

THE EARLY ENGLISH
COLONIES
IN AMERICA

BISHOP OF LONDON

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The Early English Colonies



A SUMMARY OF THE LECTURE

BY

The Right Hon. and Right Rev. Arthur Foley,
Lord Bishop of London

WITH

ADDITIONAL NOTES AND ILLUSTRATIONS DELIVERED AT
THE RICHMOND AUDITORIUM, VIRGINIA, OCTOBER 4, 1907

Arthur Foley Winnington Ingram

TRANSCRIBED BY

SADLER PHILLIPS

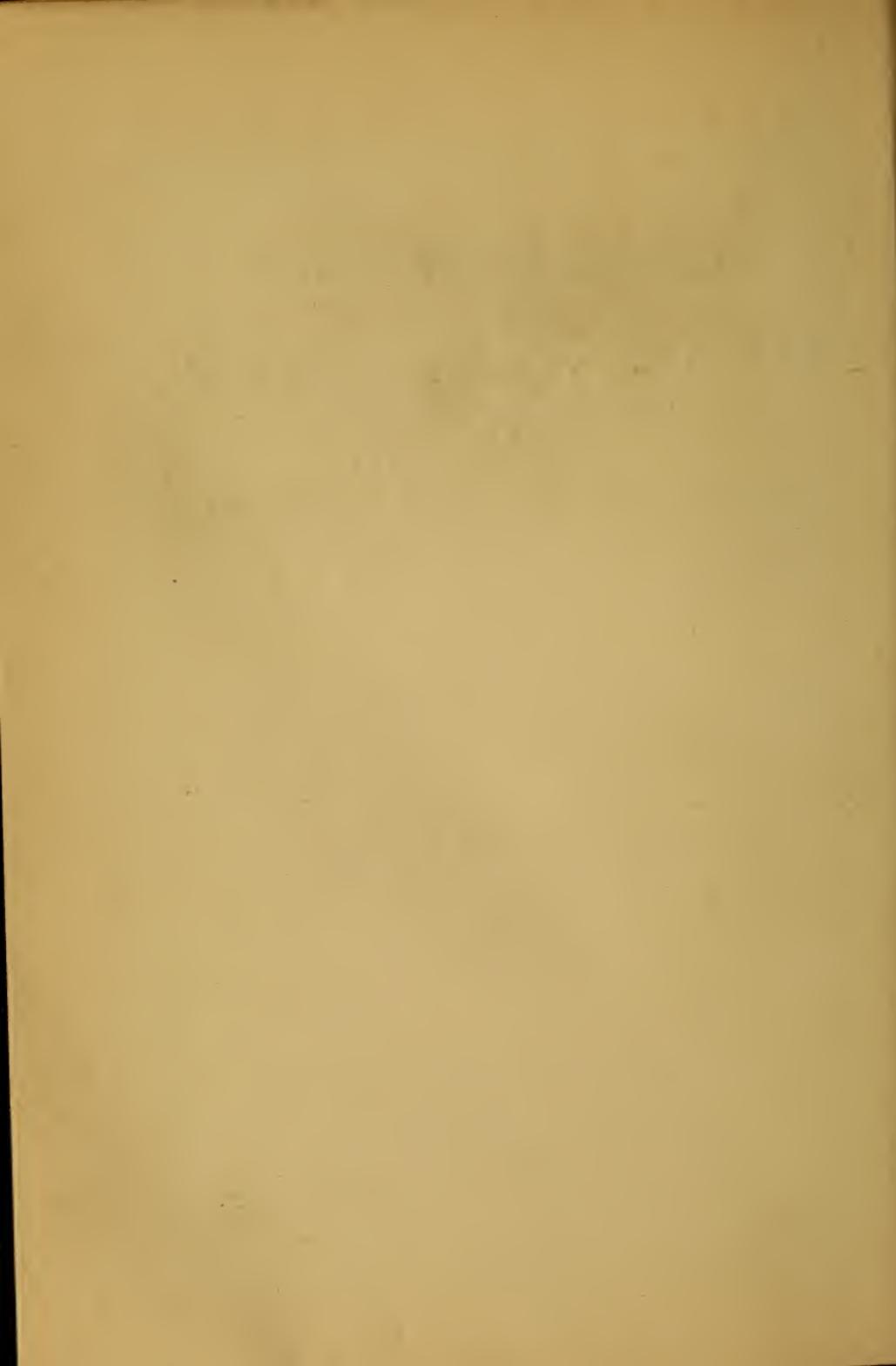
AUTHOR OF "FULHAM PALACE"

WITH A PREFACE BY

THE BISHOP OF LONDON

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PREFACE

THE following book brings back to my mind one of the most interesting hours of my life, when to some 5,000 people at Richmond in Virginia I tried to explain the interesting tie which exists between the American Episcopal Church and the old See of London.

A wish has been expressed in America that some permanent record of the lecture may be preserved, and this little book is the response.

I could not have satisfied that wish without the aid of the Rev. Sadler Phillips, who has given invaluable help in the matter.

I hope that my brethren in the United States and Canada will be interested in the book.

A. F. LONDON.

March, 1908.

EDITORIAL NOTE

THE sketch of the "Historical Lecture" which was delivered at Richmond (and the documents quoted, with others from the Fulham MSS.) in answer to the request of the Bishops of the Church of America at the General Convention, Richmond, Virginia, October 17, 1907, are printed at the desire and by permission of, the Bishop of London. The papers were prepared for the Bishop before he went to America, and were examined by his lordship, in order to found his addresses on facts and statements in these original documents. The aim of the transcriber is to illustrate the intimate connexion of the work of the Bishops of London in the past with the founding of the English colonies. As all the colonial enterprise of England seems to have followed the same thoughtful and comprehensive lines, it is hoped that the papers may have an extended usefulness, making Great Britain more than ever a colonizing nation, whose object is to extend the kingdom of Christ and benefit humanity. The Bishop wishes it to be clearly understood that he did not quote all the documents printed, and his lordship examined many others neither quoted nor reproduced.

The greater part of the following manuscripts were copied in order to facilitate the Bishop of London's labour in preparing his work for his visit to America, and the MSS. notes were taken there. They also are only part of a greater number examined by the Bishop before the journey commenced.

When the Bishops of America asked by the letter from the Convention for the Bishop of London's speech, which was delivered from the notes and documents quoted herein, the Bishop requested the author to put the whole into shape as far as possible in order to illustrate the standpoint, rather than attempt to reproduce the words which were used on that occasion. To do this, in the first place, there is the outline of the Bishop of London's Lecture, and the documents quoted are copied to illustrate it. Some of these—as, for instance, the Bishop's Commission from King George—have been already reproduced in the Press in America, but where they were thought worthy of more permanent shape they are included. In other cases similar documents which might throw fresh light on the love of the Mother Country, and the efforts of the Church of England for the colonies, and for the English overseas, have been included, so as to answer more fully the request of the Bishops of America, in spirit rather than in the letter.

It is hoped by this means the intentions of the Bishops of America have been met, in a rather fuller manner than could be the case if the actual Lecture had been reproduced, and that Churchmen who come to the Pan-

Anglican Congress will also find illustrations from original documents concerning the early English colonies, which may be interesting and useful.

DOCUMENTS QUOTED BY THE BISHOP OF LONDON.

(*In his Possession at Fulham Palace.*)

1. A Letter from John Banister.
2. A Treaty of Peace, 1713.
3. A Draft Petition for Bishops, 1715.
4. Bray's Plan.
5. Letter of Alexander Forbes, 1724.
6. Petition of Indian Chief, 1727.*
7. Patent of George II.

* This is reprinted in "Fulham Palace," p. 79, by the author (Wells Gardner, Darton and Co., Ltd., 1907), by kind permission of the publishers.



THE REQUEST OF THE AMERICAN BISHOPS.

“THE GENERAL CONVENTION.”

HOUSE OF BISHOPS.

To the Lord Bishop of London.

“THE undersigned were appointed by the Bishops in Council to request of your Lordship the manuscript of your most interesting historical lecture delivered at Richmond on the evening of October 4, with the appended notes, in order that the same may be preserved in our archives, and that we may have the privilege of publishing any of the facts and documents therein.

“This collection so carefully made from the Muniment Room at Fulham, we and our brethren consider is too valuable not to be placed within reach of Churchmen on this side of the Atlantic, that they may learn the principles which inspired our National Church, and of the fostering care extended to the infant foundation by successive Bishops of London.

“RICHMOND, VA.,

“October 17, 1907.”

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THE EARLY ENGLISH COLONIES

CHAPTER I

SUMMARY OF THE HISTORICAL LECTURE

THE points upon which the Bishop enlarged were :
That in order to understand the history of the colony of Virginia they must study the history of the Church of England, whose influence in all things good was constantly exerted, and without whose aid the settlement could not have been promoted.

This idea was subdivided into the following principles by the Bishop of London, viz. :

My first principle is, that in all works which are to endure the best thing is to base them in one object, and that object I shall term "Laws."

When the Reformation was made in England it was made upon laws.

When Englishmen came and planted themselves in Virginia they founded the colony upon laws.

Needless to observe, the first and greatest are God's laws. Englishmen learned this from experience ; they

embodied it in the Church Catechism. Law is the foundation of duty ; and all duty is founded upon—

My duty towards God and my duty towards my neighbour.

So we find as soon as a Governour was appointed to take charge of a colony, to be military and civil ruler under the King of England, he was charged in his instructions to see that—

“ God Almighty is duly and daily served according to the Book of Common Prayer as by law established,”

for this would bring blessing and prosperity upon them. Therefore,

Our first principle is :

That the settlement of Virginia was at the beginning, is now, and, if you are not faithless, always will be, on a religious basis ; and that that basis was and is the religion of the old Church of England, from which it sprang.

Early Pioneers.—With the first chartered company of emigrant-settlers went the first missionary, the Rev. Robert Hunt, who was a priest of the English Church, and who, as their first chaplain, accompanied the expedition to Cape Henry on April 20, 1607, arriving in James River May 13, 1607. There were earlier ministers and earlier emigrants, but Robert Hunt was the first of the regular succession, and it is 300 years this present year since he first celebrated the Holy Communion on the northern shore of James River. This action may be called the planting of the American Church. Its object was religious : the service of God and conversion of the savages around. Hunt's suc-

cessor, the Rev. Alexander Whitaker, was called by the saintly Nicholas Ferrar "the apostle of Virginia."

It will not be forgotten that after the death of Sir Humphrey Gilbert, his half-brother, the celebrated Sir Walter Raleigh obtained a patent, and sent forth "two well-appointed vessels," which sailed to the coast of Carolina. It was largely owing to Sir Walter's efforts that Queen Elizabeth bestowed the title of "Virginia" upon the colony in her own memory. It is therefore fitly called Old Virginia.

"When we speak of Jamestown and Bruton Parish Church we are forgetting a bit of our past history, which I must bring in here to show why Virginia is called Virginia at all." It was called Virginia by Queen Elizabeth, the virgin Queen; and all the early efforts at colonization substantiate my assertion that all these efforts to make this country were made and carried out in the spirit of prayer and the spirit of religion. In 1585 there was the first expedition which really landed on these shores, the chaplain being one Master Wollfall. He is described as "a learned man, with a good and large living, having a good, honest woman to wife, and very towardly children."

Wollfall was appointed by Queen Elizabeth's Council, and is described as having "a good reputation amongst the best." He refused not to take in hand this painful voyage (and I can quite sympathize with him), for the only care that he had was to save souls and reform the natives, who were unbelievers, if it were possible, to Christianity.

Thus Virginia was so called after the virgin Queen Elizabeth, and therefore your name carries you back far beyond that settlement which we shall commemorate to-morrow. In that case the name of Jamestown

connects it with King James. It was to Jamestown Robert Hunt came in 1607.

It might be asked how the Bishop of London came to be interested in the matter? On examining the documents this was not at first an easy question to answer. So many original documents, in a land which has possessed a Church for thirteen hundred years, get mislaid, sometimes for centuries. There is one helpful fact in old English documents—viz., that they generally follow precedent as nearly as possible.

Although there were other Commissions granted, probably a century before, the Bishop of London's connexion with America must be based at present on the documents we have actually found.

There is at Fulham a copy Commission to the Lords of Trade endorsed "*which passed the Great Seal June 27, 1737.*" This is a Commission taking the place of one which has not yet been found, and it says "the first Commission of the sort which issued bore date 15 May, 8 William III."

This document throws light on the subject, for it states that by letters patent under the Great Seal "The Right Reverend Father in God, Edmond, Lord Bishop of London, or the Bishop of London for the time being," was appointed one of the Lords Commissioners for Trades and Plantations, "for promoting the trade of this our kingdom of Great Britain, *and for inspecting and improving our plantations in America and elsewhere*, as in and by the said recited letters patent (relation being thereunto had) may more fully and at large appear."

It is stated that Bishop Abbot of London (1610) was a member of the Virginia Company; his successors were certainly frequently asked for subscriptions. At any rate, the Bishop of London was required by the King

to work for improving the plantations, and he gladly did so.

It is in obedience to the law, to the same spirit which worked then, as now, that brings us together to-day. The Bishop had spiritual jurisdiction in the colonies, and he was expected to help to improve them, that "fidelity might be secured by the stricter ties of religion."

The next document is the actual letters patent making the Bishop of London the visitor of America; that is my title to stand before you. It is too precious to give, even to America. (See p. 113.)

The second great principle the Bishop put forward might be summed up in the following words, viz. :

It was the old Church of England from which the Church of America sprang.

The fact is the Church established the State in England, rather than the State established the Church. The Bishops of London had lived at Fulham for a thousand years before the settlement at Jamestown.

Some people seemed to think that the Church of England was founded in the time of King Henry VIII. This was contrary to the facts of history, as the Bishops of London had held Fulham Manor nearly 1,300 years, except during the twenty years of this commonwealth.

The idea that the Church of England was founded in King Henry VIII.'s time had been given up by the great historians. For instance, Bishop Creighton says :

"The Church of England did not, like other bodies, cast aside the ancient system of the Church. It was not tempted into the paths of revolution, but followed the safer course of reformation. It did not break the continuity of the historic Church, but with sound learning and spiritual insight proceeded gradually to

disentangle what was primitive and Catholic from later accretions, which might be useful or otherwise in themselves, but were to be judged in the first instance with reference, not to their temporary usefulness, but to the standard of Scripture as interpreted by primitive practice."

Again :

"Some people talk sometimes as if it" (the Church of England) "came into being as a branch of the Roman Church, or as if at some period of its history it was merged in the Roman Church. It had varying relations with the Roman Church, which were regulated, not by the claims of Rome, but by the advantage to be gained by England. I cannot put what seems to me the historical truth more clearly than in this form : the Church of England, while retaining its own continuity in all essentials, admitted the papal jurisdiction on grounds of utility, and then passed through a long period in which it discovered that that jurisdiction was dangerous to Church and nation alike."

The late Dr. Bright says :

"The Church of England had possessed from the first all that was necessary to the perfection and independence of a Church. In the founding of the Church of England Rome had borne no undivided part, and the English had willingly acknowledged from the first the titular headship or primacy of the greatest city of the world, and had accepted, like the rest of the West, the Roman observances upon several disputed points ; yet whenever she attempted to assert an authority that was more than harmless or nominal, England resisted by tacit action or open remonstrance. When afterwards in the great day of papal domination the pretensions grew dangerous, they were checked by law, so that for two

centuries before the Reformation an anti-papal statute was unnecessary. Henry VIII. had broken the slackened bonds, and though his motives were vile and his revolution marked by crime, yet the work done was great, and, on the whole, necessary."

The late Dr. R. W. Dixon says :

" It did not take the title of the Reformed Church, as the Calvinistic churches of the Continent did, nor of the Protestant Church, like the Lutheran churches, in any authorized formulary, so that there was nothing to indicate a break in the continuity of its existence. It remained what it always had been—a national Catholic Church, the temporal head of it an avowed Catholic potentate. The Church of Elizabeth and Parker was the Church of St. Augustine and Ethelbert, of Ælfric and Alfred, of William and Lanfranc, of Henry and Cranmer. We have hitherto met nothing in the annals of the Reformation to show that it ever occurred to anybody who had any share in shaping the destinies of the Church that he was creating a new Church."

The manor and lands of Fulham are described as belonging to the Bishop of London in Domesday Book. There is a certified copy in the Fulham manuscripts.

The Bishops of London were at Fulham before the Reformation ; they were there during the long period of about a century and a third which the Reformation occupied, and they are there to-day.

So the Church of England and the Bishops of London remained the same from the foundation of the see until to-day—exactly as a man is the same before and after washing his face. To pretend anything else is enough to make the frogs in the ancient moat round Fulham Palace laugh. You can trace the list of Bishops in my little

book called "Fulham Palace," published by Wells Gardner, Darton and Co.

And the third point was,

It was this old Church of old England which planted the Churches in America.

The Divine society was true to its trust, and souls which, if they had only to depend on a written New Testament, would have nothing to sustain them, had their minds instructed *in the Christian doctrine* and their souls strengthened *with the Christian Sacraments* by the Church.

We come back, then, to the old formula, under which, if rightly understood, Church and Chapel might be reconciled. It is unhistorical to ignore a society which eighteen centuries ago was founded by Christ Himself; unhistorical to ignore the Church of England, founded thirteen centuries ago by St. Augustine and other noble missionaries. But it is illogical to set up the Bible as a make-weight to the Church, when it is the Church which has brought us the Bible, and appears upon the scene in our generation, after its long course down the centuries, with the Bible in its hand.

The motto of the English Church has been—at any rate, since the Reformation—"loyal to both sides of the Truth."

It dare not disown its unbroken history of so many centuries, or its commission from its Founder, as fresh to-day as it was eighteen centuries ago; but, on the other hand, it never hides away its Bible. It says: "Search the Scriptures, and see if these things are so"; and it is because, in the midst of a divided Christendom, it stands firm and unmoved on the rock of history, with the Bible in its hand, that the one hope of a united

Christendom seems to be this—that it may one day be reunited under the banner of the English Church.

