and twentieth day we set up a cross at Chesupioc Bay, and named the place Cape Henry.”



(Source of photo unknown at time)

Reverend Hunt would give his life to the ministry there in Virginia and was, according to American historian, scholar, and Yale professor (for 30 years—1954-1984) Sydney Ahlstrom, “a stabilizing influence during those early years when acrimonious dissension wracked the colony.” Ahlstrom continues by saying, with Thomas Dale and Thomas Gate’s later (1611) secondary entourage, “came still another clergyman, Alexander Whitaker, whose contribution to Virginia’s spiritual welfare would be rich and manifold.”

On the Historic Jamestown web site, the National Park Service properly conveys that the first structure was utilized as a church

In one of his books, Captain John Smith wrote of building the first structure at Jamestown that was used as a church. According to his account, the settlers stretched a sail among the boughs and used rails to construct the sides of the structure. They sat on benches made of unhewed tree trunks. The altar was simply a log nailed to two neighboring trees.

### **Was the establishment of Jamestown merely a financial venture?**

The real history of this first American settlement is far more spiritual than Jamestown Settlement guides conveyed on the day we toured the replicated colony.

While these initial settlers (“businessmen” if you will) were commissioned through a joint-stock company--the Virginia Company of London and expected to bring a profit to its shareholders through this venture, there was much more to their purpose than merely the hopes of building a lucrative trading post. Their distinctly Christian function was clearly given and stated under the Virginia Charter of 1606 (April 10), commissioned by the newly-crowned King James I, who called for the “propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God.”



(Source of photo unknown at time)

The sketch of Jamestown fort was found on the back of a map made by John Smith in 1608, which was sent to King Philip III of Spain by his ambassador Zuniga. The only known drawing of James Fort, known as the Zuniga Map, was obtained by the Spanish Ambassador in England who was spying against the Jamestown colony. The cross is thought to represent the church, though it might also represent the early 17th century English blue ensign.

In a letter (dated 1/9/07), from the United States Department of the Interior (National Park Service, Yorktown, Virginia), to California Plumas County District 3 Supervisor Bill Dennison, Karen G. Rehm, the Chief Historian for the NPS, confirmed the Virginia Company's religious purpose: "the Charter of the Virginia Company of London, 1606, identified the propagation of Christianity amongst the native people as a purpose,..."

Rehm further notes, however, that, in the Company's Instructions (November 1606) from the King 6 months after the initial charter, it did not contain the purpose of Christian propagation. But the King need not need to reiterate what was so plainly stated in the charter. Nevertheless, equally powerful, it does contain the closing directive--an echo of the significance of Christianity's propagation as outlined in the Charter:

Lastly and chiefly, the way to prosper and obtain good success is to make yourselves all of one main for the good of your country and your own, and to serve and fear God the giver of all goodness. For every plantation which our Heavenly Father hath not planted shall be rooted out.

How else would one interpret the words, "Lastly and chiefly," except by priority in significance? In other words, "Saving the most important for last"! Sydney E. Ahlstrom, in his National Book Award-winning text, "Religious History of the American People" (Yale), labeled this closing statement among the colonial *Instructions* as "profounder convictions" (p. 185), adding that the citizens of Jamestown had "a desire to evangelize the Indians, an obligation formally recognized in their own, and nearly every subsequent, colonial charter." Even the 2<sup>nd</sup> Charter in 1609 note, "The principal effect which we can desire or expect of this action is the conversion...of the people in those parts unto the true worship of God and Christian religion."

