

American Minute with Bill Federer

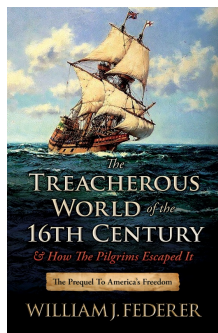
Pilgrims tried Communism -- and rejected it --
replacing it with Individual's having Property with
which they could be Charitable!

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High winds and treacherous tides along North America's coast blew the **Pilgrims** 500 miles off course, preventing them from joining Virginia's settlement at **Jamestown**, founded 14 years earlier ... [continue reading ...](#)



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[The Treacherous World of the 16th Century and How the Pilgrims Escaped It: The Prequel to America's Freedom](#)

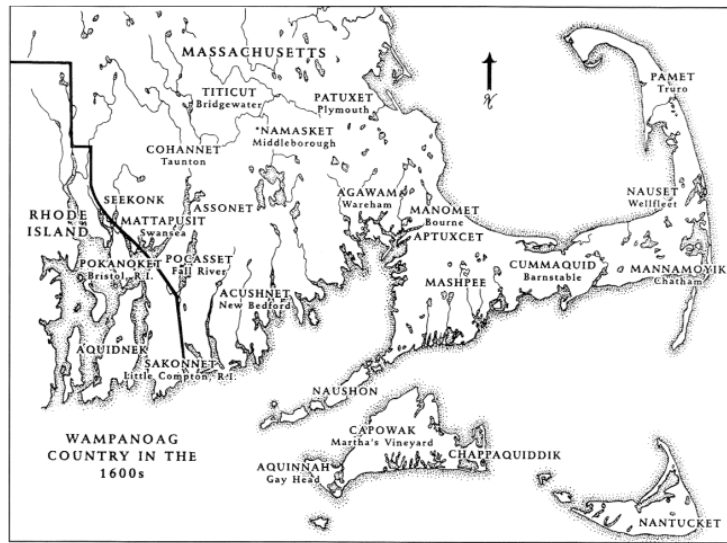
Having to disembark in Massachusetts, there was no government to submit to, so the **Pilgrims** created their own - **the Mayflower Compact**.

It was the first "constitution" written in America.

The Mayflower Compact began:

"In ye name of
God, Amen.

We whose names
are underwritten,
the loyall subjects
of our dread
soveraigne Lord,
King James ...



having undertaken, for ye glorie of God, and
advancemente of ye Christian faith, and honour of our
king & countrie, a voyage to plant ye first colonie in ye
Northerne parts of Virginia ...

in ye presence of God, and one of another, covenant &
combine our selves together into a civill body politick ...

to enacte ... just & equall lawes ... as shall be thought
most meete & convenient for ye generall good of ye
Colonie,

unto which we promise all due submission and
obedience ..."

The Mayflower Compact ended:

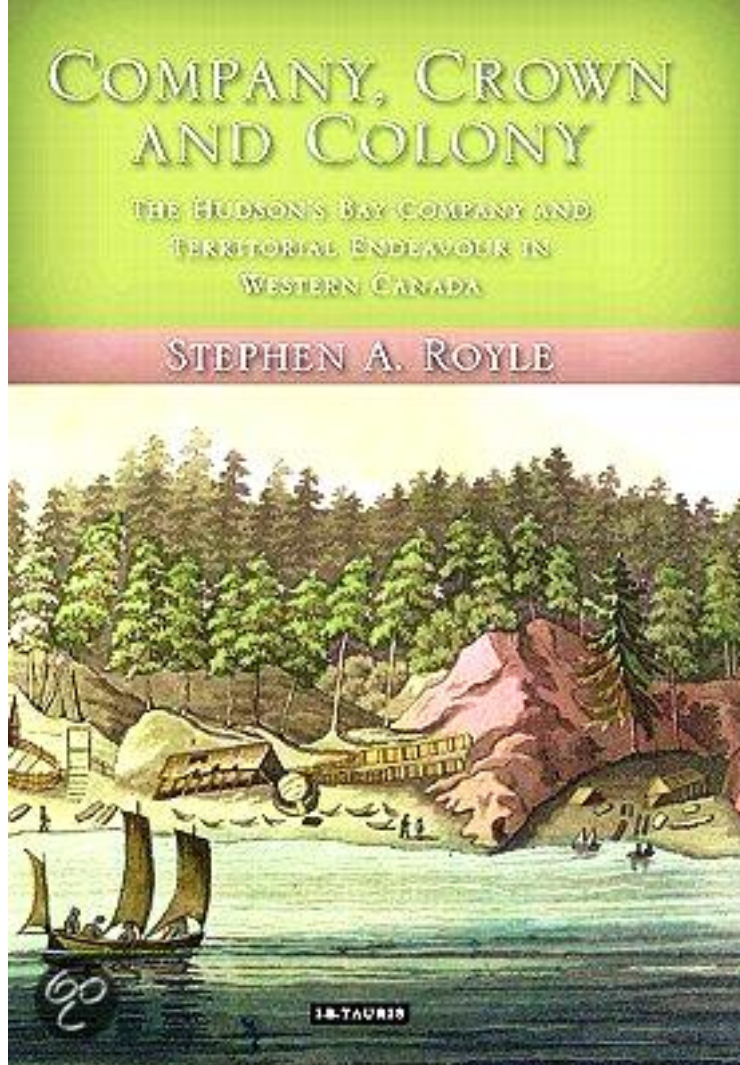
"In witnes wherof we have hereunder subscribed our
names at Cap-Codd ye 11 of NOVEMBER, Ano:Dom.
1620."