The Church of England is like a weather-beaten ship : what a battle she has had with wind and weather ! She survived the dark days of the Middle Ages ; she has cleaned off at the Reformation the incrustations which threatened altogether to impede her ; and after passing through the chilly cynicism of the last century, has, under the guidance of God, whose hand has held the rudder all the time (“ *Tuo semper munere gubernetur* ”: Collect for sixteenth Sunday after Trinity), responded to the marvellous increase of spiritual power which has filled her sails during the last fifty years.

So this old Church of old England which planted the Church in America is identical with the Church before and after the Reformation in her Creeds.

We cannot recommission the Church ; and if in reforming the Church we had lost, or injured, the treasure in Creed and Sacrament and grace she is bearing, then, “ for the sake of life,” we have lost the reasons for living. The current idea seems to be that creeds were invented by a proud and dogmatic body called The Church, as a binding and cramping chain on the consciences and intellects of men. But this is not so.

It is supposed that St. Paul alludes to some recognized formula of belief when he exhorts St. Timothy to “ hold fast the form of sound words ” (2 Tim. i. 13, 14). When a man had heard enough of the Christian faith to wish to know more, his first question was, “ What are the truths you Christians hold ?”

It is the simplest thing to have a short symbol, to be learned by heart, to become the battle-cry of the young Christian.

The Creeds made no change ; they only made more

explicit the old Christian belief. They stated what had been always and everywhere believed—viz., that there was one universal or Catholic Church, of which the Apostles were the first members; one baptism for the remission of sins, and the resurrection of the dead unto the life of the world to come.

Creeds have been the battle-cry of our regiment for 1,500 years. They join the Church of England in the unbroken succession of doctrine, just as the laying on of hands with prayer makes the succession of persons.

The Church of England, and the Bishops of London might have been, in true succession and uninterrupted line from the Apostles; but there could have been no true Church if this true succession of doctrine had not been maintained.

The old Church of England went one step further, and added to the heritage she passed on to the sister Church of America—the priceless heritage of Christian Sacraments.

Concerning Sacraments Bishop Isaac Barrow said:

“It is the peculiar excellency of our religion that it doth not much employ men’s care, pains, and time about matters of ceremonial observance, but doth chiefly (and in a manner wholly) exercise them in works of substantial duty. . . .

“‘Our Lord Jesus Christ,’ saith St. Augustine, ‘hath subjected us to His gentle yoke and light burden, whence with Sacraments most few in number, most easy of observance, most excellent in signification, He bound together the society of new people.’

“But those which—chiefly, at least, and in way of eminency—have obtained this name are those two instituted by our Lord—Baptism and the Lord’s Supper.

“‘The water of Life is Baptism, the wine that

delighteth the spiritual thirst in the Lord's Supper.' Other things in the world report unto us what a good land the Lord hath promised to His Israel ; but these two Sacraments are Caleb and Joshua, spies that have seen and searched the land, and bring us sensible and sure tidings that it is a noble land, flowing with milk and honey.

" To put all my work of consolation into one prospect together, prayer, the best comfortable grace, is married to hope ; the Holy Ghost gives it in marriage ; faith is the priest that joins them together ; and the two Sacraments are the outward signs by which they have declared their consent, as it were, by giving and receiving of a ring and by joining of hands, a Sacrament being ' a visible sign of inward grace, as a means whereby we receive the same, and a pledge to assure us thereof,' or ' a token to confirm men's faith in the promises of God.' Doubt not, then, but as faith is our hand to receive Christ, so the Sacraments are, as it were, God's hands to give Him unto us."

Or, as Hooker says :

" The use of Sacraments is but only in this life, yet so that here they concern a far better life than this, and are for that cause accompanied with ' grace which worketh salvation.'

" Sacraments are the powerful instruments of God to eternal life ; for as our natural life consisteth in the union of the body with the soul, so our life supernatural in the union of the soul with God. And forasmuch as there is no union of God with man, without that mean between both which is both, it seemeth requisite that we first consider how God is in Christ, then how Christ is in us, and how the Sacraments do serve to make us partakers of Christ.

“ Their chiefest force and virtue consisteth not herein so much as in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in His Church, first as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof; and, secondly, as means conditional which God requireth in them unto whom He imparteth grace.”

And thus, whilst the Church of England neither adds to the Sacraments nor takes away from them, she also retains that regard and reverence for Holy Orders which “ it is manifest unto all men ” the Church always held.

It was not the fault of my predecessors, the Bishops of London that the first Bishop of America, was not consecrated Bishop at St. Paul’s, as he was ordained at Fulham. It was a combination of circumstances, political and religious, which tied the Bishop’s hands.

The manuscripts herein from Fulham will show how long and earnestly the Bishops of London strove to send ordained men, and the best men they could get; how patiently, and unsuccessfully, they strove to send the episcopate as well as the priesthood here.

It is the usual custom of Church life: as the laity are made members of the royal priesthood and the holy nation of Christ’s body mystical by the laying on of hands and prayer, thus joining them in the Apostolical succession. So it is, and it was with the clergy; they, too, must be ordained to the apostolical ministry by laying on of hands, whether they were to be Bishops, Priests, or Deacons.

Having the clergy, we must find the prayers. Now, the Church of England contends that forms are necessary, and that, instead of being a hindrance, they are a help to united prayer. Forms of prayer are not neces-

sarily formal ; they may become so, but in the experience of generations of Englishmen it is quite exceptional when they become formal.

The Divine Service, as it used to be called, or a set form of prayers and psalms, confessions and absolutions, seems to have a power and a unity of purpose when used by large gatherings of people unknown at any other time. These common prayers, which, except in the case of the Royal Family, who are named, are always general, and for all sorts and conditions of men, seem to meet the Apostolical exhortation that supplications, prayers, intercessions, and giving of thanks be made for all men, and this seems to be merely an expansion of "the prayers" mentioned in Acts ii. 42. A reference to the frequent use of the word "all" in the Church Militant prayer and the Litany will clearly establish this.

Accepting all these things, *I am a Church of England man.*

If I am asked, therefore, why I am not a Dissenter, my answer is because I do not dissent from these Apostolical Church Orders ; I do not dissent from the Sacraments ordained by Christ Himself ; I do not dissent from the creeds of Christendom, and I know nothing which could replace them ; and I do not dissent from the Common Prayer of the Church according to the use of the Church of England or the use of the Church of America, because it is Common Prayer—prayer for everybody, in common.

I question whether any system made by men could ever produce the same results. It delivers us Church folk from being at the mercy of any man's powers of extempore composition, great as they may be ! And how far more democratic it is that the people should

have their share in the prayers ! It is a large share, too, that is allowed the people in the Book of Common Prayer ; the responsive nature of the service, the blending prayer and praise, the constantly varied posture of the worshipper, all make me satisfied, whilst judging no man, to be a Church of England man.

Again, Why, then, am I not a Dissenter ?

The answer to me is very simple : because I do not dissent. In the past there were Churchmen in England and in America, there may be some to-day, who have the opinion that they could manage the Church better than it has ever managed itself. I do not assume that attitude, for, in the first place, I do not dissent from Church government—*i.e.*, the ancient way the Church was controlled and expanded by the work of men called, tried, and ordained to the offices of Bishops, Priests, and Deacons.

Looking into the history of the past, I find this is the way the Church was supplied with officers since the Apostles' time. Deacons are mentioned as being made in the book of the Acts of the Apostles ; priests or presbyters are ordained by the Apostles, who laid their hands upon them, and prayed over them. Bishops come before us for the first time in Holy Scripture when St. Timothy and St. Titus are consecrated and given a special commission by St. Paul, which can be none other than the Episcopal Commission, although the actual name is not used.

The exercise of the episcopal office helps us to understand it, for if they were not to be Bishops, why were they to receive accusations against presbyters ? or why were they to lay hands upon them if they were not given an authority over them ? Why should the address on their duties be so totally different to St. Paul's pastoral

address to the priests at Ephesus? It seems to me to be clear that St. Paul was giving an Episcopal Commission to these young men, and not appointing them to merely pastoral duties.

We may also illustrate the position from the ministry of the Old Covenant. In the Jewish Church the ministry was threefold. It is to us, therefore, no surprise to hear St. Ignatius in the first century after Christ mentioning the Bishops about twenty times in his letters, saying, "Reverence the deacons, as of Jesus Christ, the Bishop as the father, and the presbyters as the Sanhedrim of God; without this there is no Church."

Take Gibbon, who was at least thoroughly impartial on Church matters. He says that the episcopal form of government appears to have been introduced before the close of the first century, and adds: "No Church without a Bishop has been a fact, as well as a maxim, since the time of Tertullian and Irenæus."

Whilst our own Hooker—the judicious Hooker, as he is called—says: "We require you to find out but one Church upon the face of the whole earth that has been ordered by your discipline, and has not been ordered by ours—that is, by episcopal regimen and government—since the time the blessed Apostles were here on earth."

I do not dissent from Church government, the consolidation and massiveness of which, in all probability, under God, carried the Church through all the changes and chances at the break up of the Roman Empire, and has enabled the society which it governed to guard and keep its treasure, amid the winds and waves of changing history—still less do I dissent from *Church ordinances*.

Thus we baptize our children because Jesus said, "Suffer the little children to come unto Me . . . for of

such is the kingdom of God ”; and because God commanded the children to be admitted into the Old Covenant by circumcision, it seems naturally to follow that by Baptism children should be admitted into the New Covenant of the Christian Church. The Apostles baptized whole households, and the promise is “ to you and to your children.” Justin Martyr tells us that he “ has known those who were made disciples in infancy ”; and St. Augustine mentions infant Baptism “ as ever in use, and a thing delivered by the authority of the Apostles ;” whilst Tertullian proves the prevalence of infant Baptism by strongly objecting to it—we do not mind that ; but it adds to the value of his evidence.

I believe in Confirmation because St. Peter, St. John, and St. Paul confirmed (Acts viii. and xix.) ; because the laying on of hands is called “ one of the elements of the faith ”; and St. Cyprian refers to “ the bath of Baptism ” and the laying on of hands.

We restrict the celebration of the Holy Communion to our priests, because “ no man taketh this honour to himself ” except he be duly called, as was Aaron, in the Old Covenant, to the special duties which fell upon him ; so in the New Covenant those duly ordained in the Christian Church do the special duties which fall upon them.

Ignatius says : “ Let no Eucharist be valid except that celebrated by the Bishop or one appointed by the Bishop.” Thus all authority for the priests to officiate in the Diocese of London, or Virginia, is derived from the Bishop.

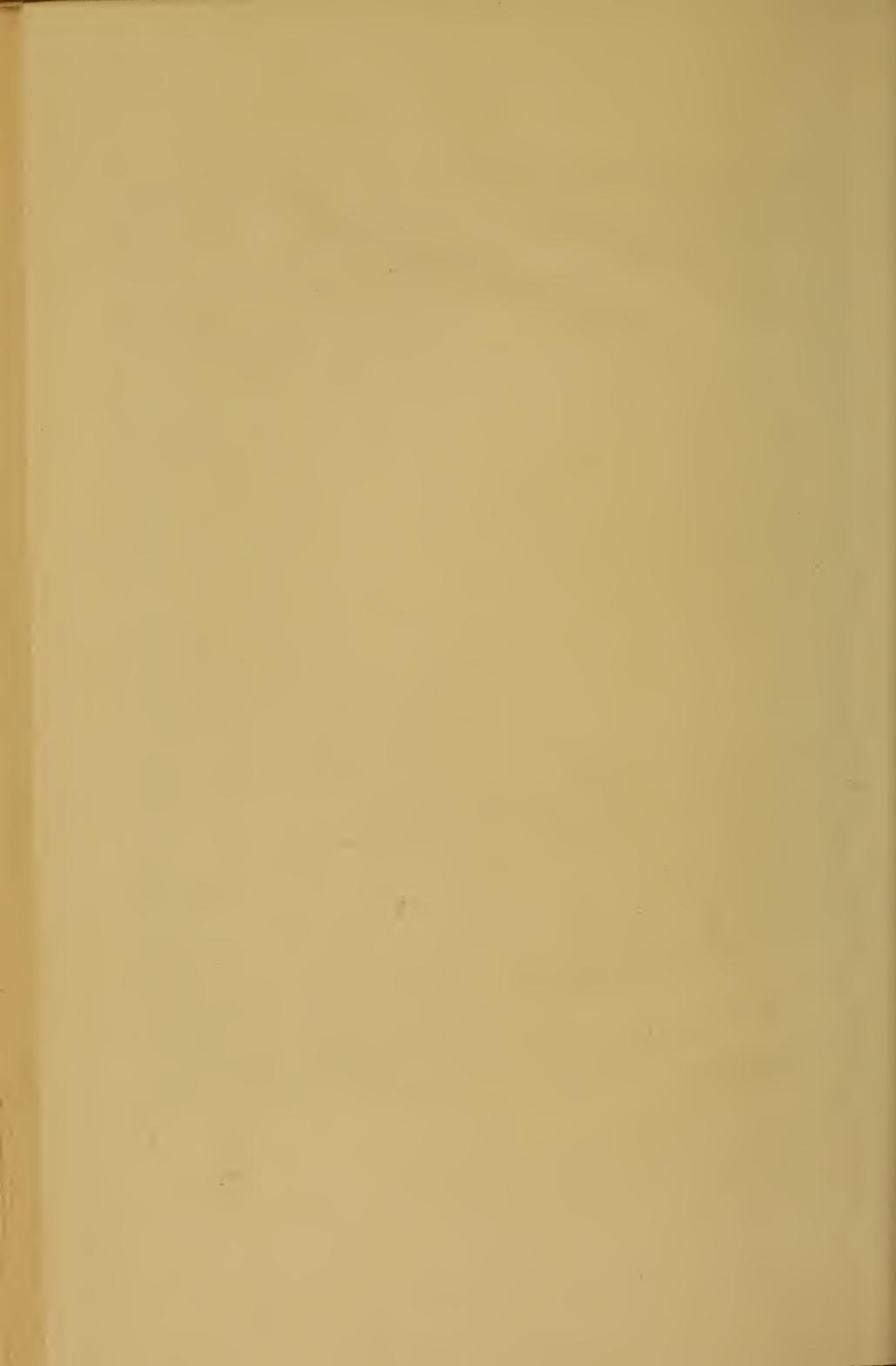
The late Mr. Gladstone, in his “ Testimony to the Catholic Faith,” says :

“ We have still amongst us the ordained hereditary witnesses of the truth, conveying it to us, in an unbroken series, from our Lord Jesus Christ and His Apostles.



HENRY VIII. : "NOT THE FOUNDER OF THE CHURCH OF ENGLAND. "

From a Deed at Fulham Palace.



This is to us the ordinary voice of authority—of authority equally reasonable and equally true, whether we will hear or whether we will forbear; of authority which does not supersede either the exercise of private judgment, or the sense of the Church at large, or the supremacy of the Scriptures, but assists the first, locally applies the second, and publicly witnesses to the last.”

So again in 1840 :

“ The Bishop conveys the power of administering Sacraments, whereby the Church is constantly replenished with children; or ordaining priests, by whom Sacraments are administered; and of consecrating Bishops, by whom in turn these powers may be communicated anew to others, who may replace the actual holders, and hand them on from one generation to another. In this line, therefore, alone it is that the effectual principle of continued propagation is carried down from the Apostles of Christ to the latest age.”

Therefore I do not dissent from the ordinances of the Church.

Again, I do not dissent from the forms of prayer in use in the Church. First, because they are beautiful; secondly, because they are ancient, and we like to use prayers which are sanctified by the use of saints who have gone before. Further, because we object to being at the mercy of our ministers' power of composition; and also because we feel we cannot do better than follow the example of heaven, where “ they cease not day or night, saying, Holy, holy, holy, Lord God Almighty.” The Jews under the Old Covenant had forms of prayer. Christ taught His disciples a form of words, and He prayed to His Father time after time in the same words.

I do not dissent from the Creeds of the Church, first, because they are Scriptural. Every sentence of the Creeds, if we had time to go through them sentence by sentence, could be proved by sure and certain warrant of Holy Scripture. It is the motto of the Church of England: "The Church to teach and the Bible to prove."

Secondly, the Creeds are the inventories of the faith. When we let a house we have an inventory taken of the furniture and fixtures; a creed is the inventory or short summary of the Christian faith. The Creeds were forced upon the Church by two things: first, by the necessity of helping the Catechumens who came to be taught what the Christian faith was. You could not put a Bible into their hands, in the first place, because for the first two centuries there was practically not one to put into their hands; and if there had been one, it would have been impossible for an uneducated person to have gathered, simply by reading the Bible, what the Christian faith was; it is all contained in the Bible, if you know where to look for it, but you have to gather it out of the Bible.

If you were to put a Bible into the hands of a child without any explanation, it would receive a most complicated and confused idea of what the Christian faith is. The Creeds were, in the first place, forced upon the Church by the need for short summaries of Christian doctrine. For the first two hundred years the Bible practically was not collected into one book at all. It was written—there was a Gospel here, and a letter of St. Paul there, and so on, but to all intents and purposes it was not collected into a book until the end of the second century, and even then it was not until the invention of printing that it could be widely circulated throughout

the world. The other necessity for them was from the point of view of heresy. When a man said, "The Christian Church teaches this," the Christian Church said, "No, it does not; this is what we believe," and put it in the Creed. Those who have read the history of the Nicene Creed will know how it was formed at Nicæa chiefly because of the heresy of Arius.

I do not, then, dissent from the Creeds—first, because they are Scriptural; secondly, because they are necessary inventories of the Christian faith for teaching purposes; and, thirdly, because they are wreck-charts to show you must keep in the right track, or else you will fall into errors of faith.

Why am I not a Roman Catholic?

Because I am an English Catholic, a member of that ancient Reformed Church of England which follows primitive faith and primitive practice, and which bears the old name St. Gregory gave it over 1,300 years ago.

"Catholic," as everybody knows, means universal; but it means universal in two ways. It means universal because our Lord's commission was "to go into all the world"; but also universal in the sense that it has to teach all the truth; and therefore, when we talk about the Catholic Church, we mean Catholic in both these senses.