From the Jamestown code, "For the Colony in Virginia: Laws Divine, Moral and Martial" (1612), p. 63, this prayer, which was to be repeated daily in the morning and evening, also demonstrates the priority of the plantation. Could these early colonists have placed as secondary the mission of the propagation of the Gospel of Jesus Christ, when they prayed twice daily, "*the highest end of our plantation here, is to set up the standard, and display the banner of Jesus Christ*"? This is a brief portion of the over 2500 word prayer (underline added)--<http://etext.lib.virginia.edu/etcbin/jamestown-browse?id=J1056>

*We therefore beseech thee to bless us, and this our plantation. Which we and our nation have begun in thy fear, and for thy glory. We know O Lord, we have the devil and all the gates of hell against us, but if thou O Lord be on our side, we care not who be against us. O therefore vouchsafe to be our God, and let us be a part and portion of thy people, confirm thy covenant of grace and mercy with us, which thou hast made to thy Church in Christ Jesus. And seeing Lord the highest end of our plantation here, is to set up the standard, and display the banner of Jesus Christ, even here where Satan's throne is Lord, let our labor be blessed in laboring the conversion of the heathen.*



From <http://www.history.com/classroom/jamestownstory/>

The *Library of Congress* summarizes the Christian passion of these entrepreneurs, their successors, and the Virginia Company's objective for the spread of Christianity

They also wanted the Church to flourish in their colony and kept it well supplied with ministers. Some early governors sent by the Virginia Company acted in the spirit of crusaders. Sir Thomas Dale (d. 1619) considered himself engaged in 'religious warfare' and expected no reward 'but from him on whose vineyard I labor whose church with greedy appetite I desire to erect.' During Dale's tenure, religion was spread at the point of the sword. Everyone was required to attend church and be catechized by a minister. Those who refused could be executed or sent to the galleys. When a popular assembly, the House of Burgesses, was established in 1619, it enacted religious laws that 'were a match for anything to be found in the Puritan societies.' Unlike the colonies to the north, where the Church of England was regarded with suspicion throughout the colonial period, Virginia was a bastion of Anglicanism. Her House of Burgesses passed a law in 1632 requiring that there be a "uniformitie throughout this colony both in substance and circumstance to the canons and constitution of the Church of England." The church in Virginia faced problems unlike those confronted in other colonies--such as enormous parishes, some sixty miles long, and the inability to ordain ministers locally--but it continued to command the loyalty and affection of the colonists. In 1656, a prospective minister was advised that he "would find an assisting, an embracing, a comforting people" in the colony. At the end of the seventeenth century the church in Virginia, according to a recent authority, was



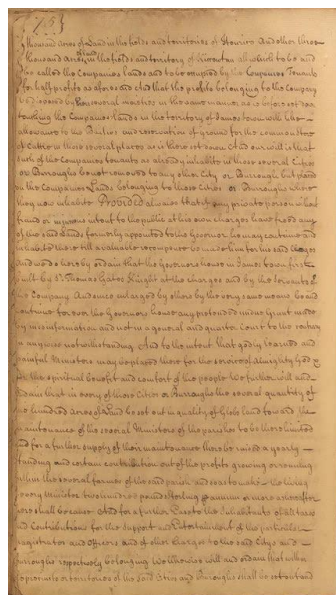
prospering; it was "active and growing" and was "well attended by the young and old alike." <http://www.loc.gov/exhibits/religion/rel01-2.html>

Like the other seventeenth-century British colonies, Virginia aspired to convert the native populations. The Virginia Company's instructions to its governors required them to make conversion one of their objectives. The most famous early convert was Pocahontas, daughter of Powhatan, head of the Powhatan Confederacy. Pocahontas was baptized by the Reverend Alexander Whitaker before her marriage to John Rolfe in 1614.



Oil study for mural by John Gadsby Chapman, c. 1837-40  
Jamestown-Yorktown Foundation Educational Trust (44)" (L.O.C.)

Thomas Jefferson possessed a copy of the original records of the Virginia Company, in which the health of the Church and the necessity for clergy is discussed.



"This manuscript is an eighteenth-century copy of the original Virginia Company records, owned by Thomas Jefferson and sold to the Library of Congress as part of Jefferson's library in 1815." (L.O.C.)