There were three
types of colonies:

- **Company
Charter
Colonies;**
- **Royal Crown**

Colonies;

- **Proprietary Colonies.**



1) A **Company Charter Colony** - where the king gave monopoly permission to investors who risked their own capital in attempting to found a colony.

Joint Stock Company

- * originally funded and maintained English colonies
- * Several investors who pooled their wealth in support of a colony
- * Business venture for profit

It did not "cost" the king anything and he got a percentage of what came in, according to king-approved by laws.

The background of "**joint-stock companies**" is interesting.

Medieval Europe had a **sin called usury** - the paying or receiving of interest.

This **prevented** the formation of for-profit **companies**.



Though there existed **merchant guilds, craft guilds, and religious guilds**, these did not have large supplies of capital required for major undertakings.

Any significant endeavors, such as fitting out ships to sail the world, had to be **financed by a king or wealthy noblemen**.

After the **Reformation**, what is considered the **first modern joint-stock company** was **England's Company of Merchant Adventurers to New Lands**, chartered in 1553.

Outfitted with investments from 250 shareholders, they sent three ships to find a way to China.

Unfortunately, they attempted to sail **north of Russia** where **most of the crew froze to death**.

The company was rechartered in 1555 as the **Muscovy Company** to trade with **Moscow's Ivan the Terrible**.

Muscovy Company



The most financially successful joint-stock company was the **Dutch East India Company**, founded in 1602.

Anyone, be it a baker, blacksmith, farmer, etc., could invest in a ship going to Indonesia, and they would get paid a profit when the ship returned filled with valuable

spices, such as nutmeg, cloves, and mace, together with tea, coffee, silk, sugarcane, grain, rice, soybean, porcelain, silk, and textiles.

The **Dutch** added the feature that allowed individuals to trade their shares of stock.



It was the **Amsterdam Stock Exchange** - the first of its kind in the world.

Shareholders had **limited-liability**, meaning that if the ship sank or was captured by pirates, investors only lost the amount they invested, and were **not responsible for any additional liability or damages**.

Losses were covered by the **Dutch** creating the **first modern insurance companies**.

By 1612, the **Dutch East India Company** had become the **first intercontinental trade corporation with limited liability**.

In the next two centuries, **its profits grew to eclipse all other companies combined**, being considered the most valuable company ever in world history.

The **British East India Company** was chartered by **Queen Elizabeth I** on December 31, 1600.



It transported tea, spices, salt, cotton, saltpetre, indigo

blue dye, and opium, and grew to **eventually account for half of the world's trade.**

The **Virginia Company of London** was chartered in 1606.

The Virginia Colony suffered tremendous financial loss due to diseases, famine and Indian massacres. The colony was surrendered to the King who made it a **Royal Crown Colony** in 1624.

2) A **Royal Crown Colony** was ruled directly by the **King** through his appointed governor.



In **Virginia's** case, the **King** appointed a **governor** but did not provide financial support.