There can be only one Church, and therefore, when we talk about the Catholic Church, we naturally object to the Roman Catholics usurping—as in the past they have most foolishly been allowed to usurp—the exclusive use of the word "Catholic." The real answer to the question, Why am I not a Roman Catholic? is, Because I am an English Catholic.

I belong to the English branch of the one universal

Church which teaches all the truth ; and the Catholic Church came down in this way in England. As the Catholic Church spread its mission round the world, each branch in each city was called the Church in, or of, that city—the Church of Jerusalem, the Church of Antioch, the Church of Christ in Rome, or the Church of Rome, and later the Church of Christ in England, or the Church of England.

Why do we not belong to the Church of Christ in Rome ?

Because we belong to the Church of Christ in England. Domineered over for centuries by the usurped jurisdiction of Rome, at last, at the Reformation, the Church of England washed off the accretions to primitive doctrine and practice it had received from its sister Church, and remained the same Church, but freed from uncatholic practices and doctrines.

Even when it was under the influence of Rome, England was constantly protesting. Here are some instances :

In the reign of Edward I. the Statute of Mortmain restrained the transfer of land to the Church by will ; in the reign of Edward I. the Statute of Provisors restrained the giving away of English benefices by the Pope ; in the reign of Richard II. the Statute of Præmunire restrained the action of the papal authority in regard to the disposal of English benefices before they became vacant. Bishop Grosseteste of Lincoln made a noble protest in 1250 ; and John Wycliffe, in 1350, was really the precursor of the Reformation.

After the Reformation the great sentence of the Magna Charta was fulfilled at last—"The Church of England shall be free," and free from the oppressions of the Pope, and free from accretions to the truth. We stand to-day, like our island home, "four-square to all the winds of

heaven." This is the answer to the question, Why am I not a Roman Catholic ?

It is manifest that this old Church of England, with her Apostolical ministry, her Apostolical doctrine and Sacraments, which lived before there was a State of England or a realm civil at all, cannot be, as is sometimes asserted, merely a State-paid and State-endowed creature. Very likely it has been the fact that at certain times the realm of England paid some particular Church or Churchman for doing her work—some of my predecessors were Lord Chancellors of England—but to-day the Church of England does not receive one penny from the State.

There is no tax or rate for the Church of England. Its property consists entirely of voluntary gifts, ancient and modern, given to bishoprics, deans and chapters, or clergy and parishes.

The late Mr. Gladstone said that the clergy of the Church of England are not State paid. If disendowment were to come to pass it is the laity who would get no compensation for the loss that they would suffer by the disendowment of their different parishes.

All endowments are local. The corporation may be a cathedral or a parish, but in either case it is the same—a personal gift in trust for the sole use of one particular place. There are no endowments of the Church of England.

Take away the endowments of the Church, and what happens ? The whole of its organization, now partially supported by endowments, upon the £7,000,000 a year which the Church of England is now raising by voluntary contributions would fall to pieces. This means you withdraw the money from the voluntary charities of the country, which the Church is now sustaining for the

benefit of necessitous people, entirely independent of all considerations of their religious and political differences of opinion.

In conclusion, it remains for the Church of America to carry on our old traditions, and that the Church of Virginia may flourish and be first in excellence, as in the United States of America.

CHAPTER II

THE KING'S GOVERNOUR IN THE COLONIES

VIRGINIA, OR "WINGANDACOA."

ALTHOUGH Virginia was a prospective colonial centre as early as the end of the sixteenth century, and was responsible to a large extent for the ruin of Sir Walter Raleigh, it is not until the seventeenth century that the Charter of King James I. brings Virginia into intimate connexion with the Bishop of London.

The following reproduction from a parchment in the old records may serve to give what the contemporary artist considered to be a likeness of King James.

During the reign of this monarch the Rev. Robert Hunt celebrated Holy Eucharist on May 14, 1607, on the northern shore of James River, and thus laid the foundation of the American Church.

The next colony founded after that of Virginia was the great Hudson Bay adventure, which was the speculation of the rich Puritan Churchmen in the Church of England. It was founded by Prince Rupert, who is more generally known as a dashing soldier than a merchant adventurer; and colonial expansions made immediate demands upon the Bishop of London.

The subject is so vast and the old documents so numerous that we shall only pretend to present a view,

not a complete picture, of the work which was done to bind Englishmen abroad to their brethren at home, and to make and mould their characters. Englishmen were proud to confess they had been moulded by the "use of the Book of Common Prayer as by law established" in the Church of England. The importance of the part the Book of Common Prayer played in making the character, which was and is the strength of the colonist, is not yet estimated.

By the English theory the Crown contains both spiritual and temporal jurisdiction over all its subjects and in all its possessions. The temporal authority is wielded by Parliament and the King; the spiritual authority is placed in the hands of the Bishops, who are the King's spiritual officers. But in the distant colony the King was represented by the Governour, who made a miniature court of his own, subject to the British Parliament.

We will examine the work of the Governour, as it is illustrated by the Fulham manuscripts remaining to-day. The spiritual side of the work we shall consider under the Bishop's ecclesiastical authority, in the next chapter.

Since this paper was written "The Canadian Archives," published at Ottawa, have arrived. It is instructive to compare the instructions there given to the Governour with this older document.

The first American settlements of colonists were managed by chartered companies. The merchant adventurer found the funds, and he expected in return the proceeds to be sent to him from the work of the colonists, in the shape of skins, etc.; but the chartered companies disappeared before "the Governour" as the settlements grew in numbers and importance. The "chartered company" had little influence on Fulham. When we reach the rule of the Governours, who had instructions

to "further the influence of the Bishop of London by all means in their power," we come upon a great deal of correspondence with these great and powerful colonial rulers. The letters contain varied information; sometimes it is concerning ecclesiastical, sometimes civil matters, and sometimes news of a warlike nature. It may be found in one letter that the Governour recommends some one for ordination, another for the charge of a parish. In another we find an account of a terrible conflict with the red men, and see names long forgotten, but the records of which, once brought agony to relations in England, as they read of the death of their brave ones in the distant colony.

For the Governour then, was something like Viceroy now, with the difference that he was in close touch with the Bishop of London. The Governour was not always a Churchman, sometimes not even a man born in England. That made no difference: Bishop and Governour acted together for the good of the Church and realm. It is shrewdly suspected by the missionaries, that sometimes the Governour took advantage of his "true yoke fellow" far away over the seas; and sometimes the Bishop was made useful in advancing the Governour's relations when they came to the Motherland. To the Governour was deputed a share of the spiritual functions, on account of the distance from the episcopal oversight. He instituted to benefices, it is to be feared in rather a lax manner; he granted marriage licenses, again sometimes in an irregular manner, and held a court for the probate of wills. To the missionary and his work the attitude of the Governour was of vast importance, as it was also to the welfare of the colony.

The careful and statesmanlike way, in which the destiny of the colony was planned, can be seen from the instruc-

tions to Governour Nicholson (a copy is amongst the Palace records signed by Queen Anne, and sealed). They are addressed to "Francis Nicholson, esq., our Lieutenant and Governour-General of our colony and Dominion of Virginia in America, and in his absence to the Lieutenant-Governour or Commander-in-chief of our said colony for the time being. Given at our court at St. James's the 12th day of December, 1702."

The first paragraph relates that the Commission under the Great Seal accompanies the instructions.

The next orders the Council of the colony by name, as follows :

"William Bird, Edmund Jennings, Charles Scarbrough, John Lightfoot, Matthew Page, Benjamin Harrison senior, Robert Carter, John Curtis, Doctor Blaire, Philip Ludwell, William Bassett, Henry Duke, and Robert Quarry esqs."

The document explains, that the Commission was to be read solemnly at their first meeting as a Council, the term used being "with all due and usual solemnity."

Afterwards the Governour was to administer the oath of allegiance and supremacy; "then the oath for the further security of his majesty's person and the succession of the crown in the Protestant line and for extinguishing the hopes of the pretended prince of Wales and all other pretenders."

Also "the test mentioned in an act of Parliament made in the 25th year of King Charles the second for preventing dangers which may happen from Popish Recusants: together with the oath for the due execution of your and their places and trusts."

Then the instructions, so far as their advice might be needed, were to be communicated to the Council:

The Council was to have the power of freedom of debate.

The Governour was never to act with less than five as a quorum.

The Queen was to be informed of vacancies in the Council.

The Council was to be kept up to twelve members, and in selecting additional members "men of good life, well affected to our government, *of good estates and abilities, and not necessitous people, or much in debt, to be chosen.*"

The Council was not to be augmented or diminished.

Absence from the colony for twelve months without the Governour's permission caused a vacancy in the Council, to be filled by the Queen herself.

Laws were to be passed in the name of the Governour, Council, and assembly.

One law was to be passed for each thing.

Authentic copies of these laws to be sent home within three months, upon pain of the forfeiture of a year's salary; but in time of war the copies were to be sent as soon as possible.

All laws in force were to be revised.

Taxes levied by poll and tithables were considered oppressive, so a new scheme was to be found.

Liquor duties were to be applied to the use of the government of the colony.

A general levy or tax was to be appointed, and its use accounted for to England.

The taxes so levied were to be for State purposes, at the royal will and pleasure.

If the Governour were absent from the colony his deputy was to be paid in his stead.

The Governour was not to leave the colony without permission.

Fair books of accounts were to be kept.

Public money to be paid away on the Governour's warrant.

Liquor laws were to last one year at least.

No law was to be re-enacted.

No Act was to be made to alter the value of money, or to lessen the revenue.

Members of the assembly to be "freeholders, as being more agreeable to the custom of England, to which you are as near as may be to conform yourself."

"You shall reduce the salary of the members of the assembly, to such a moderate proportion as may be no grievance to the country, wherein you are nevertheless to use your discretion, so as no inconveniency may arise thereby."

The power of appointing courts was to be in the Governour's discretion.

The Governour was to fix the time when the courts should be held. He was—

Not to remit fines of above ten pounds without consulting the High Treasurer of England.

To transmit to England copies of all Acts passed, and also of journals.

Not to displace judges, etc., without cause signified to the Crown.

To prevent their arbitrary removal.

Offices held by deputies were to be watched by the Governour.

In case any goods, moneys, etc., of pirates were found in the colony, they were to be seized and accounted for to the Crown.

The trying of pirates was left to the Governour, but accessories were to be sent to England, according to the Act 28 Henry VIII.

No new courts were to be erected.

The powers of existing courts were to be reported.

If councillors claimed exemption from the service of writs under the Act of Virginia, March 27, 1678, the Governour's letter was to have the same power as a writ.

The Governour was to regulate all salaries.

To call a court of exchequer.

That no man's life or property were to be taken, except by law.

He was to administer the oaths appointed.

"You are to permit a liberty of conscience to all persons (except Papists), so they be contented with a quiet and peacable enjoyment of the same, not giving offence or scandal to the government."

He was to send "to the Commissioners for Trade and Plantations the present number of planters, men, women, and children, servants free and unfree, and slaves: and a yearly account of the increase of them and how many were fit to bear arms in the Militia."

He was to cause an exact account to be kept of all persons "born, christened, and buried," and yearly to send account to the Trades and Plantations Commissioners.

Planters and Christian servants were to be provided with arms, listed under good officers, mustered, trained, and in readiness for defence. Too frequent and remote marches and musters, and trainings were not to be allowed to interfere with the affairs of the inhabitants.

Officers and commanders were to be appointed where the country bordered upon the Indians, to raise men and arms to oppose invasion.

No articles of war or martial law to be put in execution without the royal consent.

But martial law was to be used if any mutiny or desertion occurred.

Pressing seamen in the plantations was only to be used after application to the Governour; but he was to see the ships were not lacking in men.

Any naval captain neglecting his duty, the Governour might arrest on the order of the Lord High Admiral.

All arms, ammunitiion, and stores to be accounted for, and an inventory of them to be taken.

Storehouse to be provided for arms, etc.; and all landing-places to be surveyed.

All servants who went to the colony were to serve their time, and then receive 50 acres of land.

Quit rents not to be allowed.

Surveyors were to be appointed and sworn.

A general survey and map to be made.

An account to be made of all arrears of quit rents.

Land not to be taken by such as would not make use of it; but planters to have 100 acres, and the same quantity for each labourer he took to the plantation.

Imports and exports to be reported.

Tobacco to pay Virginia duties.

In time of war all ships to go in fleets and under convoy.

“ To examine the rates and duties charged and payable upon any goods imported or exported, whether native or otherwise, and to use your best endeavours for the improvement of the trade in those parts.

“ Illegal trade to be discouraged.

“ To give an account from time to time of the strength of your neighbours, whether they be Indians or others, by sea and land, and the condition of their plantations, and what correspondence you do keep with them.

“ To take especial care that God Almighty be devoutly and duly served throughout your government, the Book of Common prayer as by Law established, read each

sunday and holy day, and the blessed sacrament administered according to the rites of the church of England. You shall be careful that the churches already built be well and orderly kept, and that more be built as the colony shall by the blessing of God be improved : and that besides a competent maintenance, to be assigned to the minister of each orthodox church, a convenient house to be built at the common charge for each minister, and 100 acres of land assigned him for a glebe and exercise of his industry. And you are to make particular inquiry whether the several acts for the support of the ministry within our said colony be put in execution, and to give order that they be duly observed, and that the parishes be so limited and settled as you shall find most convenient for the accomplishing this good work.

“ You are not to prefer any minister to any ecclesiastical benefice in our colony, without a certificate from the right reverend father in God, the Lord Bishop of London, of his being conformable to the doctrine and discipline of the church of England, and of a good life and conversation : and if any person already preferred to a benefice shall appear to you to give scandal either by his doctrine or manners you are to use the best means for the removal of him, and to supply the vacancy in such manner as we have directed.

“ You are to give order forthwith (if the same be not already done) that every orthodox minister within your government be one of the vestry, in his respective parish, and that no vestry be held without him except in case of sickness, or that after notice of a vestry summoned he omit to come.

“ You are to enquire whether there be any minister within your government who preaches and administers

the sacrament in any orthodox church or chapel without being in due orders, and give an account thereof to the said Lord Bishop of London.

“ And to the end that the ecclesiastical jurisdiction of the said Lord Bishop of London may take place in that our colony so far as conveniently may be, we do think fit that you do give all countenance and encouragement to the exercises of the same, excepting only the collating to benefices, granting licenses for marriages, and probate of wills which we have reserved to you our Governour, etc.

“ We do further direct that no schoolmaster be henceforwards permitted to come from England to keep school within our said colony without the Licence of the said Lord Bishop of London, and that no other persons now there or that shall come from other parts be admitted to keep school without your Licence first obtained.

“ And you are to take especial care that a table of Marriages established by the canons of the church of England be hung up in every orthodox church and duly observed, and you are to endeavour to get a law passed in the assembly of that colony (if not already done) for the strict observation of the said table.”

Crime and swearing and drunkenness were to be bars to promotion.

The engrossing of commodities was to be suppressed.

There was to be free trade with the Indians.

Merchants, and especially the Royal African Company of England, were to be encouraged.

“ And as we are willing to recommend unto the said company that the said colony may have a constant and sufficient supply of merchantable negroes at moderate rates in money or commodities, so you are to take

especial care that payment be duly made and within a competent time according to their agreement."

Trade with Africa was only to be carried on within the charter.

A yearly account of the number of negroes in the colony was to be made, and the Trades and Plantations Commissioners were to be informed of the wants and defects of the colony, its chief products, and what improvements "are made and require to be made."

Letters of marque were not to be granted without the royal command.

Appeals were to be made in case of error in the courts ; afterwards the appeal lay to the Privy Council, then to the Queen in Council.

Men under a certain rent value were not capable of being jurors.

Courts not to be adjourned but upon good grounds.

A law to be made to prevent inhumane severities towards servants or slaves, the wilful killing of Indians, or the maiming of them, and to find out the best means to facilitate and encourage the conversion of negroes and Indians.

The peaceable agreement with the Indians of New York and Virginia to be maintained.

Stocks and public workhouses to be built to employ poor and indigent people.

Towns to be built upon every river ; ships to load and unload at the towns ; and Jamestown to be the metropolis of the colony.

The Act of 1682 about attorneys to be repealed.

Estates in Virginia not to be exempt from the bankruptcy of owners here.

Other plantations in distress were to be mutually assisted.

Prisons to be kept in repair.

House rent was to be allowed to the Governour.

The Governour's stipend was to be £2,000 per annum.

Customs duties on tobacco to be collected carefully.

Officers to be sworn to their duties.

Quit rents to be sold openly "by inch of candle" to the highest bidder.

Secretary's office to be inspected.

In the absence or death of the Governour all except urgent legislation to be held over.

All writs to issue in the Queen's name.

The Governour not to declare war except against Indians.

Sufficient persons to become bond.

This is signed by the Queen here also: "ANNE R."

An insight into the work of the Governour may be further obtained from the following instructions to merchants who traded with the Redskins, and who were to inform the Indians concerning Boyle's charity :

"VIRGINIA (*date in pencil, 1700*).

"By his excellency Francis Nicholson, Esq., His Maty's Lieutenant Governour and Governour General of his colony and Dominion of Virginia.

"Instructions to be observed by Mr. Robert Hicks and Mr. John Evans concerning which they are to treat with such of the great nations of Indians as they shall trade to, and particularly the Usharees and Totterayes.

"*Imprimis*.—You shall acquaint the said Indians that you have particular directions from me (the chief governour of Virginia under the great king of England,

etc., and my most sacred master) to discourse and treat with them concerning the several particulars following,

“ *Item.*—You shall acquaint them that a great and good man who lately died in England (the Hon. Robert Boyle esq.), having a great love for the Indians, hath left money enough to the college here in Virginia to keep nine or ten Indian children at it and to teach them to read and write and all other arts and sciences that the best Englishmens sons do learn.

“ *Item.*—You shall acquaint them that if they let their children be brought to the college and educated there the Englishmen will teach them to know the great Almighty God who is able to do everything for them, and will give them all good things as he doth to the Englishmen.