The Library of Congress summarizes the manuscript's contents

The document illustrates the Virginia Company's concern for the health of the church. It orders the settlers to offer generous financial assistance 'to the intent that godly learned & painful Ministers may be placed there for the service of Almighty God & for the spiritual benefit and comfort of the people.' <http://www.loc.gov/exhibits/religion/rel01-2.html>

Again, historian Sydney Ahlstrom notes that, "From 1607-1619 the colony's religious affairs were guided by the Virginia Company, which framed its laws and sent out ministers in the capacity of chaplains" (p. 188). Early governmental figures "met in the choir loft of the Jamestown church as America's first elective assembly." According to Ahlstrom, their enactments included morality, in which

immoderate dress was prohibited; and ministers were to reprove the intemperate, publicly if need be. There were fines for swearing, and excommunication and arrest for persistent sinning. Morning and afternoon services were required on Sunday, and neglectful persons were subject to censure. The governor set apart 'glebes,' or lands to support the church and ministers in each of the four parishes into which the colony had been divided. To promote evangelism among the Indians, each town was to educate 'a certain number' of natives' and prepare them for college. There was even talk of founding a missionary 'university' at Henrico and [Sir Edwin] Sandys obtained [C]ompany approval to set aside ten thousand acres for its maintenance [though the project was abandoned—p. 187].

From the time they landed on the shores of Cape Henry (1607) to the establishment of the House of Burgess in 1619 and beyond, "a representative body included ecclesiastical legislation among its responsibilities." From its inception, Jamestown's laws were embedded in Christian belief and practice, as evidenced in their 1612 compilation of laws enacted by Sir Thomas Gates and Lord De-La-Warre, "For the Colony in Virginia: Laws Divine, Moral and Martial" by manual William Strachey -- <http://etext.lib.virginia.edu/etcbin/jamestown-browse?id=J1056>

### **Falling short of the glory of Jamestown**

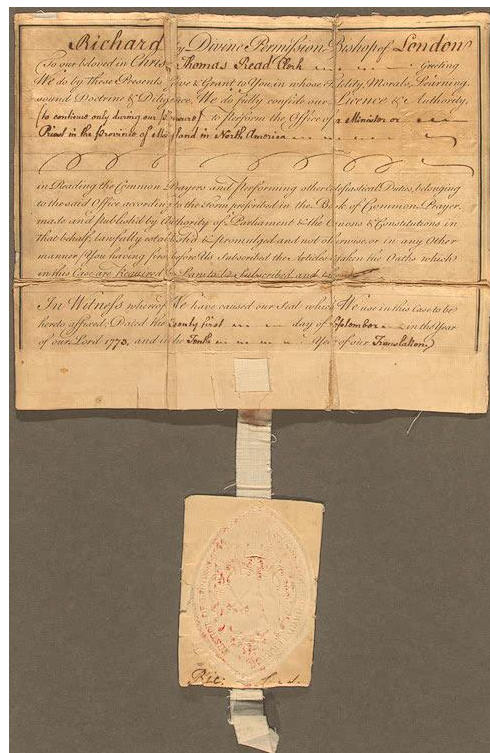
It's unfortunate, however, that the National Park Service's only reference on their web site, "The Virginia Company of London," to the propagation of Christianity was for the alleged purpose of marketability and "sales pitch," intended to build up patriotism and, hence, increase shareholder confidence and the purchase of further shares by those back in England. <http://www.nps.gov/archive/colo/Jthanout/VACompany.html>

John Meacham, managing editor of *Newsweek*, in his try-to-set-the-history-record-straight book, *American Gospel*, clearly offers a polemic position when he comments in his first sentence about Jamestown, "The first permanent English settlers arrived in search of gold, not God." Then, after a token citing of the Christian mission of the 1606 Charter, Meacham abruptly turns the commentary, "With the Lord out of the way, [King]

James quickly turns to mammon.” Meacham’s reasoning for minimizing the role of religion in the colony is found in another faulty rationale: “The First Charter of Virginia is 3,805 words long; only 98 of those words, or about 3 percent, are about God” (p. 41). If longer length determines priority of emphasis, I guess it’s time for us to take documents like the Declaration of Independence and even the Constitution and parse them up in pursuit of discovering minor themes! Brevity is simply not sufficient criteria for determining rank of importance, a fact supported by the final section of the London Company Instructions mentioned previously, “Lastly and chiefly....”