The **Governor** demanded landowners provide his funding, **but left it up to them to determine how**, leading to a degree of autonomy in the **Virginia House of Burgesses - the first legislative assembly in the New World.**

3) A **Proprietary Colony** was land given by the king to a private individual, notably:

- **Maryland** was originally given by **King Charles I** as

private property to **Lord Baltimore** in 1632;

- **The Carolinas** were originally given by **King Charles II** as private property to **seven lord proprietors** in 1663;

- **New York** was originally given by **King Charles II** as private property to his younger brother, the **Duke of York**, in 1664;

- **Pennsylvania** was given by **King Charles II** as private property to **William Penn** in 1681.



The **Pilgrims' "Plymouth Plantation"** was originally a "company" colony, having obtained a land patent from the **Virginia Company of London**.



Company bylaws were drawn up by the **investors**, called "adventurers"- who loaned the money for the Pilgrims' trip. They expected to be paid back with a profit.

The **bylaws** set up a **communal system** for the first seven years, in which all capital and profits remained "**in ye common stock**":

"The adventurers & planters do agree that every person that goeth being aged 16 years & upward ... be accounted a single share ...

The persons transported & ye adventurers shall continue their joint stock & partnership together, ye space of 7 years ...

during which time, **all profits & benefits** that are got by **trade, traffic, trucking, working, fishing, or any other means** of any person or persons, remain still in **ye common stock** ...

... That all such persons as are of this colony, are to have their meat, drink, apparel, and all provision out of **ye common stock & goods** ...

That at ye end of ye 7 years, ye capital & profits, viz. the houses, lands, goods and chattels, be **equally divided** betwixt ye adventurers, and planters."

Pilgrim Governor William Bradford described in ***Of Plymouth Plantation*** that the sharing of "all profits & benefits ... in **ye common stock**," regardless of how hard each individual worked, was a failure:



"The failure of that experiment of **communal service**, which was tried for several years, and by good and

honest men,

proves the **emptiness of the theory of Plato** and other ancients, applauded by some of later times, -- that the taking away of private property, and **the possession of it in community**, by a commonwealth, would make a state happy and flourishing; **as it they were wiser than God ...**

... For in this instance, **community of property was found to breed much confusion and discontent;**

and retard much employment which would have been to the general benefit ...

For the **young men** who were most able and fit for service **objected to being forced to spend their time and strength in working for other men's wives and children**, without any recompense ..."

William Bradford

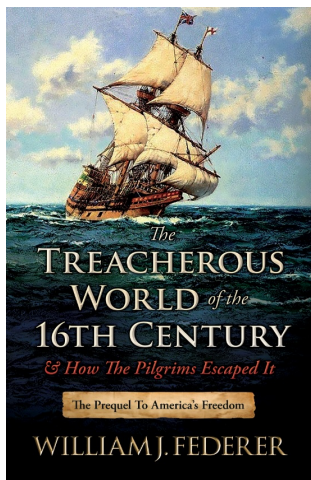
continued:

"The **strong man or the resourceful man** had no more share of food, clothes, etc., **than the weak man** who was **not able to do a quarter the other could**. This was thought injustice.



The **aged and graver men**, who were **ranked and equalized** in labor, food, clothes, etc., with the **humbler and younger ones**, thought it some **indignity and disrespect to them**.

As for men's **wives who were obliged to do service for other men**, such as cooking, **washing their clothes**, etc., they considered it **a kind of slavery**, and many husbands would not brook it ..."



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Bradford explained that the "communistic plan" of redistributing wealth failed:

"it did ... **abolish those very relations which God himself has set among men ... (and) greatly diminish the mutual respect** that is so important should be preserved amongst them.

Let none argue that this is due to human failing, rather than to **this communistic plan of life** in itself."

Bradford described how the Pilgrims switched to allow individuals to have their own property, after which they could be charitable to each other:

"I answer, seeing that all men have this failing in them, that **God in His wisdom saw that another plan of life was fitter for them ...**

So they began to consider **how to raise more corn**, and obtain a better crop than they had done, so that they might **not continue to endure the misery of want ...**

At length after much debate, the **Governor**, with the advice of the chief among them, **allowed each man to plant corn for his own household ...**

So **every family was assigned a parcel of land**, according to the proportion of their number ...

... This was very successful.