“ *Item.*—You shall acquaint them that the next summer the rooms will be ready at the College for their reception and accommodation; and that if any one great nation will send three or four of their children thither they shall have good victuals, cloathes, books and learning, and shall be well looked after both in health and sickness; and when they are good scholars shall be sent back to teach the same things to their own people.

“ Let the children be young, about seven or eight years of age, seeing they are to be taught from the first beginning of letters, and let them have a carefull Indian man of their own country to wait upon them and to serve them and to talk continually with them in their language, that they do not forget it whilst they are amongst the English.

“ *Item.*—You shall acquaint them that whilst their children are at the college their fathers or other relations or friends may come and see them as often as

they please: they shall be made welcome themselves, and will see how well their children are used.

“*Item.*—You shall take particular care to make the great men of the Indians thoroughly sensible of every particular part of these propositions, and you shall use your best interest and endeavour to promote this good work, and that no jealousy or apprehensions of danger may remain in the Indians you shall assure them that I am their very good friend, and am very willing to have a trade and commerce with them, and if they shall think fit some of them may safely come in and see the college and be satisfied of the truth of the aforementioned particulars.

“*Item.*—You shall in the name of the College give them all imaginable assurance that their children shall have very good usage and all upon free cost.

“When you shall have discussed the above-mentioned particulars with the Indians, and have received their answer to the same, you shall give a true account of all your proceedings therein unto the hon. Benjamine Harrison esq., of his Maty’s council of state of this colony and Dominion of Virginia: and that you may be the better enabled to be serviceable herein you shall keep an account of what charges you shall be at, which shall be repaid to you, together with a suitable reward for your trouble and diligence in this affair.

“FF. NICHOLSON.”

The parchment concerning Boyle’s Charity, signed by the Bishop of London and Lord Burlington, is at Fulham. The transaction shows the desire of the English to be friendly with the natives, and it is sad to record that it was not always well received.

Our next paper shows that amongst our own countrymen bad manners were springing up, and that away from home and Church they were in danger of forgetting the lessons of civilization. The Governour's speech in Boston was the result of the action of the Bishop of London.

NEW ENGLAND, "THE BOSTON WEEKLY NEWS-LETTER," NO. 1454.

FROM THURSDAY, DECEMBER 2, TO THURSDAY,
DECEMBER 9, 1731.

*The Speech of His Excellency Jonathan Belcher Esq.,
Captain-General and Governour-in-Chief in and over
His Majesty's Province of the Massachusetts Bay in
New England. To the General Assembly of the said
Province at Boston on Thursday, December 2, 1731 :*

" I hope therefore we shall all endeavour to make this people happy under the present reign and establishment. And in order to it the first thing I would recommend to your serious consideration is the Reformation of Manners, by making some other Laws if it be thought necessary for the better suppressing prophaneness and immorality : And when we consider that our worthy ancestors freely professed true religion to be the principal end of their settlement of this Plantation I hope it will provoke in us a spirit of emulation and make us endeavour to barr up the flood gates of vice and wickedness."

The Governour then recommends a law for the quiet and ease of the Quakers.

And " to maintain the honour of the manufactures of the colony : remedying want of weight and measure and preventing other frauds.

After mentioning his salary, the Governour regrets that the boundary dispute with New Hampshire was unsettled.

That the French had made incroachments, on the English frontier at New York, and recommending the improvement of the Militia.

“GENTLEMEN OF THE HOUSE OF REPRESENTATIVES,

“You well know that there has been no money in the Treasury for more than six months past, and your hitherto refusing to make a supply is a manifest injustice to numbers of private persons, and more especially to the Officers and soldiers of his Majesty’s forts and Garrisons ; and this affair is not to be trifled with, but as you yourselves have hitherto said (under the present circumstances) the Garrisons will be left naked, and an end put to all safety. And since you have no answer to the several Addressements home on this head, more than that your agent honestly tells you he has no encouragement of obtaining anything in your favour, but that those that are to be judges are strongly against you ; I hope you will now make the necessary supply of money to the Treasury without any more delay.”

We must recollect that Boston was at this time a place where “the Book of Common Prayer was not by law established,” and the planters found that, deprived of its teaching, our duty to God and our duty to our neighbour, men soon ran into lawless living. The same result followed in Carolina, where the lawlessness and irregularity of life were a menace to public peace. There is no such trouble mentioned in Virginian records, because the Church Catechism was there taught, and the Book of Common Prayer freely used. This is shown by the answers to the Bishop’s questions to the clergy, of which many signed originals remain in the Palace records.

The importance of books for the colony is illustrated

by the following manuscripts, whereby the Governour bequeaths part of his library to the College of William and Mary in Virginia. This, again, was indirectly a result of the Bishop's work, because he was the patron of Dr. Bray's scheme for parochial libraries in the colonies, and although the idea did not early take root, library, school, college, and church all ultimately emanated from the quiet labour of the Bishop at Fulham Palace.

A CATALOGUE OF MY BOOKS (TAKEN MAY 30TH, 1695)
WHICH I DESIRE TO LEAVE AFTER MY DEATH TO THE
COLLEGE OF WILLIAM AND MARY IN VIRGINIA (COLONEL
NICHOLSON).

Books in folio :

	£	s.	d.
Archbishop Cranmer's "Memorials" - - -	1	0	0
Wesley's "Life of Christ" - - -	0	16	0
"London Ministers' Cases to recover Dis- senters" - - - - -	0	16	0
Baron Atkinson's "Speech to the Lord Mayor"	0	0	6
"Lex Mercatoria" - - - - -	1	0	0
Dr. Cave's "Lives of the Apostles and Fathers" (3 parts in 2 vols.) - - -	2	4	0
"Roberts: his Map of Commerce" - - -	0	11	0
"Cabala; or, Letters of State" - - -	0	15	0
Knox's "History of ye Island of Ceylon in the East Indies" - - - - -	0	8	0
Dr. Comber's "Works on the Common Prayer" - - - - -	0	18	0
Hooker's "Ecclesiastical Polity" - - -	0	16	0
Sir Walter Raleigh's "History of the World" -	1	2	0
Towterson's "Works," in 2 vols. - - -	1	14	0
Dr. Hammond's "Works," in 4 vols. - - -	4	0	0
"Mr. Mede: his Works" - - - - -	1	5	0
Bishop Stillingfleet's "Sermons" - - -	0	9	0
"Monsieur de Thevenot: his Travels into the Levant, Persia, and the East Indies" -	0	14	0
Sleidan's "General History of the Reforma- tion" - - - - -	0	16	0
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Grotius, "Of Peace and War" -	-	-	-
Davishe's Books in 1 vol., belonging to the "Rights of Uniformity in Churches" -	-	-	-
"Lord Viscount Preston's Trial," etc. -	-	-	-
Dr. Samuel Morland's "Tuba Stentoro-pho- nica" -	-	-	-

Books in 4to.:

"Thirty Sermons by Divines of the Church of England" -	0	15	0
"The London Divines: their Examination of the Texts of Scripture cited by the Papists for the Proof of their Religion" -	0	12	0
"Examination of Bellarmin's Notes of the Church" -	0	7	0
"A Collection of Speeches of the Right Hon. Henry, late Earl of Warrington" -	0	1	6
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Clark's "Analysis of the Bible" -	0	8	0
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Stillingfleet's "Origines Sacræ" -	0	6	0
Dr. Parker's "Demonstration of the Law of Nature" -	0	5	6
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Rogers, "On the Thirty-nine Articles" -	0	3	0
"Acosta: his History of the East and West Indies" -	0	7	0
"The Principles of the Muggletonians con- futed" -	0	5	0
Dr. Sherlock's "Discourse of Providence"; his "Discourse of ye Blessed Trinity" -	0	4	0
"History of Wars in New England" -	0	1	6
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Thirty-nine books and pamphlets relating to the several sorts of trade and commerce -	1	2	6

* Already given to the College.

Books in 4to. (continued):

	£	s.	d.
Glanvil's " Sermons " - - -	0	5	0
Smith's " England's Improvement " - - -	0	4	0
Manger's " English Gardener " - - -	0	3	6
" Narration of England's Improvement " - - -	0	4	0
Cook's " Manner of Raising, Ordering, and Improving Forest and Fruit Trees - - -	0	3	6
" Mr. Stephan's Two Sermons (a Duplicat) of the 30th of January " - - -			
" The Protestant Bridle: being an Answer to it "			
" Dr. Birch: his Sermon Jan. 30. Oxford House of Commons " - - -			
" A Sermon concerning the Lawfulness and Expediency of Church Music " - - -			
" Religion the only Happiness " - - -			
" The Anatomy of Atheism " - - -			
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" Dr. Craddock's Sermon before the King "			
" Bishop of Sarum's Sermon at the Corona- tion of King William and Queen Mary " -			

Books in 8vo. and 12mo.:

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*His " Translation of Sir Thos. Moore's ' Utopia ' " - - - - -	0	2	6
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Dr. Scot's " Christian Life, " in 3 parts in 2 vols. - - - - -	0	11	6
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Dr. Clagget's "Seventeen Sermons" -	0	4	6
Archbishop Tillotson's "Sermons," in 2 vols -	0	10	0
His "Rule of Faith" -	0	4	0
Dr. Cave's "Primitive Christianity" -	0	5	0
His "Ancient Church Government" -	0	3	0
Dr. Puller's "Moderation of the Church of England" -	0	4	0
"Answer to Sir Josiah Child, Of Trade" -	0	5	0
Leybourn's "Panarithmologia relating to Trade," etc. -	0	4	6
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Dr. Hammond's "Practical Catechism" -	0	4	0
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His "Christian Sacrifice" -	0	4	0
His "Paraphrase of the Psalms" -	0	6	0
His "Paraphrase on the Book of Job" -	0	3	0
His "Paraphrase on the Proverbs of Solo- mon" -	0	4	6
His "Paraphrase on Ecclesiastes" -	0	4	6
Dr. Bateson, "The Divine Attributes" -	0	4	6
Sir William Temple's "Works," in 2 vols. -	0	10	0
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"Art of Prudence; or, The Courtier's Oracle" -	0	2	6
"Life of Agathorles, the Sicilian Tyrant" -	0	2	6
Plinie's "Panegyrick of the Emperor Trajan" (English) -	0	2	6

<i>Books in 8vo. and 12mo. (continued):</i>		£	s.	d.
Earl of Carlile's "Embassies to Muscovy "	-	0	4	6
Tanner's "Rise of the First Church of God "	-	0	3	6
Gailhard, "Of Settlement after Travel "	-	0	2	6
"Countryman's Jewell "	-	0	2	0
Mountaign's "Essays," in 3 vols.	-	0	14	0
*Mr. Lock's "Thoughts on Education "	-	0	2	6
"Gentleman's Recreation "	-	0	5	0
Dr. Sherlock, "Of the Last Judgment "	-	0	3	6
"Judge Hale: his Contemplations, Moral and Divine "	-	0	5	0
His "Discourse of the Knowledge of God "	-	0	4	6
Boyle, "Seraphic Law "	-	0	2	6
Man, "Of Trade "	-	0	2	0
"Antoninus: his Meditations "	-	0	4	0
Dr. King, "Of Worship "	-	0	1	6
"Abridgment of Cæsar's Commentaries "	-	0	2	6
Euremont's "Essays," in 2 parts	-	0	7	0
Ladies' "Dictionary "	-	0	6	0
Stillingfleet, "Of Idolatry "	-	0	4	6
"Answer to the Account of Denmark "	-	0	2	6
Du Pin's "Life of Christ "	-	0	3	6
Faldo, "Against the Quakers "	-	0	1	6
Hallywell, "Against Quakers "	-	0	1	0
Allen, "Against Quakers "	-	0	1	0
Norris, "Against Quakers "	-	0	1	0
"The Swiss Liturgy "	-	0	2	1
Peachy's "Herbal "	-	0	3	0
Sydenham's "Cure of Diseases "	-	0	1	0
"Catalogue of Nobility "	-	0	0	6
"Mieges: his New State of England "	-	0	4	6
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Bishop of Cork's "Method of Private Devotion "	-	0	2	6
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"Anatomie of the Elder Tree "	-	-	-	-
"Kalendarum Hortense "	-	-	-	-
"Royal Institutions: a Treatise of Silver and Gold Mines "	-	-	-	-
Dr. Sherlock's "Discourse of Death "	-	-	-	-

* Already given to the College.

Books in 8vo. and 12mo. (continued):

	£	s.	d.
Hidrocles, "On Pythagoras: his Golden Verses" - - - - -			
"The Golden Rule; or, The Royal Law of Equity" - - - - -			
"Lady's New Year's Gift" - - - - -			
"Historical Account of William III." - - - - -			
Donington's "Reformed Devotions" - - - - -			
His "Family Devotions," in 2 vols. - - - - -			
"McMorand," a Duplicate of the first vol. - - - - -			
"Patrick: his Golden Century of Psalms" (?) (indistinct) - - - - -			

Before we leave our necessarily brief view of the Governour and his work, we have copied the Parliamentarian appointment of the Governour of Rhode Island. It is an original document, and has the seal attached in a cedar box.

This document has acquired a new importance, since the above was written, by the fact that it has been presented, with the King's consent, to the President of the United States of America by the Bishop of London. When the document was brought before the Bishop's notice he took legal advice as to its importance and its ownership. The matter was then laid before the Archbishop of Canterbury, and ultimately before His Majesty the King, who agreed that the document might be presented to the United States; this is explained by the following extract from the *Times*:

"New York was reached late on the evening of the 24th, the Bishop and his travelling companions going direct to Long Island, where they were the guests of Mr. Silas McBee, editor of the *Churchman*.

"The Bishop left New York on the Friday morning for Washington, where he had engagements at the laying of the foundation-stone of the new cathedral, and at the Convention of the Brotherhood of St. Andrew. The Bishop, being met on arrival by the Bishop of Washing-

ton, proceeded to the White House, where he was the guest of the President during the first part of his stay. An interesting feature of the visit was the presentation to President Roosevelt of the original deed appointing Colonel Coddington first Governor of Rhode Island. This document was found in the Muniment Room at Fulham Palace, and has the seal of the Cromwellian Government, with the signature of Bradshaw. It was handed over to the President with the sanction of King Edward VII., and your correspondent is allowed to say how greatly this gift was appreciated by President Roosevelt" (*Times*, October 10, 1907).

"I was pleased at being allowed by King Edward and the Archbishop of Canterbury and the Dean of St. Paul's—all of whose permissions I felt bound constitutionally to ask—to leave behind a present which specially gratified him (President Roosevelt) as an admirer and student of Cromwell—the original appointment of Colonel Coddington as Governor of Rhode Island, with the rare Cromwellian seal, and signed by Bradshaw, discovered by the energy of the Rev. Sadler Phillips in the Muniment Room at Fulham" (Letter of the Bishop of London, *London Diocesan Magazine*, November, 1907).

The following is a copy of the Parliamentary appointment of Governour Coddington to Rhode Island referred to :

"Whereas by Act of Parliament of the 3rd October last it was granted to the councell of state to have power and authority over all such islands and all other places as have been planted at the cost and settled by the people and authority of this nation and there or in any of the said islands to institute a governour and grant a Commission or commissions to such person or persons as

they shall think fit and to do all just things and to use all lawful means for the benefit and preservation of the said plantations and islands in peace and safety until the Parliament shall take other or further order therein any letters patents or other authority formerly granted or given to the contrary notwithstanding.

“And whereas William Coddington esq. at the great hazard of cost and charges of himself and others did about the year 1637 resolve to plant or set down upon Acquedneck, also Rhode Island in Quinnegat being islands inhabited and frequented by the Indians lying within the Narraganset bay in the hither parts of America and did for valuable considerations purchase the said islands of and from the two chief sachems of the Narragansetts and the neighbouring sachem of Sowansett and of and from the two petty sachems of the said islands with the consent of the native people thereof wherein the said William Coddington and others have ever since been and now are in quiet and peaceable possession and seizure.

“Forasmuch also as the said William Coddington aforesaid and others are desirous to go on in the populating and planting of the said islands and to put themselves and the said islands under the protection of this state and to hold and enjoy the same and under grant power and authority of this nation and state of England.

“The said councill for the better encouragement of the said adventurers and carrying on so good a work and reposing confidence in the ability, wisdom, and faithfulness, and good affection of you the said William Coddington do by these presents make and constitute you to be governour of the said islands hereby giving and granting unto you the said William Coddington full power and authority to take upon you the office and exercise of the government of the said islands and to cause equal and

indifferent justice to be duly administered to all the good people in the said islands inhabiting according to the law established in this land.

“ As far as the constitution of these places will permit in the name of the keepers of the liberties of England by authority of Parliament and to use and observe the same and no other form or style in commissions and in his disputations instructions and in any other legal and civil proceedings but according to the forms directed by this present parliament since the abolishing of Kingship and the alteration of governour.

“ And you are further to raise forces for defence and exact and do all just things and use all lawful means to settle and improve and preserve the said island in peace and safety until the Parliament shall take other or further order therein unto whom or to this councill you are to give account of your proceedings from time to time and to present as needs emerge what you conceive to be for the good of the said islands and for the advantage and interest of this commonwealth in the sole order and dispensing of the same.

“ Moreover you the said William Coddington after your entrance upon the government of the said islands are to call unto yourself for the better advantage of your office and government a councill consisting of persons really qualified for judgement and good affections to the said Commonwealth not exceeding the number of six in the manner hereof set down and expressed, viz :

“ That the said persons shall be nominated by such free holders of the towns of Newport and Portsmouth within the said islands as shall be well affected to the government of this Commonwealth according to the instructions and the act in that case provided and afterwards to be confirmed by you the said governour such persons so nominated and afterwards chosen and con-

firmed by you the said governour as aforesaid or any other or more of them shall sit in council and are to be assisting unto you in the affairs belonging unto all matters until that time twelve-month at which time a new election is to be made as aforesaid and so only.

“ And you have hereby power and are authorised to tender The ENGAGEMENT in these words :

“ I do declare and promise that I will be true and faithful to the Commonwealth of England as the same is now established without a king or house of Lords ”

to those who shall be from time to time elected as aforesaid to be of your counsell which Engagement they are to subscribe before they can act anything as such counsell as aforesaid.