A few historians try to minimize the fervor of these first American colonists in Jamestown, by heckling in one fashion or another, “If the spread of Christianity was so intentional, then why was there a shortage of priests over the first couple centuries?” The problem is that they too overlook the fact that the scarcity of clergy (including missionaries) was largely the result that, in order for men to become priests, they had to receive their orders and ordination by traveling all the way back to England. Again the Library of Congress notes a later example

Among the [relatively few] pious young Americans who made the perilous journey was Thomas Read, a Virginian, who was ordained by Richard Terrick, Bishop of London, on September 21, 1773, at which time he also received a license to preach in Maryland. Read's ecclesiastical credentials, as well as a special, protective carrying case, which has his name etched on its front, are seen here <http://www.loc.gov/exhibits/religion/rei01-2.html>



*License and ordination papers of Anglican priest with special carrying case*  
Washington National Cathedral, Rare Book Library (46) (L.O.C.)

## **An indirect and insufficient response from the Jamestown Settlement**

In a letter (dated 1/24/07), from the Office of the Governor (Tim Kaine) of the Commonwealth of Virginia, to California Plumas County District 3 Supervisor, Bill Dennison, the following was conveyed about the Jamestown guides and tours

Our office contacted Phillip Emerson, the executive director of the Foundation and was assured that there are no restrictions in regards to commenting on religious items or history. However, certain individual tour guides may not be as familiar with questions outside of the routine tour information and therefore, are instructed to only discuss that which they are familiar with and not to speculate on information they have not researched.

In response, I would respectfully rebut these words with the following two points: (1) There actually were “restrictions in regards to commenting on religious items and history” on that 2006 day we took the tour. The guide said, *“I am unable to speak about the plaques. We are only allowed to say they are religious plaques.”* Fifty people (witnesses) were with us from the Church in Sacramento, and there is no one who misunderstood the restrictive emphasis the guide was making, with the obvious indication that the edict came down from her educative superior(s). (2) If “certain individual tour guides” are not “familiar with questions outside the routine tour information,” I must question who is doing the training and with what are they being educated? And with what are they educating the children of our nation on the religious nature of these founding settlers? If their training does not include the most basic Christian background of this early colony, I respectfully implore Mr. Phillip Emerson and the Jamestown/Yorktown Foundation to pass along this treatise to their guides as a primer of religious education on the settlement.

The Jamestown-Yorktown Foundation Mission Statement is stated as the following on their official website <http://www.jamestown-yorktown.state.va.us/about.htm>

The mission of the Jamestown-Yorktown Foundation is to educate and to promote understanding and awareness of Virginia's role in the creation of the United States of America. The Foundation, accredited by the American Association of Museums, is an educational institution of the Commonwealth of Virginia and administers two living-history museums.

As the “educational institution” overseeing the Jamestown settlement tours, wouldn't it be proper to also have the guides teach about the Christian motive and mission the colony and not merely leave that instruction to a static display in the Gallery? As Chuck Norris summarized in his weekly column at *World Net Daily*, “With Queen Elizabeth II coming in May [2007] to the Jamestown area, the least the Settlement can do is convey its English dual-purpose origins as the first joint Christian mission and business venture of America.”-- [http://worldnetdaily.com/news/article.asp?ARTICLE\\_ID=54867](http://worldnetdaily.com/news/article.asp?ARTICLE_ID=54867)



## **A glimmer of hope at Historic Jamestown**

In the letter cited earlier (dated 1/9/07), from the United States Department of the Interior (National Park Service, Yorktown, Virginia), to California Plumas County District 3 Supervisor, Bill Dennison, Karen G. Rehm, the Chief Historian for the NPS, also wrote

At Historic Jamestown [next door to the Jamestown Settlement], the Reverend Robert Hunt Shrine and 1907 Memorial Church commemorate the religious aspect of the colony. In the new Visitor Center, which opened on January 2, exhibits address the role of the Church of England in the colony and an exhibit on the Virginia Company Instructions, 1606, features the following quote, 'Lastly and chiefly, the way to prosper and obtain good success is to make yourselves all of one main for the good of your country and your own, and to serve and fear God the giver of all goodness. For every plantation which our Heavenly Father hath not planted shall be rooted out.' The quote also appears on the 1907 Monument. In addition, the Cape Henry Memorial, near Virginia Beach, marks the site of the first landing with a monument in the shape of a cross and a wayside that interprets the event.