It made all hands very industrious, so that much more corn was planted than otherwise would have been by any means the **Governor** or any other could devise, and saved him a great deal of trouble, and **gave far better satisfaction.**

... The **women now went willing into the field**, and took their little ones with them to plant corn, while **before they would allege weakness and inability**, and to have compelled them would have been **thought great tyranny and oppression."**



The **Pilgrims** tried the "**communistic plan of life**" and almost **starved to death.**

They switched to **everyone owning their own land**, producing **their own food**, after which they could be **charitable with each other.**

People may say, **wasn't the early church communistic?**

No -- the **early church** was the **early church!**

Socialism and **communism** are **counterfeit early church.** And the difference is between the words **voluntary** and **involuntary.**

Early believers
voluntarily sold
their property

and laid the money at the feet of the **Apostles** for the **church** to distribute.

Early believers voluntarily sold lands & laid money at feet of the Apostles for **CHURCH** to distribute.



They did not have their land taken away from them and then be forced to involuntarily lay the money at the feet of Pilate for the **Roman Government** to redistribute.



Not involuntarily forced to lay money at feet of Pilate for Roman GOVERNMENT to redistribute.

In Bible, each family was given **PROPERTY** in **Promised "Land."**

If you own **property**, you can accumulate **possessions**. The Bible calls this being **BLESSED**.

In Bible, each family given **PROPERTY** in Promised Land.

If you own property, you can accumulate possessions = **BLESSED**.

You can be moved in your heart to voluntarily give away some = **CHARITY**.

You can then be **moved in your heart** to **voluntarily give away** some of your **possessions**. The Bible calls this **CHARITY**.

If you do not own property and possessions, how can you be charitable?

You cannot give away what you do not have.

Are you going to **steal from others to give it away?**

Now you have **sinned by breaking the Law** and are a **thief???** This is **not** what the Bible teaches.

Instead, **God blesses you with possessions** and then gives you the **opportunity to express** in this material world the **love for others** that exists in your heart by **voluntarily giving some of your possessions away in charity.**

Pilgrim Pastor John Robinson wrote December 15, 1617, that the Pilgrims were:

“**Knit together as a body** in most strict and **sacred bond** and **covenant of the**

Lord, of the violation whereof we make great conscience,

and by virtue whereof **we so hold ourselves straitly tied to all care of each other's good**, and of the whole

If you do not own property, how can you be charitable?

Are you going to steal? – Now you've broken the Law and are a thief???



Pastor John Robinson wrote:

“(Pilgrims are) knit together as a body in ... COVENANT of the Lord ... tied to all care of each other's good”

by everyone and so mutually."

Massachusetts Governor John Winthrop wrote similarly in *A Model of Christian Charity*, June 11, 1630:

"We are a **company**, professing ourselves **fellow members of Christ ... knit together** by this **bond of love** ...

John Winthrop, *Model of Christian Charity*, 1630:
"We are a Company, professing ourselves fellow members of Christ ... knit together by this bond of love ...entered into COVENANT..."

It is by a **mutual consent** through a special overruling Providence ... between God and us: **we are entered into covenant** with Him for this work.

We must be knit together ... **make one another's condition our own**, rejoice together, mourn together, labor and suffer together ... as members of the same body.

"We must be knit together ... make one another's condition our own, rejoice together, mourn together, labor & suffer together ...

We shall find that the God of Israel is among us."

So shall we keep the **unity of the Spirit** in the **bond of peace** ...

We shall find that **the God of Israel is among us** ... **We shall be as a City upon a Hill**, the eyes of all people are upon us."

British Prime

Minister Margaret Thatcher stated in 1996:

“Your Founding Fathers ... **looked after one another**, not only as a matter of necessity, but as a matter of **duty to their God.**”

British Prime Minister Margaret Thatcher, 1996:



“Your Founding Fathers ... looked after one another, not only as a matter of necessity, but as a matter of duty to their God.”

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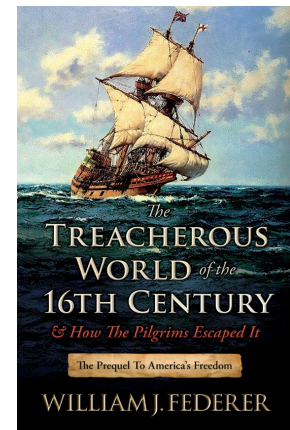
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wjfederer@gmail.com

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