“ And you are also to tender such engagement to all those who by this present Commission are to have a voice in the said election and not suffer any person to have a vote in the said elections who have not first subscribed the said engagement.

“ The said persons your counsell are hereby also authorised in case of your absence or death to make choice of some other fit person qualified as aforesaid to succeed you in the government until the Parliament or counsell of state shall give further order herein. Care being taken always by yourself and counsell that the interests of the Commonwealth shall be preserved according to the trusts and true meaning of the powers herewith to you given.

“ Given at the councell of state at White Hall this third day of April 1651.

THE SEAL OF THE
COUNCIL OF STATE
APPOINTED BY PAR-
LIAMENT ENCLOSED
IN CEDAR - WOOD
BOX, LID MISSING.

“ Signed in the name and by the order
of the Counsell of state appointed
by authority of Parliament.

“ JO: BRADSHAW

“ *President.*”

The instructions to the Governour evidently followed a type ; they were marked by slightly varying characteristics, but the type remained. It was to make a new settlement, or a smaller England over the sea ; it was to enable the emigrants, when far from home, to live in as homelike a manner as possible, and to provide that fidelity, safety, stability, and freedom which ages of experience had taught the Motherland.

The instructions were to make all the Englishmen abroad work for the common good of both the new and the old country ; it was a royal command. A slight contrast is evident when we examine the earlier document with this later one, which varied from the type because of the extraordinary conditions under which it was granted.

The following shows the way in which the freedom of the Press was interfered with as early as 1728 :

“ At a council held at the council chamber in Boston upon Thursday the 2nd Sep. 1725.

“ The Hon. the Lieutenant Governour Communicated a Memorial he had received from the rev. Dr. Timothy Cutler complaining of some unjust reflections cast on him in the Boston newspaper number 1125 (said to be) ‘ published by authority,’ relating to his performing service at a Meeting house in Scituate the 28th of July last, which being read and considered HIS MAJESTY’S council gave the following advice :

“ WHEREAS inconveniences have once and again arisen to the Government by several matters being printed in the News Papers that are said to be published by authority which have never been known to the Government or offered for their approbation,

“ ADVISED that his hon. the Lie’t. Governour give his

orders to the Publishers of the several News Papers not to insert in their papers those words 'Published by authority,' or words of the like import in future.

"(Copy examined) J. WILLARD, *secry.*"

Great as he was, even the Governour was not allowed unchallenged to settle matters concerning his chaplain when going on the war-path.

"To his excellency Jonathan Belcher esq. Gov'r and commander in chief in and over His Majesty's Province of the Massachusetts Bay &c. The remonstrance and representation of the minister churchwardens and vestry of Kings chapel in Boston July 9, 1732.

"Humbly sheweth

"That with the greatest concern they hear your excellency has laid your commands upon the rev. Thomas Harward to attend you in the designed expedition and treaty with the eastern Indians. And that he without duly considering his own duty and the present circumstances of the church implicitly obeys them and that in opposition to Mr. Commissaries order.

"It is with the like concern that we should have this unhappy occasion of calling in question such your excellency's authority; being desirous always of distinguishing ourselves as our holy religion does our church, in being the most dutiful and most loyal in all things lawful. But we must with submission now remonstrate, That Mr. Harward's duty is local and no power but the power that appointed him for that duty can dispence therewith. However such is our attachment to your excellency and the honour we pay to your high station that we cheerfully would fall into such your commands; but it is well known that the absence of the rev. Mr. Pigot has been the means of many members falling away from

the episcopal Church of Mablehead ; so Mr. Harward's attending you in this expedition may we greatly fear be the means not only of shutting up that church's doors, but possibly terminate in the ruin of it ; and that probably may be the secret views of the enemies of our church who advise your excellency in this matter.

" We also beg of you to consider, if it please God to visit Mr. Commissary Price with sickness, then two churches will be without ministers : And probably 'twas from such like reasons that our ministers have not attended Governours on such negotiations.

" As your excellency has declared in the strongest terms, your readiness to serve the Church of England, we flatter ourselves you will, now, give demonstration, in recalling orders that, inevitably, must tend to the hurt thereof : and as in duty we will every pray &c.

" ROGER PRICE, *Minister & Commissary.*

" GEORGE STEWART, *Churchwarden.*

" FRANCIS BRINLEY.	JOHN ARBUTHNOT.
ROBERT AUCHMUTY.	JOHN GIBBINS.
GEORGE CRADDOCK.	THOMAS PHILLIPS.
JOHN EASTWICKE.	JOHN CHECKLEY.
ESTES HATCH.	THOMAS CHILD.
WILLIAM RANDLE.	WILLIAM SPEAKMAN.
JONATHAN PUE.	BENJAMIN WALKER.
JAMES SMITH.	ROBERT SKINNER.
	THOMAS GREENE.

REV. MR. PRICE.

DR. GEO. STEWART.

FRANCIS BRINLEY, ESQ.

ROBT. AUCHMUTY, ESQ.

MR. JOHN EASTWICKE.

MR. GEO. CRADDOCK.

COLL. ESTES HATCH.

} *A Committee to present
this Remonstrance to
his Excellency."*

His Excellency's answer to the Committee upon the delivery of this Remonstrance was, "It is very well, gentlemen."

An Unsigned and Undated Paper (date inserted in pencil, 1759) showing the Various Forms of Colonial Government.

"New England an account of the Government of the several provinces (? 1759).

"NEW ENGLAND

"between St. Croix on the North and de la warre on the south distant five hundred miles between the north latitude of 40 and 44 hath these provinces :

"New Hampshire.

Massachusetts, with
the Province of
Main & Plymouth
Colony.

Rhoad island.

Connecticut.

New York.

East Jersey.

West Jersey.

Governed

by a Governour from the
King.

by a captain general from
the King.

by their own election.

" " "

by a captain general from
the King.

by proprietary govern-
ment.

by proprietary govern-
ment.

Kings province without any government."

All these provinces are equally English Plantations, should have the same English laws, government, security from and dependence upon the Crown of England, and are equally concerned in the hazards of war, particularly

at the time with the French and Indians, and are naturally seated from two heads—viz., Boston and New York—distant from each other 300 miles.

For want of which there are different Laws and forms of administration very disagreeable, not in lesser matters, but even in the descent of estates at the common law in matters criminal and capital. Frequent jars between the King's Governour and those that hold by seisure of themselves, never to be adjusted where there is no superiority nor umpirage, "and in present exigencies" impossible to be seasonably determined by the King.

Great disorder in the matter of war, the less independent and elective provinces being under no compulsion for any quota of men or money, so that in some parts one village pays £500 per annum to the war, and another of the same value not one farthing.

In the settlement of the Massachusetts at Boston by their Majesty's gracious favour, all is done for their Majesty's subjects there which they have desired—viz., their lands, religion, liberties granted and secured under the Great Seal of England, and the administration of government put into form and made easy.

On the part of the Crown it would be provided that the laws of England, common and statute, which have hitherto always been, or ought to have been, the laws of all these provinces, should be so declared, and the Government there directed to present to the King, not Magna Charta, or chapters of capital laws, but such by-laws as the several provinces in their settlement require, which are not provided for by the common or statute laws of England.

That persons be employed in the Government that do indeed love the Crown of England, the strict dependence of the Plantations thereupon, and their present Majesties,

and their happy administration in the Government, if otherwise it shall happen that persons of no conduct nor skill, either of the law or the sword, must be employed, it will scandalize the common and unthinking sorts of people, supposing they are disregarded by the Government of England, and may tend towards that which some have been bold enough to hope may come to pass in a tract of time, that they may set up for themselves some such example in the Plantations, which at present are so profitable to the Crown, a system which will have a dangerous influence over the rest.

The Governour to the Bishop.

“ BOSTON, N.E.,

“ SIR,

“ May 15th, 1724.

“ I have the honour of your Lordship’s letter of the 29th Nov., which I received not till the middle of April; I heartily congratulate your Lordship upon your promotion to the See of London, to which your eminent piety and learning, moderation and firm attachment to His Majesty’s Interest and Government and the Protestant succession do so justly entitle you; And I do assure your lordship That this government have a good part of the general satisfaction in your lordship’s translation to a place of that import and trust in the Church of England. I shall always use my best endeavours to answer to your lordship’s desire and expectation by countenancing and encouraging the Church and the ministers thereof in their endeavours to promote piety, loyalty and good manners so long as I have the honour to serve His Majesty in the chief command over this province; And have had an early occasion to give your Lordship a proof of the reality of my intention herein.

“ Some months since one John Checkley a shopkeeper in this place and a person of known disaffection to his Majesty and now under bonds for recusancy published a book entitled a short and easy Method with the Deists to which he added a discourse concerning episcopacy (the most of which discourses were taken from the writings of the late Mr. Lesley) which book gave great offence to his Majesty's Government of this province more especially for that an indefeazible hereditary right of the Crown was therein advanced and a parliamenatry right oppugned and denied and the said book and publisher were presented by the Grand Jury for the county of Suffolk at the last General sessions of the peace upon which the said Checkley withdrew and remained out of the province till the end of the session. During the prosecution of this book the rev. Mr. Harris one of the ministers of his Majesty's chapel in this town preached a sermon in the said chapel in which he condemned the tenets advanced and warned his auditors against encouraging and abetting the said book and author. Upon which he acquainted me That he was sent for by the gentlemen of the vestry to give an answer to the exceptions they had taken at his said discourse ; Mr. Harris looking upon himself under great hardships that he should be called to account by his people for anything he had delivered from the pulpit especially what was intended for the honour and support of his Majesty's government thereupon made application to me and his Majesty's council complaining of his treatment and praying that the matter might be heard at the Board, which was done accordingly. And upon a fair and impartial hearing all parties being present the Board were entirely satisfied with the sermon and past a vote which I herewith enclose That Mr. Harris be recommended to your

Lordship as a person of great loyalty and merit &c. which I can do with great freedom from my personal knowledge of him to be a gentleman of virtue and Learning, and so capable of serving the interests of religion here, as to deserve your lordship's protection and favour. For which qualities he has a general esteem in this place for the many years of his residence among us. I have nothing further to trouble your lordship with but am with great respect

“Your most obed. and most humble servant

“WM. DUMMER.”

In a useful but little-known book entitled “A List of Emigrant Ministers to America, 1690-1811,” by George Fothergill, 1904, from which some of the particulars concerning the Royal Bounty have been quoted, it is stated that “Henry Harris, clerk, returns to Boston, in New England. Has been over to solicit some new establishment for the ministers in that country, April 30, 1715.”

III

THE BISHOP OF LONDON AND HIS ECCLESIASTICAL JURISDICTION IN AMERICA

AFTER the Governour, the resident, the Bishop, who was a non-resident official, was the most important person. The dignity of the Bishop arose not merely from the greatness of his Episcopal See, although that was an important factor, but chiefly from his close relationship at home with the Crown. The Bishop was the King's sworn liegeman, and nothing which might be for the benefit of the realm, in its civil or ecclesiastical capacity, was beneath the notice of such a trusted official. Moreover, all the clergy who were sent out to the Colonies were sent by the Bishop; nobody else could send them. The clergy also, unlike other ministers in New or Old England, were all sworn liegemen of the King of England. To make good subjects, it was necessary to make men good Christians, and the experience of ages had taught England, that the Church of England way, was the best way to do this, with Englishmen.

The Bishop is chiefly shown in this book in his connexion with founding and helping missionary work in the colonies. So far we have plenty of materials, but in the search, which has extended over some years, it is curious that there are few, if any, papers in the Palace,

except deeds or papers relating to property, which are earlier in date than the Restoration. May we hazard the conjecture that "Mr. Sacrilege Harvey," as he was called, cleared them all out? The plans were skilfully laid when the Bishop's lands were sold, and it was thought they would never return to their episcopal owners, and therefore the old letters and documents may have been considered worthless "relics of superstition." Or, again, it may be that the relatives of Bishops esteemed that some of the papers were of a personal nature, and carried them away at the death of the episcopal lord of the manor. At any rate, it is to be hoped that many interesting papers connected with Fulham may be found, and, let us hope, returned to their ancient domicile.

The work of the Bishop of London for the colonies was extremely varied in character; it was almost endless. It began with the Commission from the King, and that led to searching for missionaries. Then the missionary had to be supplied with the necessary tools—a church, a house, a glebe, a library. Then wages had to be found for the worker—at any rate, until local effort could supply the need. Then there were the vessels for Holy Communion, glass for the windows, ornaments for the Holy Table, pulpit hangings, and organs. The church being so far ready, books were needed, and this led to the further idea of schools. Schools meant schoolmasters, and these were almost as difficult to provide and supply as the ministers. Then there was the Governour of each colony to be kept in close touch with things at home and abroad, from the Bishop's point of view, for were they not fellow-workers for England and its King? Then the planters wanted the Bishop's consideration, and sometimes they wrote to his lordship, occasionally omitting to sign their names. Next the ship-owners and ship-masters were a very

important people, for they conveyed both men and goods, as well as letters, to those far outstretching arms of the British Empire.

Sometimes curious questions were proposed for the solution of the Bishop. One correspondent asked whether he might be permitted "to say the words of administration to a whole railful of people at once," and another question was whether, as the Bishop was so far away, priests "might not be commissioned to confirm after due preparation" of the candidates. It would be interesting to find the answers to these questions, but, alas! none remain. Another sent the Bishop a letter telling him of a curious kind of hot-air bath the natives used; others sent native remedies for common complaints. Another clergyman asked whether the Athanasian Creed might be left unsaid, "because some of the gentlemen did not favour it."

The religious revival of Mr. Whitfield caused a certain amount of correspondence, whilst the appearance of two non-juring Bishops in the guise of missionaries threatened complications; but they do not appear to have ordained anyone except a dissenting minister, "who was rendered happier in his work thereby." The question of a regular episcopate for America early received the approval of the Bishop of London. It was no fault of the Diocesan that America did not receive the episcopate as she had formerly received presbyters from Fulham. The difficulties were almost insuperable. Again and again the negotiations seemed on the point of success, and were only finally overthrown by the separation of the Government of the two countries. From the correspondence three obstacles appear: First, the opposition of political dissenters at home and in the Colony; secondly, the political opposition; and thirdly, the custom of the universal Church, which prevented

Bishops going to foreign lands without the assent and permission of the rulers thereof. These seem to have been the obstacles against which the Bishop contended, and before which his efforts finally succumbed; and passed on the honour of sending the episcopate to America to the Episcopal Church of Scotland.

The Bishop of London's position is explained in the following document, entitled, "A true state of the Bishop of London's Jurisdiction in the Plantations abroad":

"After the restoration of King Charles the second, and in the course of his reign, regular congregations for the public worship of God according to the Church of England, were settled in several of the Plantations abroad and supply'd from thence with ministers by the Bishop of *London*: who was understood to be entrusted with the direction and management of ecclesiastical affairs within the several governments; and this (as has been generally supposed) in virtue of a particular Order of Council for that end. And there was and still is a clause in the instructions to every governour which supposes a jurisdiction in the Bishop of London, but doth not mention the extent of it.

"Accordingly Commissions were granted from time to time by Bishop Compton and Bishop Robinson under their episcopal seals"—here a manuscript note in the margin says "they had no commission under the Great Seal"—"to one or more clergymen in each government for the exercise of ecclesiastical jurisdiction therein according to the laws and Canons of the Church of England.

"But the present Bishop, though apprised of the practice of his predecessors, and that it was generally supposed to be warranted by an order of Council,

thought it incumbent upon him to be well assured upon what foundation it subsisted, before he took upon him to grant Commissions under his episcopal seal for the exercise of ecclesiastical jurisdiction beyond the limits of his own diocese ; the Plantations being no part of the Diocese of London, nor the Ecclesiastical affairs thereof under his care, any otherwise than by special authority from the King, who if he please may as well authorize any other Bishop for that purpose.

“ To satisfy himself upon this point He examin'd all the Council Books of the Reign of Charles the second page by page, but did not find any such Order of Council, either entered there or remaining in the Council office. And he was moreover informed by very able Lawyers that such an order though it should be found would not warrant the Bishop to grant commission to others, unless he himself should be first empowered so to do by a Commission from the King under the great seal ; the Plantations being not part of any Diocese but remaining under the sole and immediate jurisdiction of the King ; and that Jurisdiction not to be legally delegated but under the great seal +.” (A cross here is made in ink, which probably refers to the manuscript note inserted before. See p. 60.)

“ During these enquiries the Bishop forbore to appoint Commissaries in any of the plantations, until he should find himself clearly *authoriz'd*, and in order to this he presented a memorial to his late Majesty in Council, setting forth the premisses and humbly praying his Majesty's Direction therein.

“ And because he foresaw, and was informed, That the exercise of an ecclesiastical Jurisdiction over the whole *Body* of the *Laity* in the Plantations might occasion great uneasiness, and perhaps public disturbance ;

he humbly proposed at the same time to his Majesty in Council That the Commission under the Great Seal, if thought proper to be granted, might extend only to the clergy, and to such other Persons and Matters as concerned the Repair of Churches, and the decent performance of Divine Service therein : Which was approved and a Commission accordingly order'd and issued.