## **Please stop the jading of Jamestown!**

Charles B. Galloway (D.D, LL.D), in the Chapel at Emory College, Oxford, Ga., delivered some words (now in his, "Christianity and the American Commonwealth") in March of 1898 that one might think were given somewhere today in America. If these words were true in his day, how much more are they true in our day? They are an appropriate response for Christian revisionism anywhere and at any time.

Regarding "The Minimization of Religion in History," Galloway said

To the study of this subject I have been impelled by the evident tendency of some modern historians to minify, if not almost entirely eliminate, religion from the formative forces of our American institutions. Books on the making of our nation have been written, and are the texts in our colleges, in which the Christian religion, as a social and civil factor, has only scant or apologetic mention. This is either a fatal oversight or a deliberate purpose, and both alike are to be deplored and condemned. A nation ashamed of its ancestry will be despised by its posterity. Whatever use or misuse we may make of our inheritance, it is well to be reminded from whence it came. We ought to know the genesis of our institutions, though we may have to lament their exodus. With the growth of a subtle materialistic spirit which invades every department of life, however sacred and secret, we are threatened with an undervaluing or ignoring of the great moral and spiritual forces that constructed the massive framework of this mighty nation. Climatic, economic, racial and purely political forces are analyzed and properly classified; but the religious factor, which more than either or all of them determined the character of our civilization and the form of our government, has received very indifferent, if not malevolent, consideration. All of which confirms

the judgment of a distinguished writer who has recently observed that ‘the place of religion in human history is too often the subject merely of ecclesiastical or antiecclesiastical declamation, or else, through fear of giving offense, it is left severely alone.’

**As a result, I am respectfully requesting that the Christian history, particularly the devout Christian faith and foundations of the first American settlers in Jamestown, be rediscovered and reintroduced into the Jamestown Settlement tour guides’ information and dissemination to the public. With the 400<sup>th</sup> anniversary of this founding settlement of our country underway this year, this is the least we can do in memory of those great, courageous souls.**

### ***Important update!***

*Because of the work of thousands across the country over several months, and assistance from the Virginia Governor and congressmen, the Jamestown Settlement officials gathered together their historians and curators to review this research and they collectively agreed the profit motive was being overstated and the Christian purpose understated at the Settlement. As a result, they have reintroduced the Christian mission of the colony into their instructional guides and materials. You can read the official staff memo that was sent to 145 instructional guides at the Jamestown Settlement under the section “The Jading of Jamestown” at [www.nationaltreasures.org](http://www.nationaltreasures.org). A special thanks to Joe Gutierrez, the Senior Director, who was most helpful, cordial, and professional in these negotiations by phone and e-mail. Mr. Gutierrez has assured me on the phone that written guides and literature will be revised over the weeks and months to come—I will post future revisions of Jamestown materials after I receive them from him.*

*In early June 2007 I led a group of 53 Californians back to Jamestown and we heard repeatedly about the full history of Jamestown, including the Christian purpose and mission of the colony!*



## Lake Almanor Community Church

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Todd DuBord, Senior Pastor  
Paul Bernard, Student Ministry Pastor

John Erickson, Associate Pastor  
Scott Cory, Chair of Elder Board

Mr. Joseph Gutierrez  
Senior Director  
Jamestown-Yorktown Foundation  
P.O. Box 1607  
Williamsburg, Virginia

4/3/07

Dear Mr. Gutierrez,

Thank you for your phone call last Wednesday (3/28) and the follow-up call on Thursday (3/29). I appreciate your cordial and professional approach to our (50 Californians') experience at the Jamestown Settlement last year and my research located on our Church web site ([www.lacconline.org](http://www.lacconline.org)), which has prompted so many responses to you from across our nation.

I am also sincerely grateful for the Jamestown expansions of the Christian and Church exhibits, materials, and historical information to the public, as you noted in your Jamestown-Yorktown Foundation Staff Memorandum (dated 3/22/07). It will be great to see and experience these in June, when I host the next group of 50 Californians coming to the settlement.

Most of all, I thank you for conveying to me that, after your meetings with Jamestown curators, historians, and other leaders, you will be modifying the instructional information for Jamestown guides to incorporate the colony's 1606 Charter purpose of "*propagating of Christian Religion*," among, as you said, the four-fold purpose outlined therein (including seeking a northwest passage to the Orient, a profit for its investors, and the lost colony of Roanoke Island).

It is interesting that the information you also e-mailed me, "Interpretive Services: Church of England Interpretive Plan James Fort," while mentioning the Second Charter, doesn't even mention the original 1606 Charter at all nor the Christian purpose stated therein. Could this absence from the instructional material be one reason why our few guides did not mention it last year? Just a thought.

In drafting your educational revisions to the informational guides, might I respectfully ask that you and your public relations people please consider placing those purposes in the order they are conveyed in the 1606 Charter? My reasoning for the request is twofold: (1) It doesn't require historical interpretation of rank or priority of purposes, which is often extremely difficult if not impossible to ascertain and could lead to unnecessary public polarities; (2) It keeps Jamestown officials free from the perception of placing emphasis on one over another. It seems good for all if the four-fold purpose is simply declared "in the order that they are given in the 1606 Charter."

If you decide that rank or priority is going to be declared, then I would again respectfully ask Jamestown officials to give priority to the wording the original colony places on its religious motive and mission. As

you know, it's not only given (I believe) first mention in the Charter, but it is also listed as "chief" in priority in the Virginia Instructions and also in the colony's twice-daily prayers (see below).

(1) From the 1606 Charter (Yale University....<http://www.yale.edu/lawweb/avalon/states/va01.htm>)

*We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts, to human Civility, and to a settled and quiet Government: Do, by these our Letters Patents, graciously accept of, and agree to, their humble and well-intended Desires*

(2) Christian evangelization is also emphasized as "the highest end of our plantation here" in its daily, twice-repeated prayer of the Colony (from the 1612 source: "For the Colony in Virginia: Laws Divine, Moral and Martial", p. 63-- <http://etext.lib.virginia.edu/etcbin/jamestown-browse?id=J1056>)

*We therefore beseech thee to bless us, and this our plantation. Which we and our nation have begun in thy fear, and for thy glory. We know O Lord, we have the devil and all the gates of hell against us, but if thou O Lord be on our side, we care not who be against us. O therefore vouchsafe to be our God, and let us be a part and portion of thy people, confirm thy covenant of grace and mercy with us, which thou hast made to thy Church in Christ Jesus. And seeing Lord the highest end of our plantation here, is to set up the standard, and display the banner of Jesus Christ, even here where Satan's throne is Lord, let our labor be blessed in laboring the conversion of the heathen.*

(3) The "chief" priority for the Jamestown colony's Christian passion is also stated in the Virginia Company's Instructions (November 1606):

*Lastly and chiefly, the way to prosper and obtain good success is to make yourselves all of one main for the good of your country and your own, and to serve and fear God the giver of all goodness. For every plantation which our Heavenly Father hath not planted shall be rooted out.*

Because I have over fifty e-mail addresses given from producers, directors and hosts of news agencies, newspapers, radio programs across the country--all awaiting a response from me about Jamestown's reactions, I have decided to wait for your next correspondence (the actual written revisions, which you mentioned you would send me within 1-2 weeks) to talk with any of them, as I don't want to misquote you in any way. You have my word to do my best not to inflame but commend these revisions as "Jamestown officials' admirable actions to better stress the purposes of the original Jamestown colony," as we discussed on the phone.

Again, I am sorry for any inconveniences that responses to my treatise from across the nation have brought to you personally and your staff, while you are initiating so many noteworthy 400<sup>th</sup> anniversary activities. Our group of fifty plus Californians look forward in June to seeing the renewed emphasis of the Church and Christianity in displays and instructions at Jamestown.