“ After this the Bishop presented a second Petition to his late Majesty relating to the correction and Reformation of the Lives and Manners of the Laity, in the several Governments of the Plantations. According to the Prayer of this Petition, his Majesty was graciously pleased to order in Council That an additional instruction should be sent to the several governours of the following Tenor : ‘ His Majesty having had under his royal consideration a Petition from the Right reverend Father in God, Edmund Lord Bishop of London, humbly beseeching him to send Instructions to the Governours of all the several Plantations in America, that they cause all Laws already made against Blasphemy, Prophaneness, Adultery, Fornication, Polygamy, Incest, Prophanation of the Lord’s day, Swearing, and Drunkenness, in their respective Governments to be vigorously executed ; and that his Majesty thinking it highly just that all persons who offend in any of the Particulars aforesaid should be prosecuted and punished for their said offences : It is therefore His Majesty’s Will and pleasure, That you take due care for the punishment of the aforementioned vices, and that you earnestly recommend it to the Assembly of his Majesty’s Province of to provide effectual laws for the restraint and punishment of all such of the aforementioned vices against which no laws are as yet provided ; and also you are to use your endeavours to render the Laws in being more effectual, by providing for the punishment of the afore-

mentioned vices, by presentment upon Oath to be made to the Temporal Courts, by the Church wardens of the several parishes, at proper times of the year to be appointed for that purpose. And for further discouragement of vice and the Encouragement of virtue and good living (that by such example the Infidels may be invited, and desire to embrace the Christian religion) you are not to admit any person to public trusts and employments in the province under your Government whose ill fame and conversation may occasion Scandal. And it is His Majesty's further Will and pleasure That you recommend to the assembly to enter upon proper methods for the erecting and maintaining of SCHOOLS, in order to the training up of youth to Reading and to a necessary Knowledge of the Principles of Religion.'

"The Commission above mentioned expired upon the death of his late Majesty, and before a new one could pass the Great Seal, it was represented to the Bishop that inasmuch as the Laws of the several Governments have already provided for the repair of Churches, and the furnishing such things as are necessary for the decent performance of Divine Service; and taking that Care out of the hands of the Vestries which are chiefly entrusted with it, would probably give uneasiness and be the occasion of having the Fabricks and Furniture of Churches not so well taken care of as they are at present. Whereupon the Bishop desiring as much as possible to avoid giving offence and the raising any uneasiness was content that the new Commission should be confined to a Jurisdiction over the Clergy alone; and so it now stands."

This document bears no date, but is endorsed as follows: "True state of the Bp. of London's Jurisdiction in the Plantations." Both before and after the settlement of this question now raised, the Bishop,

under his own Commission, appointed Commissaries, but they could not consecrate churches or burial-grounds, confirm children, or ordain ministers. The Commissary, therefore, was far from being efficient as a substitute for the distant Diocesan.

A draft letter to the clergy of Virginia, from the Bishop of London, to be forwarded by the Commissary :

“ REVD. BRETHREN,

“ It is always a joy to me to hear of the good success of your Ministerial labours, and no less a grief to hear of any defaults and irregularities among you, to which disadvantageous reports I am not forward to give credit, finding that wrong representations are frequently made.

“ Nevertheless I cannot but give you notice that I have information of some irregularities which if practised will need very much to be redressed and I cannot but hope if such things there be, you will not be unwilling to do your part as I think it my duty to do mine by this advertisement.

“ Whether any ministers be settled among you who have not a licence either from my predecessor or myself, I must leave to the enquiry of your governour who is instructed in that case, and will upon notice given be ready to act accordingly, as also in reference to institutions and inductions : at least I must hope by his care and yours none will be suffered to officiate in the public worship of God or perform any ministerial offices of religion but such only as are episcopally ordained. And from all such I cannot but expect a regular conformity to the established liturgy from which none of us can depart without violating the solemn promise we made at our ordination.

“ I have desired Mr. Commissary to communicate this to you and as I hope he will use all fitting earnestness in

pressing the observation of these things, so I doubt not he will be able to procure a redress of these or any other disorders in the worship of God, when the same shall come to his knowledge."

A draft letter to the Commissary in the handwriting of the Bishop of London,* will show their relationship clearly: it is probably the letter sent with the foregoing circular letter:

"REVD. BROTHER,

"You will find in the enclosed the reason I have for writing it, and will I doubt not agree in opinion with me that it cannot but be useful to put the clergy under you in mind of their duty even tho: there should be no failing, much more if there be any.

"I therefore desire you to communicate this letter to them and to use all proper means to redress any deviations from our rule considering that both you and I are to be answerable if we neglect our duty in that part.

"I have wrote to the Governour and intreated him to give you all proper countenance and assistance in these matters and am persuaded he will be ready so to do upon any application you may have occasion to make to him.

"I shall be glad to hear from you what vacant churches are in your parts, to the end I may use my best endeavours to procure you a supply.

"Aug. 6, 1718. To MR COM: BLAIR."

THANKS TO THE KING AND THE BISHOP FOR CHURCH
FURNITURE.

"MAY IT PLEASE YOUR LORDSHIP,

"This church having received the bounty of our gracious sovereign in Plate and utensils and ornaments

* Bishop John Robinson, 1714-1723.

we think ourselves obliged not only to acknowledge the fountain of so great a benefaction but also look to the means and channels of its conveyance to us : for which reason we now on behalf of ourselves and of this church do present our most dutiful and thankful acknowledgements to your lordship for the great and abundant pains you have taken in it as well as for the many advantages which we in common with all the British churches here do owe to your lordships vigilance and your wise and tender conduct : and we hope by a persevering unfeigned loyalty to our most gracious sovereign, a profound veneration and cheerful obedience to your lordship and a peaceful regular conduct among ourselves to preserve his Majestys and your lordships favour and indulgence to us.

“(Signed) TIMOTHY CUTLER,

incumbent of Christ church,

WILLIAM PRICE,

HENRY LAUGHTON,

JOHN HOOTON,

JOHN RACHELL,

GEORGE MONK,

THOMAS CANNINGTON,

WM. PATTEN,

ROBERT JARVIS,

EDWARD STANBRIDGE,

ROBERT HARRIS.

“ BOSTON IN NEW ENGLAND,

Oct. the 4th, 1733.”

The care with which candidates for ordination were selected is shown by a testimonial for Mr. Matthews signed by James “ M. Fontaine, minister of Petsworth, Gloucester County, March 21, 1764 ; and from John Dixon, Rector of Kingston in Virginia ; William Robinson, King and Queen County, Virginia.” Letters testimonial were signed by “ William Yates, Richard Graham, Emmanuel Jones, W. Small, and by James Horrocks,” William and Mary College, January 23, 1764.

Mr. B. Porteus, dating from Lambeth House, May 22, 1764, recommends Mr. Matthews of Virginia for ordination, enclosing the following letters, testimonial, etc. :

“ John, the son of John Matthews and Dorothy his wife, was born December 13th, 1739.

“ JOHN FOX.”

Copy from the baptismal register book of Ware Parish, taken by John Fox, minister of the said parish”:

“ WARE PARISH, GLOUCESTER,
“ COUNTY VIRGINIA,
“ March 22nd, 1764.

“ This is to certify all whom it may concern that I have been acquainted with Mr. Matthews from the time of his infancy to the date hereof that I know him to be extremely modest remarkably sober pious and religious free from every reigning vice and of an unexceptionable life and conversation and is in my opinion worthy of being admitted into holy orders. I should be wanting in christian charity as well as common justice to the merit of this young man not to pray for his success in this present laudable undertaking and therefore I hope God Almighty will give a blessing to it.

“ JOHN FOX,

“ *Minister of the Parish aforesaid.*”

A “ John Mathews ” received the Royal bounty, and went to Virginia, July 11, 1764 ; this may be the same person.

The following masterly letter shows that the Bishop could speak with parental severity when necessary, both in the Realm civil and ecclesiastical.

“ MY LORDS, “ FULHAM, 14 June, 1759.

“ I have considered the Act from Virginia referred to me. It seems to be the work of men conscious to themselves that they were doing wrong, for tho' it is very well known that the intention of the act is to abridge the maintenance of the clergy, yet the framers

of the act have studiously avoided naming them or properly describing them throughout the act so that it may be doubted whether in a legal construction they are included or no.

“ But to take the act as they meant it and as everybody understands it, we must consider first by what authority the assembly acted in preparing such a law ; and in the next place, how consistent the provisions of the said Act are with justice and equity.

“ The subject matter of this Act as far as the clergy are concerned was settled before by Act of Assembly which Act had the Royal assent and confirmation and could not be repealed by a less power than made it. And to make an Act to suspend the operations of the Royal Act is an attempt which in some times would have been called Treason and I do not know any other name for it in our Law. If they had brought in an Act of Repeal to take place from the time they could obtain the King’s assent to the said Act of Repeal they would have been blameless. But to assume a power to bind the King’s hands and to say how far his power shall go and where it shall stop is such an Act of Supremacy as is inconsistent with the dignity of the Crown of England and manifestly tends to draw the people of the Plantations from their allegiance to the King, when they find that they have higher power to protect them, whether or no such an effect has been produced I know not, but surely it is time to look about us and to consider their several steps lately taken to the diminution of the Prerogative and influence of the Crown.

“ Lately taken I say because within a very few years past Virginia was a very orderly and well regulated Colony, And lived in submission to the power set over them, they were all members of the Church of England and no dis-

senters amongst them, the clergy were respected and well used by the people ; but these days are over and they seem to have nothing more at heart then to lessen the influence of the Crown and the maintenance of the clergy, both which ends will be effectually served by this Act under consideration. It was not till the year 1748 that this spirit began to show itself at which time an Act of Assembly pass'd by which the Patronage of all Livings in the Colony were taken from the Crown and given to the Vestry in the several Parishes. And yet this Act received the Royal Assent upon what inducement I know not, but it is observable that the Assembly did not care to attack the rights of the Crown and the clergy at the same time, and therefore in the same Act of 1748 there is the strongest confirmation of the clergy's right to their full proportion of Tobacco without any diminution whatever ; which provision was meant to silence these complaints of the clergy against the other part of the act, And reason they had to complain when instead of the Royal authority they were put under the power of the Vestry and made subject to the humours of the people.

“ That no good was finally intended to the clergy is manifest from hence that no sooner were they in possession of the patronage but they wanted also to be absolute masters of the maintenance of the clergy in which attempt they proceeded warily and endeavoured to bring in their scheme by degrees and accordingly in the year 1755 the two counties of Princess Anne and Norfolk were deprived of their tobacco and forced to accept a compensation in money very much to their loss. The same year produced a general act but a temporary one, and was followed by a very extraordinary resolution of the Council. The case was this, the Assembly had

passed the act ; When it came to the Governour for his consent he boggled at it, and for his own security thought proper to advise with the Council that is with the very persons who had been the promoters of it, he tells them that he apprehended it interfered with a Law confirmed by his Majesty in regard to the allowance provided for the clergy.

“ Here the case is fully stated it is admitted that the maintenance of the clergy had the King’s confirmation and that the Governour was by his instructions restrained from altering it, but it seems the Act confirmed by the King appointed 16,000 lb. of Tobacco to each man the Act upon which their advice was asked took no notice of the quantam of Tobacco allowed to the clergy but made it subject to a composition in money which was to be rated by the very persons who were liable to the payment of the whole. Upon this circumstance the Council gave their judgement and declare it was the opinion of the Board that this Bill was not contradictory to that Law inasmuch as it by no means lessened the quantity of Tobacco allowed to the clergy but only ascertained the price thereof to be paid in money for all dues as well to officers as the clergy.

“ This declaration is a formal judgement in the case stated between the Authority of the Crown, and the power of the Assembly ; and subjected the Laws established by the Royal assent to be altered corrected or suspended by a vote of the assembly.

“ The Lieutenant Governour wanted something of an excuse for what he was strongly inclined to do, and a very sad one they furnished him with ; what made him so zealous in this cause I pretend not to judge but surely the great change which manifestly appears in the temper and disposition of the people of this colony in the compass of a few years deserves highly to be considered,

and the more so as the Deputy Governours and the Council seemed to act in concert with the people, to lend their authority to support their unreasonable demands, and one would think upon consideration of some late transactions there, that the Deputy Governours thought themselves obliged upon their first entrance to make a present to the Vestry of the maintenance of the clergy, the jurisdiction of the Bishop and the Supremacy of the Crown.

“As to the want of justice and equity shewed in this bill to the clergy the case is too plain to admit of any reflections upon it, and if the crown does not or cannot support itself in so plain a case as is before us, it would be in vain for the clergy to plead the Act confirmed by the King; for their right must stand or fall with the authority of the Crown.

“My Lords,

“Your most obedient and humble servant,

“T. L.

“*To the right hon. the Lords
Commissioners of Trade.*”

(*The letter is in the handwriting of Bishop Sherlock.*)

A MISSIONARY'S PLEA.

“MAY IT PLEASE YOUR LORDSHIP,

“At the request of the gentlemen of this place I make bold to inform your lordship of a large folio Bible, Common Prayer book, and Book of Homilies, a Chalice and a carpet for the Communion Table, and a border for the pulpit (which were, as I am informed, the gift of Queen Anne to this Church and were ordered by the right rev. the late lord Bishop of London to Stratford in Connecticut Colony, there being at that time no minister here). Now that the truly worthy society have been pleased to appoint me to this cure the other

place being destitute of a minister They humbly desire your Lordship to give orders that they may be returned to them again.

“ I have given the hon. society an account of the state of Narraganset in my last letter which I doubt not ere now is communicated to your lordship would not therefore be troublesome to your lordship upon that head : I shall only presume to mention

“ This—viz., That the gentlemen of authority in this Government are all of them of a different opinion from me and that consequently little favour and encouragement can be expected from them. And not only so ; but that there are a very small number who are members of the Church of England here, and those too incapable at present of settling any allowance for the subsistence of a minister ; who indeed have willingly contributed to lay in part of my winter’s provisions which is the utmost they are capable to do ; yet a continuance even of that cannot be expected from them so that my dependence must be upon the hon. society at least for some time for a sufficient maintenance. In the interim I trust by the blessing of God I shall be able to advance the interests of religion in this country ; I humbly crave your lordships blessing and beg that I may be favoured by a few hints for my direction and conduct in the premises and in whatever else may be thought proper and subscribe myself, &c.,

“ WILLIAM GUY.

“ NARRAGANSET,
Dec. the 17th, 1717.”

William Guy, received the Royal Bounty, January 23, 1711, as schoolmaster, South Carolina.

William Guy, clerk, New York, received the Bounty, June 26, 1705 ; the letter is probably from this William Guy.



QUEEN ELIZABETH : THE QUEEN WHO NAMED THE COLONY VIRGINIA.

From a Deed.

APPLICATION FOR GIFTS TO THE CHURCH AT BOSTON.

“MAY IT PLEASE YOUR LORDSHIP,

“The late gift of his present Majesty to the other church in this Town, called his Majesty’s chapel, of Plate, and Utensils for the Altar, a Bible, Prayer Books, &c., by the hands and at the desire of his excellency Jon, Belcher esq., Governour, from whose goodness and kind assurances we promise ourselves all the favours lying in his power; emboldens this application to your Lordship for your interest with our most gracious Sovereign for the like Benevolence towards this Church in an infant state, and so reduced by the late costly building of an house for Divine worship that we are uncapable to expend so much for anything ornamental to it, which we presume, would be much to our advantage in a town so noted, and of such show, as this is. Your Lordships relation to us, under which we are so happy and your tenderness for all our interests will forgive this motion in all humility presented by, &c.,

“TIMOTHY CUTLER,

minister of Christ Church.

GEORGE MONK }
WILLIAM PATTIN } *Church wardens.*

WILLIAM PRICE }
HENRY LAUGHTON }
GEORGE SKINNER }
EDWARD STANBRIDGE }
JOHN HOOTON } *Vestrymen.*
JOHN HOWARD }
ROBERT TEMPLE }
ROBERT HARRIS }
THOS. CUNNINGTON }

“BOSTON, NEW ENGLAND,
Nov. 18, 1730.”

Dr. Timothy Cutler received the Bounty, June 28, 1723. He was born at Charlestown, 1683.

THE EXPERIENCE OF THE COMMISSARY SUGGESTS
AN "ARCHBISHOP OF THE NEW WORLD."

"MY LORD,

"NEW YORK,
"Nov. 10, 1738.

"The execution of the Commissaries office from the beginning has been attended with expense and a great deal of care and trouble and vexation with ill-natured and ungrateful returns, yet I am not quite discouraged but while I have the honour to sustain that office shall persevere in the faithful discharge of it not fearing to represent persons and things in truth and uprightness and though I should be so unhappy as not to have my conduct approved by the Chair and Board through the misrepresentations of my enemies yet I trust I shall find a favourable acceptance with God who tries the hearts.

"I am glad your lordship has received our letters and papers relating to Marriages by Justices of the Peace, that you have judged it a great irregularity that ought immediately to be reformed, and I heartily wish it may be done without in that way you proposed by sending a new instruction to every Governour on that head.

"The hon. society in their letters to the clergy seemed to doubt as to the matters of fact contained in our representation, therefore in answer we sent sufficient proofs under the seal of the Notary public which I transmitted open to your lordship for your perusal and correction, as it was my duty in an affair of that moment that nearly concerned the honour and interest of the clergy: and we humbly intreat your Lordship to assist in redressing this grievance which we have many years endured though we have often complained of it but hitherto without effect.

"We heartily wish that by the good providence of God your Lordship may be appointed archbishop of this new

world, the continent of America and the islands adjacent, and invested with authority and a fullness of power to send Bishops among us; this will be but a just reward for your good works and for what you have done and suffered in the cause of christianity and defence of our constitution and would exceedingly advance the dignity and interest of the British Crown and the peace and prosperity of our holy church through the British dominions to this end and purpose I shall willingly join with my brethren in a petition for a Bishop but not otherwise without your command: however I shall in a proper season communicate to Mr. Johnson minister of Connecticut your lordships sentiments relating to a Bishop and will leave him and the clergy of that colony to act as they please.

“The missionaries of the society are indeed under your Lordships jurisdiction and subject to your censures but as I have received your instructions I will not prosecute anyone for immorality or neglect of duty without first acquainting that venerable body with his behaviour by a letter to go to them through your hands.

“I beg interest in your prayers and benedictions and remain

“WILL: VESEY.

“Mr. Nichollson postmaster has promised to take effectual care of the letters directed to the rev. Mr. Holt in Maryland.”

(This paper is much dilapidated.)

AN ARCHBISHOP OF BRITISH AMERICA.