Sincerely grateful,

Todd DuBord  
Senior Pastor  
Lake Almanor Community Church ([www.lacconline.org](http://www.lacconline.org))

Cc: The honorable Governor of Virginia  
Honorable Congressmen of Virginia





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Approved by the Virginia  
Historical Foundation



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# Jamestown-Yorktown Foundation

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## MEMORANDUM

**TO:** Museum Program Assistants  
**FROM:** Anne Price-Hardister  
**DATE:** April 16, 2007  
**RE:** **TEACHING ABOUT ENGLISH MOTIVATIONS FOR SETTLEMENT IN VIRGINIA**

A review of on-site education training materials, including the guided tour outline, noted currently materials and practice tend to emphasize the Virginia Company's profit motive, and yet two additional motivations are set forth prominently in the Virginia Company documents. In order to present a more comprehensive picture, I ask that you include all three major motivations for settlement in your tour and program presentations, from now on.

The following information will provide you with some additional background for your discussion of the three major motivations. Quotations are included from two primary sources, the original charter granted by King James to the Virginia Company on April 10, 1606, and the London Council of the Virginia Company's *Instructions given by way of Advice*, dated between November 20 and December 19, 1606. Until permanent changes can be made to the guided tour outline and other training materials, please refer to the points below as the correct information to include in your discussions of motivations for settlement.

1. The first motivation mentioned in the 1606 charter is to spread the Christian religion. The statement below is made by or on behalf of King James to the major investors in the Virginia Company.

*Wee, greatly commending and graciously accepting of their desires to the furtherance of soe noble a worke which may by the providence of Almighty God, hereafter tend to the glorie of His Divine Maiestie in propagating of Christian religion to suche people as yet live in darkness and miserable ignorance of the true knowlege and worshippe of God and may in tyme bring the infidels and salvages living in those parts to humane civillitie and to a settled and quiet government...*

*educating • interpreting • preserving • commemorating*

The English strongly believed it was their duty to spread the gospel and convert the indigenous people they encountered to the Christian faith, specifically the Church of England. In addition, King James recognized the importance of establishing English colonies, as a counter to the energetic colonizing efforts of the Spanish, their long-time rivals. As the Spanish established colonies in the Americas, they zealously converted the native people of those regions to Roman Catholicism. King James, as the head of the Church of England, wished to establish a foothold for Protestantism in the New World, for both spiritual and political reasons.

2. The Virginia Company was a joint stockholding company, formed for the purpose of making a profit from the many raw materials they hoped to find in Virginia, and send back to sell in England. A large part of the 1606 charter is devoted to the rights of the investors to discover and profit from “*all the landes, woodes, soile, groundes, havens, portes, rivers, mines, minerals, marrishes, waters, fishinges, commodities and hereditamentes whatsoever*” in Virginia. They were given instructions to “*dig, myne, and searche for all manner of Mynes of Goulde Silver and Copper aswell within anie parte of their saide severall Colonies.*”

3. In the “*Instructions given by way of Advice*” there are instructions to search for a river route through the continent of North America to the Pacific Ocean or “Other Sea”. This was the Northwest Passage which Europeans long believed would provide faster access to the East Indies and the highly desirable and expensive silks and spices found there.

*...if you happen to Discover Divers portable Rivers, and amongst them any one that hath two main branches, if the Difference be not Great, make Choise of that which bendeth most towards the Northwest, for that way shall You soonest find the Other Sea.*

When the second charter was written in 1609, instruction was given to seek survivors of the 1580’s settlement of Roanoke, the “Lost Colony” near present-day Manteo, North Carolina. King James had been advised by explorers that there were yet four Englishmen alive in that region. The Jamestown settlers were never able to find the reported survivors. This information, though it is not one of the major motivations for settlement, may be added into the discussion, since it links the Jamestown story to earlier explorers and attempts at colonization.

Many of you have been presenting programs here for several years or more, and it can be a challenge to adjust information that has become a routine part of your program. Please make a concerted effort to become comfortable with the changes, and begin including them immediately. We can always improve the scope and accuracy of our presentations, and in this case the changes achieve both these goals. Please contact me or your supervisor if you have any questions or concerns regarding this matter.

Thank you.