James Macsparran, of Narraganset, colony of Rhode Island, etc., in New England, March 26, 1751, writes:

“When I was in England in 1737 the late Lord of London put his scheme for Plantation Bishops into my hands with leave to transcribe and correct it. I thanked

his lordship for the first, and took a copy, but excused myself from correcting what had passed from so great a hand. In conversation however I gave it as my opinion to his lordship that the best way to promote episcopacy and pure religion in the Plantations was for his majesty to erect them into an archiepiscopal province and to make the Bishop of London for the time being Archbishop of British America : that that archbishop should constitute four suffragans under him at first upon the foot of the statute of the 26th of Henry 8th or that statute extended and adapted to the purpose. Less than four would with no kind of convenience answer all the ends of episcopacy to the American churches. It would be an insuperable difficulty considering the trade winds for one Bishop to do his duty in islands dispersed at such distances and an extent of 1,600 miles on the mainland would render one Bishops travel impracticable and any access to him harder than it is now to the Bishop of London."

CHURCHMEN DESIRE TOLERATION.

To the right reverend Father in God Richard Lord Bishop of London. The humble address of the Clergy of New Jersey with some of their Brethren in the adjacent provinces met in convention.

"MAY IT PLEASE YOUR LORDSHIP,

"To permit us with the most sincere congratulations to express the deep sense we have of the goodness of Divine providence in advancing your lordship to the see of London : an event which affords us the highest satisfaction when we consider the amiable and excellent character your Lordship has ever sustained. We flatter ourselves that the countenance and protection that the clergy in these remote parts have hitherto happily experienced from your lordships worthy predecessors

will be continued to us and that we shall soon feel the salutary effects of your influence and paternal affection.

“With humble submission we beg leave to observe to your Lordship that while the Dissenters of different denominations among us enjoy the full exercise of their religious discipline the Church of England in these parts labours under the unhappy disadvantage of being deprived of several essential rights, the full enjoyment of which we trust your lordship under God will be happily instrumental in procuring to us.

“That your Lordship may long continue to be a blessing to the Church of God here and enjoy consummate and eternal felicity hereafter are the ardent prayers of

“Your Lordships most obedient and dutiful sons

“WILLIAM SMITH, *President of the Convention and Provost of the College of Philadelphia.*

RICHARD CHARLTON, *Missionary for Staten island.*

ISAAC BROWNE, *rector of Trinity church, Newark.*

COLIN CAMPBELL, *rector of St. Marys, Burlington.*

SAMUEL AUCHMUTY, *rector of Trinity church in the city of New York.*

HUGH NEILL, *missionary of Oxford.*

SAMUEL COOKE, *missionary for the county of Monmouth.*

SAMUEL SEABURY, *rector of Grace church, Jamaica, Long Island.*

THOMAS B. CHANDLER, *missionary at Elizabethtown.*

ROBERT MCKEAN, *missionary at Perth Amboy.*

JOHN MILNER, *missionary at West chester.*

ANDREW MORTON, *missionary at Amwell.*

AGUR TREADWELL, *missionary at Trenton and Maidenhead.*

LEO CUTTING, *rector of Christ Church in New Brunswick.*

“PERTH AMBOY,
Sep. 20, 1764.”

The Commissary of the Bishop was an interesting and important person. He sent forth orders headed ". . . by Divine permission Lord Bishop of London," having appointed me Commissary, etc. Dr. Bray was one of the most celebrated Commissaries ; his appointment has not been found, but it was doubtless similar to the following :

" Edmund by divine permission Bishop of London to our beloved in Christ William Dawson, Greeting we do by these presents Give and grant to you in whose learning and fidelity we fully confide full power and authority to exercise spiritual and ecclesiastical jurisdiction within the Colony of Virginia in America according to the tenour of a Commission of his Majesty King George the second under his great seal bearing date the 29th day of April in the first year of his reign and no otherwise or in any other manner : and we do hereby make and constitute you our commissary during pleasure for the purposes of the said commission contained and no other. In witness whereof we have caused our episcopal seal to be hereunto affixed this 18 day of July in the year of our Lord one thousand seven hundred and forty-three and in the twenty-first of our translation.

" signed and sealed,

" 1743."

" EDMUND LONDON.

The Commissaries acted in a truly Apostolic manner ; they called the clergy together into Synod, with the sanction and often with the presence of the Governour.

They held a service in church, when the chief men were present. Service was performed and the Holy Sacrament administered with a sermon, and then the clergy adjourned for refreshment and the roll-call. Sometimes the Synod occupied a couple of days, and extensive reports were forwarded to the Bishop.

The Letters of Orders of all the clergy were examined, and in one case a pathetic letter was written by an old clergyman too ill to attend, suggesting that some one might go round to inspect the Letters of Orders, as a journey of a hundred miles was no light matter.

The Commissary's charge was then delivered, wherein attention was called to faults, or suggested improvements in the method or the matter of the missionary's work, the Synod was then over, and its members were dismissed into the wilderness.

The following document is not dated, but it helped the formation of those societies which have since done so much for the work of the Church. It was the practical idea of Commissary Bray, and is most likely in his own handwriting. The original was taken to America by the Bishop of London.

“A GENERAL PLAN OF THE CONSTITUTION OF THE DESIRED CONGREGATION, PRO PROPAGANDA FIDE AND MORIBUS CHRISTIANIS.”

By Dr. Bray.

“First, That it consist of Members whereof two Thirds some of the most eminent of the London clergy, as also some of those of the Chiefest Note in the Universities, and other parts of the Kingdom; one Third to consist of such Gentlemen of the Laity, as are eminent for their worth and affection to the Church of England. And amongst the former that the Chaplains of the Lord Archbishop of Canterbury, and the Lord Bishop of London be always standing members, and that the Ld. Bp. of London for the time Being be the standing President, and have a Negative in the Election of any other Member.

Secondly, That those persons be Incorporated as the

Sons of the Clergy are, and be thereby empower'd to meet and consult, as often as there shall be an occasion, upon the best means and methods of promoting Religion and Learning in any part of his Maj:^{ties} colonies.

“ Thirdly in particular (1st) That it be under their care to Enquire out fit and proper men to present to the Ld. Bp. of London for the Time Being, for his Ldps. Licence to go Chaplains into the foreign Plantations. (2^{ly}) That they proceed to perfect the Design of fixing Parochial Libraries throughout the Plantations, in order to render the Ministers sent into those parts Useful and Serviceable in the Propagation of Christian Faith and Manners. (3^{ly}) That it be in their Power to Allot such Gratuities, or Pensions, as they shall think fit, as Rewards to those Ministers whom those who Superintend the Clergy in the Several Provinces, shall certify 'em to have merited more than ordinary by their Learning, Labors, and Successes in their Ministry, as also to Allot what Pension they shall think fit to such Ministers as shall most hazard their persons in attempting the conversion of the Native Indians. (4^{ly}) That it be their care to make some provision for such of our Ministers Widows and children who are left Unprovided, especially for the Widows and children of such whose zeale in converting of Souls occasioned the loss of life or goods. (5^{ly}) That they have powers to Treat with, and to make presents to any of the Indian Princes, in order to obtain leave to plant Schools in their Indian Towns, or to use any other fit and proper means to Instruct the Infidels. (6^{ly}) That it be their care to supply the Ministers with Catechisms &c. to dispose of amongst the Poorer sort of People, as also amongst the Blacks and Native Indian. And indeed that they be empowered to take any such Justifiable measures, as pro re nata, may appear requisite

to promote, and encourage Christian Knowledge and Practice both in Ministers and People.

“ Fourthly, To enable the Congregation pro propaganda fide to discharge these forementioned Trusts, That they be empowered by their Charter to receive Gifts, Grants, Legacies, etc. not exceeding £..... añn as by the Charter shall be limited.

“ Fifthly, The Better to Secure a due Execution of their Trust, that the whole Colledge of Bps be appointed Visitors of the said Congregation pro propaganda fide.

“ And Lastly to render the Congregation fully instructed in the best measures of carrying on the Design of Propagating Christianity, that a Committee be appointed of some eminent Divines to Inspect the Books of Men all Persuasions who have written on the subject of Missions that so from a more perfect Plan which they shall be able to draw, the Cobby of a Charter may be form'd to be offer'd to his most Gracious Majesty for his Royal Grant and Confirmation.”

A PETITION TO THE THRONE FOR BISHOPS.

“ MAY IT PLEASE YOUR LORDSHIP,

“ The expediency of Bishops in the English American Colonies is a point which has been from the very beginning of this present century frequently asserted on the one hand and generally admitted on the other. The reasons which so long ago made it expedient are now by the increase of the country generally thought by the best judges here to amount to a necessity. For some years past as the subject has been revived we have flattered ourselves from time to time with the pleasing hopes that the friends and patrons of the Church in addition to the other charitable assistances we have received from them would if needful exert themselves

in favour of an American episcopate; in which case we are unable to conceive that the cause should miscarry. But the trial we presume has not been fairly made although much has been said and the disposition of his majesty has been occasionally sounded which is said to be favourable.

“ We therefore the clergy of new Jersey with some others of our brethren from New York now met together in a voluntary convention, judging that perhaps petitions from hence may be no improper introduction to such an application, have thought it an indispensable duty after the example of some of our brethren to address the Throne imploring for the Church in these colonies His Majesty’s gracious relief and protection. We have also on this occasion addressed the Arch Bishops of Canterbury and York : after which we think it our duty with great submission to make the same application to your Lordship requesting the favour of that influence which you so deservedly have with His Majesty and his ministers that one or more Bishops may be speedily sent to us. It is with the greater freedom and confidence that we apply to your Lordship as you have been pleased publicly to declare your opinion.”

“ DARTMOUTH COLLEGE.”

“ Whereas a Charter has been granted by his excellency John Wentworth esq. Governor and commander in chief in and over the province of New Hampshire for erecting a College in said province and incorporating Trustees and officers suitable for that purpose by the name of Dartmouth college for the instruction of such of the Indian youth as may be prevailed upon to receive the same ; and such others as shall offer themselves ; for which design considerable gifts and donations of money have been made in Great Britain which money is in the

hands of Trustees ; who have voluntarily undertaken the Trust, and it having been proposed and recommended by his excellency the Governor to request and desire the said trustees to add to their number the Right reverend Dr. Richard Terrick Lord Bishop of London in order to render the design of the most extensive utility : we the Trustees in America approve of the said proposal, and hereby request your excellency to recommend it to and desire of the Trustees in Great Britain to invite and join the said Bishop of London to the said trust and concerns of the said college Where and What his excellency will be pleased to write to the said Bishop informing him of the scheme or plan of a college and praying him to accept of that trust.

“ ELEAZER WHEELLOCK,
THEODORE ATKINSON.
DANIEL PEIRCE.

GEORGE JEFFRY, *councillors of the province of New Hampshire appointed by his Majesty's mandamus.*

PETER GILMAN, *speaker of the house of Assembly in the province of New Hampshire.*

BENJN. POMEROY }
JAMES LOCKWOOD } *dissenting ministers in the*
WILLIAM PATTEN } *colony of Connecticut.*
JOHN SMALLEY }

TIMOTHY PITKIN, *councillor of Connecticut elective.*

“ PORTSMOUTH IN NEW HAMPSHIRE,

“ 14 December, 1769.

A true copy examined and compared by J. Whitworth. Endorsed, “ Governor Wentworth's appointment of the Bishop of London as a trustee of the new College in Connecticut declined.”

IV

THE MISSIONARY

THE work of the King of England and His Majesty's Governour in the colony which has been already outlined showed the practical and business-like part of the work of building up a colony. We are thus prepared for, and enabled to understand, something of the Bishop of London's labour on behalf of its spiritual welfare. We next proceed to trace the shadow of the missionary. The necessary preliminaries are, it is to be presumed, all gone through satisfactorily, and the missionary is almost ready to sail, but there is one business detail which the care of that age more regarded than we do in modern times. That was to supply the labourer with his passage money. In case he failed in his engagement, the following bond, of which there are a large number in the palace, is chosen as an illustration. The missionary in this case was for Maryland, and he received the King's bounty January 24, 1748, about a week after signing the bond. The Deed is—

STAMPED WITH THREE SIXPENNY STAMPS (1748).

“ Know all men by these presents that we Alexander Adams, clerk and I William Hamilton, of the Parish of St. George Botolph lane London Merchant, are held and firmly bound to the right reverend Thomas Lord Bishop of London in the sum of forty pounds of good and lawful money of great Britain, to be paid to the said Lord Bishop or his certain attorney, executors, administrators,

or assigns for the true payment wherof we bind ourselves and each of us by himself our and each of our heirs executors and administrators, for the whole and every part thereof firmly, by these presents sealed with our seals, dated this sixteenth day of January, in the twenty-second year of our sovereign lord King George the second, by the grace of God, of Great Britain France and Ireland King, defender of the faith, and so forth, and in the year of our Lord one thousand seven hundred and forty-eight.

“Whereas the above bounden Alexander Adams is by the said Bishop of London licensed to perform the ministerial office in Somerset county in the province of Maryland in America, and hath received his Majesty’s bounty of twenty pounds to defray the charge of his passage thither NOW THE CONDITION of this obligation is such That if the said Alexander Adams do and shall within three months from the date of these presents cause himself to be conveyed in some ship or vessel to the province of Maryland aforesaid to perform the office of a minister there : or in default thereof do and shall pay or cause to be paid unto the said Lord Bishop the said sum of twenty pounds, Then this obligation be void and of none effect ; but if default shall be made in the conditions aforesaid or either of them contrary to the form above limited, then it shall stand and remain in full force.

“ALEXANDER ADAMS (L.S.)

“WILLIAM HAMILTON (L.S.)

“Sealed and delivered (being first duly stamped) by the said Alex’r Adams, and William Hamilton in the presence of

CATH. WOODSTOCK,

WM. LOVEGROVE.”

After this the missionary proceeded on the voyage.

It would be difficult to make a connected story of the voyage out. We are obliged to take a patchwork of small details, and try to piece them together, for the correspondents then, as now, always took too much for granted, and imagined that we knew, at this side of the Atlantic, what they went through; and neglected the particulars which add so much to the interest when the traveller is thoughtful enough to relate them.

One of the last things on shore was a visit to the Bishop's house at Fulham, and after sharing the Bishop's hospitality, and receiving his episcopal blessing, the missionary went on board.

Several times we find that they had to put back, or put into some port, because the ship had sprung a leak, or the weather was too bad for her sailing capacity. Sometimes there would be troops or officers going to the colony, sometimes pleasant companions, sometimes the reverse for the missionary.

We can in imagination follow the young missionary crossing the ocean, feeling very lonely, and perhaps afraid lest he had mistaken his vocation when he faced the perils of the deep. Occasionally there were tricks played upon him; sometimes his hammock was cut down. These, and the various pranks which men in all times play when they are on the deep, would be trials to the solitary missionary.

Then there were the Algerian pirates. So serious were these that special instructions were given to the Governours how they were to endeavour to suppress piracy. When the round shot came tumbling over the waves, the missionary's heart might well shrink for his own safety as well as that of the ship. Icebergs too were common, and sometimes the chill hand of famine was

felt, for we find a ship had "to run into such a port as the provisions were gone."

Then, when the ship reached the distant land, the missionary's first task was to present himself to the Governour, and occasionally he did not make a favourable impression on him. Then the minister must be instituted to his living by the Governour, as that part of the episcopal function had been delegated to him, and if the vestry did not like the missionary, it might go so far, and make him so uncomfortable as to compel him to petition for removal to a more acceptable quarter, or a place where his ministrations would be more welcome.

When the missionary was at last settled in his new home, he went to minister in a church something like the following, which is dated 1722.

Afterwards he had to make the acquaintance of his congregation and his parish. The former would be the settlers from England, and the latter would embrace foreigners and slaves.

His parish might be anything from twenty to a hundred miles square, and most of his work had to be done on horseback, which involved tedious journeys and sometimes considerable perils. The woods might conceal redskins, and the redskin did not always appreciate the coming of the white man, as he felt it meant his own expulsion.

Then there was the emigrant or planter. In Virginia he was generally a Churchman, and it might be a man who came of a good family in England. His morals seem to have been indifferent, and his life was likely enough to be occasionally rather wild and adventurous. In Virginia the country was suited to large plantations of tobacco, and slaves were employed, although at first they do not appear to have been very numerous.

The planter paid the clergy in tobacco, and this had

to be sold and turned into money. Here the missionary was open to make the worst of the bargain, and seems to have suffered from it.

AN APPRECIATION OF VIRGINIA.

A missionary writes :

“ As to Virginia, to my taste it is a very fine country, and wants nothing but industry and arts to make it very flourishing : there is plenty of all provision very reasonable. Wheat is sold where I live for two shillings per bushel, Indian corn and oats for one, Beef and Pork at ten shillings per hundred.

“ In short there is nothing necessary for human life but this country would produce ; In general it is healthy and pleasant. People of all ranks are very hospitable which with a vivace sprightliness observable in almost every face bespeak them strangers to pinching want and oppression.”

Some of the work of the missionary in making the history of English Plantations may be discovered from the following copies of MSS. in Fulham Palace :

QUERIES BY THE BISHOP OF LONDON, TO BE ANSWERED BY EVERY MINISTER.

“ How long is it since you went over to the Plantations as a Missionary ?

“ (Ans.) Five years and eight months.

“ Have you had any other Church, before you came to that which you now possess ; and, if you had, what Church was it, and how long have you been removed ?

“ I had 2, at different times. The first was Hungars, on the Eastern shore, from which I have been removed 4 years and ten months, to Norfolk Parish being the

second from when I have been removed to this Parish three years and ten months.

“Have you been duly Licens’d by the Bishop of London to officiate as a Minister in the Government where you now are ?

“I was licens’d by the late Bishop of London to officiate in this Government Oct. 7th, 1718.

“How long have you been Inducted into your living ?

“I have not been inducted ; it not being customary ; the Governour’s recommendatory Letter and the Parish’s compliance hath hitherto been the method.

“Are you ordinarily resident in the Parish to which you have been Inducted ?

“I constantly reside in my Parish.

“Of what extent is your Parish, and how many families are there in it ?

“It is about 50 miles in circumference, and there are about 350 families.

“Are there any infidels, bond or free, within your Parish ; and what means are used for their conversion ?

“There are many infidels tho’ very few free ; The owners are generally careful to instruct those that are capable of instruction and to bring them to Baptism : but it is impossible to instruct those that are grown up, before they are carried from their own country, they never being able either to speak or understand our language perfectly.

“How oft is divine Service performed in your Church ? And what Proportion of the Parishioners attend it ?

“Divine Service is performed in my Church every Sunday and on some of the Fasts and Festivals ; and most of the Parishioners attend it, there being very few Dissenters in this Parish.

“ How oft is the Sacrament of the Lord’s Supper administered ? And what is the usual number of Communicants ?

“ The Sacrament of the Lord’s Supper is administered three times in the year (*viz.*) on Easter day, Whitsunday and Christmas day, and there are commonly 100 communicants.

“ At what times do you catechise the youth of your Parish ?

“ I catechise the youth of my Parish only in Lent.

“ Are all things disposed and provided in the Church for the decent and orderly performance of divine Service ?

“ All things are pretty well disposed and provided.

“ Of what value is your living in Sterling money, and how does it arise ?

“ The value is uncertain according as tobacco rises or falls in price, but I do reckon it *currentibus annis* worth £65 sterling. It arises by an assessment on the Parish of sixteen thousand pounds of tobacco being the legal salary, whereof every tythable person pays an equal proportion, and it is collected by the Churchwardens.

“ Have you a House and Glebe ? Is your Glebe in Lease, or let by the year ? or is it occupied by yourself ?

“ I have a house and Glebe, and the Glebe is occupied by myself.

“ Is due care taken to preserve your house in good repair ? And at whose Expence is it done ?

“ Due care is taken to preserve my house in repair at the Parish’s expence.

“ Have you more cures than one ? If you have, what are they ? And in what manner served ?

“ I have but only the cure of this Parish.

“ Have you in your Parish any public school for the

instruction of youth? If you have, is it endowed? And who is the Master?

"There are two public schools endowed, tho' very meanly, whereof John Mason and Abram Parisano are [word indistinct, ? masters]. There is also a very good private school where besides reading arithmetic and writing, Latin and Greek are very well taught whereof William Fyfe a man of good life is Master.

"Have you a Parochial Library? If you have, are the books preserved and kept in good condition? Have you any particular Rules and Orders observ'd?

"There is no Parochial Library in this Parish, nor in any other in this Government.

"JAMES FALCONER, *Minister*.

"VIRGINIA, ELIZABETH CITY PARISH,
May 27, 1724."

We can look into the little Parochial Library in Virginia in 1710, from—

A CATALOGUE OF THE PAROCHIAL LIBRARY AT MANICANTON, ON JAMES RIVER, IN HER MAJESTY'S COLONY OF VIRGINIA (NO. 53), 1710.

<i>Shelf I:</i>	<i>£ s. d.</i>
Bishop Reynold's "Works" (London, 1679) -	1 1 6
"Divi Cypriani Opera" (Paris, 1616) -	0 6 0
"The Book of Homilies" (Oxford, 1683) -	0 1 0
"The Book of Common Prayer" (London, 1709) -	0 12 0
Archbishop Tillotson's "Works" (London, 1707) -	0 18 0
Bishop Sanderson's "Sermons," eighth edition (London, 1689) -	0 12 0
Allen, "On Faith" -	{ bound (London, 1703) } 0 8 0
Kettlewell's "Practical Believer" -	
Dr. Bray's "Lectures on ye Catechism" -	{ bound (London, 1703) } 0 10 0
Allen, "On ye 2 covenants" -	
Bishop Taylor's "Life of Christ" (London, 1657) -	0 12 0

<i>Shelf 1 (continued):</i>		£	s.	d.
Dr. Pococke's " Commentary on Joel "	(Oxford, 1691)	-	0	4 0
Cambridge " Concordance "	(Cambridge, 1692)	0	12	0
" The Ecclesiastical History of Eusebius, etc."	(London, 1650)	-	0	6 0
Bishop Usher's " Body of Divinity "	(London, 1658)	-	0	3 0
" A Review of the Council of Trent "	(Oxford, 1638)	-	0	2 0
		<hr/>		
		£6	10	6
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<i>Shelf 2 :</i>				
Bishop Hopkins, " On the Lord's Prayer "	(London, 1692)	-	0	4 6
" A common place Book on the H. Bible "	(London, 1697)	-	0	3 0
" Lactantii opera a Tho. Spark "	(Oxford, 1694)	0	4	0
Nelson's " Feasts and Fasts of the Church of England "	(London, 1707)	-	0	5 0
Dr. Lucas's " Sermons," in 2 vols., eighth edition	(London, 1702)	-	0	7 0
Dr. Hick's " Letters, etc."	(London, 1705)	-	0	3 6
Gastrell's " Christian Institutes "	(London, 1707)	-	0	3 0
Gastrell's " Certainty of the Christian Revelations "	(London, 1699)	-	0	2 6
Gastrell's " Certainty and Necessity of Religion "	(London, 1697)	-	0	2 0
Dr. Scott's " Sermons," in 2 vols., eighth edition	(London, 1698, 1700)	-	0	7 0
Dr. Blackhall's " Sermons on Several Occasions," second edition	(London, 1706)	-	0	4 0
" Concerning ye H. Scriptr by ye auth w. Duty of man "	(Oxford, 1678)	-	0	1 0
Bishop Burnet's " Pastoral Care "	(London, 1692)	-	0	2 0
Camfield, " Of Angels "	(London, 1678)	-	0	2 0
Spinckes's " Trust in God "	{ bound (London, 1696)	-	0	4 0
Worthington's " Resignation "				
Bonnel's " Life "	(London, 1707)	-	0	2 6
" The Art of Contentment," by the author of " The Whole Duty of Man "	(Oxford, 1675)	0	1	0
" The Government of the Tongue," by the author of " The Whole Duty of Man "	(Oxford, 1675)	-	0	1 0

<i>Shelf 2 (continued):</i>	£	s.	d.
Bishop Wilkins' "Gift of Preaching" (London, 1699)	-	0	1 0
"The Whole Duty of Man" (London, 1686)	-	0	1 6
"Thomas à Kempis," in English (London, 1701)	-	0	1 6
Harrison's "Exposition of ye Church Catechism" (London, 1708)	-	0	1 0
Herbert's "Country Parson" (London, 1652)	-	0	0 9
"Vincentii Lirinensis Comonitorium" (Cambridge, 1687)	-	0	1 3
		<hr/>	
	£3	6	6
		<hr/>	
Shelf 1	-	6	10 6
Shelf 2	-	3	6 6
Case and incident charges	-	1	0 0
		<hr/>	
	£10	17	0

"Received the within mentioned parochial library into my custody which I promise to take care of pursuant to the rules prescribed by the act of Parliament for the better preservation of Parochial libraries and the rules of the founders which are or shall be made Witness my hand this 14th day of October, 1710.

" JOHN CAIRON.

" In presence of
HENRY NEWMAN,
P. W. ROE."

A MISSIONARY TO THE BISHOP.

" RIGHT REVEREND FATHER IN GOD,

" I received your lordship's blessing in May, 1735, and by bad weather we were obliged to go up to Maryland, and from thence five weeks after I came to Williamsburg, and was kindly received by our Governour and Mr. Commissary Blair.

" I got immediately a Parish which I served nine months; but hearing that a frontier Parish was vacant, and that the people of the mountains had never seen

a clergyman since they were settled there, I desired the Governour's consent to leave an easy Parish for this I now serve.

" I have three churches, 23 and 24 miles from the glebe in which I officiate every third sunday. And besides these three I have seven places of service up in the mountains where the clarks read Prayer (4 clarks in the seven places). I go twice a year to preach in twelve places, which I reckon better than 400 miles backwards and forwards, and foard nineteen times the south and north rivers.

" I have taken four trips already, and the twentieth instant I go up again. In my first journey I baptised White people 229 : Blacks 172 : Quakers 15 : Anabaptists 2, and of the white people there were baptised from 20 to 26 years of age 4 ; from 12 to 20, 36 ; and from eight to twelve years of age 189.

" I found at my first coming into this Parish but six persons that received the sacrament which my predecessors never administered but in the Lower church, and blessed be God I have now 136 that receive twice a year, and in the lower part three times a year, which fills my heart with joy and makes all my pains and fatigues very agreeable to me.

" I struggle with many difficulties from Quakers who are countenanced by high-minded men : but I wrestle with wickedness in high places and the Lord gives me utterance to speak boldly as I ought to speak. I find that my strength faileth me but I hope the Lord will be my strength and helper, that I may fight a good fight and finish my course in the ministry which is given to me to fulfil the word of God.

" There is a thing that grieves my heart, viz. to see episcopacy so little regarded in this colony, and the

cognizance of spiritual affairs left to the Governour and council by the laws of this colony. And next this it gives me a good deal of uneasiness to see the greatest part of our brethren taken up in farming and buying slaves which in my humble opinion is unlawful for any christian and particular for a clergyman, by this the souls committed to their charge must suffer, and this evil cannot be redressed for want of a yearly convocation which has not been called for ten years past.

“ The rev. Mr. Blair I really believe is a good man and has been a good minister, but he cannot act in his commission as it is required, and I have always wished that your lordship would send as a deputy commissary a clergyman of known zeal, courage and resolution, and such as could redress some great neglects of duty in our brethren, and bring Episcopacy to be better regarded ; for even some of the clergymen, born and educated in this colony are guilty in this great point.

“ Pardon my lord these my open expressions.

“ I think myself obliged in conscience to acquaint your lordship with these evils in hopes that God would direct you to prevent them in some measure ; for tho’ I know how things go with us in this world we do not know what shall become of us in the next.

“ And that God bless, and preserve your Lordship and grant plenteousness to your family is, has been, and shall be the daily prayer of,

“ My lord, your lordship’s most humble and submissive servant and son in Christ,

“ ANTHONY GAVIN.

“ *From St. JAMES’S PARISH, GOOCHLAND,
August 5, 1738.*”

The following gives the views of a returned missionary as to England’s responsibilities :

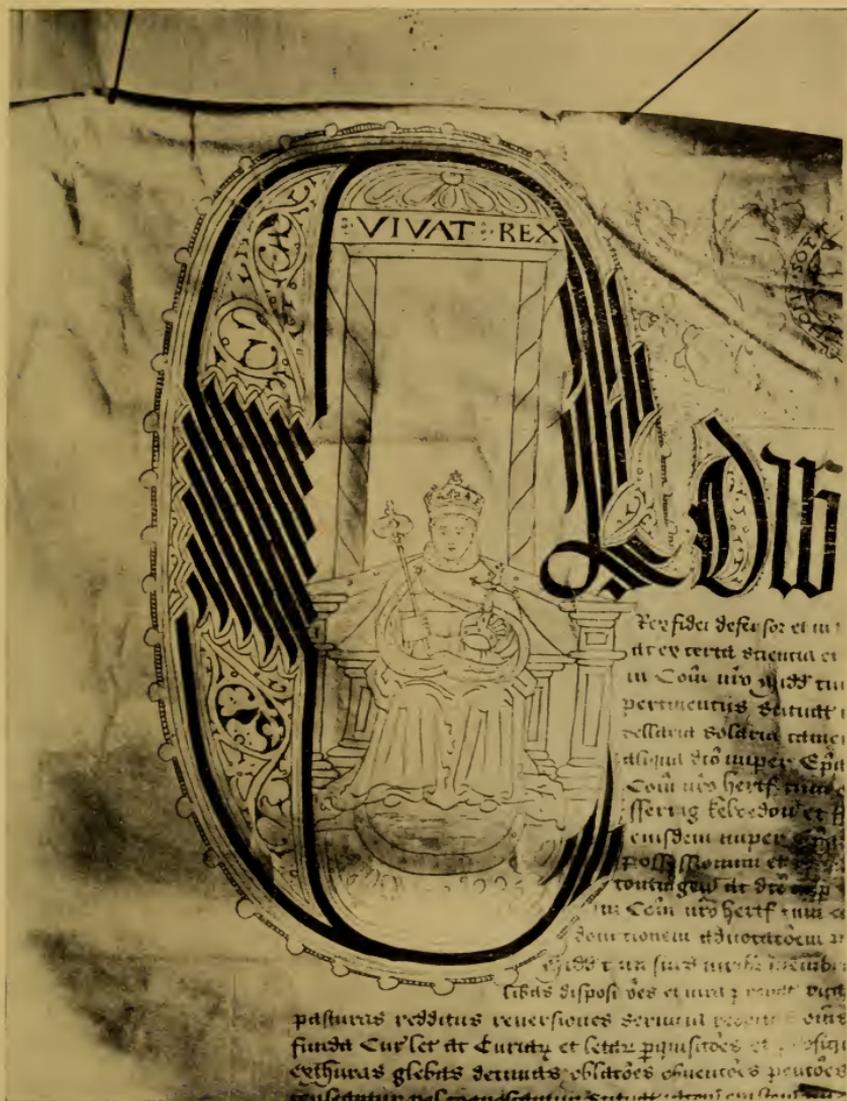
BISHOPS IN AMERICA.

A discourse showing how requisite it is to encourage learning and religion and episcopal church government in the English Plantations, and that this is no way inconsistent with the interest of Great Britain.

The discourse begins by referring to the ages of ignorance, and compares them with the age which encouraged learning, and then adds :

“ The Church of Rome has found so much benefit from it that they do now not only equal but outdo their adversaries in that sort of zeal and industry. Especially in the plantations there is no comparison between them and us of the Church of England : their zeal and our coldness and indifferency in religion being equally remarkable. To say nothing of their fine churches compared with our poor wooden tabernacles, built at the planters’ own charge, and their well-endowed monasteries, and nunneries, for the education of both males and females, let us compare their care in providing priests and bishops in their plantations with our almost entire neglect of all those affairs, both of education and pastoral care : leaving it only to some chance raw young divines, for the most part driven by necessity, rather than starve in their own country, to go and seek for a precarious livelihood in our foreign plantations :

“ Some employ their wit and parts to discourage the spreading of learning religion and episcopal government in the plantations only on a principle of humane policy, as if religion, learning, and episcopal government in our plantations would prove prejudicial to the religious or civil interests of the mother church and country of England and make them too wise to be submissive and obedient.



EDWARD VI.

From a Deed at Fulham Palace.

“ Irreligion ignorance and want of church government are unchristian.

“ That supposing these ways of politics were lawful they are utterly improper for answering the pretended ends ; and that good education good ministers and good bishops are more likely to keep the plantations in good order and in due subjection to England.

“ That the plantations are no way formidable ; and that considering the English spirits of their inhabitants, they are much more likely to be kept to their duty to England, by kind, than by unkind usage.

“ That upon an even balance of what England will get or lose by encouraging these things and the colonies lose by the want of them.

“ The illustration of Julian the apostate shutting up the Christian schools is next used, and the late French king’s making conversions to the church, by all the severities of dragooning. But it may be answered we are willing they should learn to read write and cast accounts, but for classics and divinity let them send their children to England, and as for Bishops if there be any occasion for such an ecclesiastical officer, let them be put under the Bishop of London, or any other English bishop that has less business. It was never pretended before that religion and church government were local things.

“ The church of England, though she has stoutly maintained the cause of episcopacy as being divine and apostolic, when they come to constitute new churches for themselves they can let them be without Bishops, without any order or government except what lay vestries are pleased to appoint. They may dispute and write as much as they please, but while all the world sees, their actions they will be ready to conclude themselves

it is a jest to say we are for a bishop in the plantations, but such a one as shall live in England 3 or 4,000 miles from his diocese. Everybody knows it is impossible a Bishop at that distance can discharge his episcopal function if it be said all this can be done by a commissary or suffragan : if a suffragan then the point is yielded, for a suffragan has an episcopal power, and can not only take inspection of the clergy but consecrate churches and confirm and ordain, and while there is no power of ordination in those countries it is morally impossible but that great many of their churches must be destitute of ministers or those that go so few that are well furnished with books, and other qualifications and improvements for the ministerial function. Whereas in primitive times they appointed Bishops in all the churches that they gathered who were to be watchful, to ordain, not only in every country but in every city. This present policy is contrary to the rules for governing the church that were set down by Christ and his apostles and therefore unchristian and unlawful.

“ II. Of all sects of Christianity there is none more dutiful to Government than the church of England, by education and instruction by good schools, and good ministers and Bishops, all tied to the King of great Britain by oaths of allegiance and supremacy. To take an example, which in America are the most peaceable, and most useful subjects ? whether the people of Virginia, for example, who have been pretty carefully educated according to the principles of the Church of England, or their neighbours of north Carolina who seldom have any minister among them, and consequently grow up not only very immoral in their lives, but extreme turbulent, and rebellious to their governours. How many of them have they seized and clapt into

prison ; and how hard a thing it is to have any other law, but club law, put in execution in such an uninstructed country.

“ If keeping them in ignorance will not do, there is another way, that of a large standing force.

“ 1. The English plantations are not formidable but weak and inconsiderable if compared with England.

“ 2. That they are not factious and rebellious neither in their temper nor principles.

“ 3. But they cannot subsist of themselves without the assistance and protection of some other potent nation.

“ 4. That they are sensible that they cannot be so happy under the protection of any other nation, as they are under the protection of the English.

“ Whoever has seen both, will understand the first point, how thin their countrys are seated, what a handful of people they contain, not so many in a whole country as in one county in England. How hardly they are forced to work, for supplying the bare necessaries of life, how their countries afford but a small part of the necessaries requisite for a bare subsistence ; in short they have all the signs of a poor laborious people, working hard for a livelihood and none at all of a rich magnificent or formidable people in the world.

“ As to their principles they know nothing but obedience to their sovereign and respect the laws and parliaments, preferring the English to any other constitution : and thinking themselves happy to be governed by it.

“ All this with the many good exhortations from their church clergy to Humility, meekness, patience, and peaceableness and instructions from the crown restraining the exorbitances of their rulers. And for their tempers, as they are neither sowered with superstition,

nor fanaticism, they are not easily rifled and discomposed; when they were ill-used they murmured, and petitioned, and got redress. As they are a governable, good-natured people so their interest ties them to be contented, they cannot support themselves, left in their weak infant circumstances they would be an easy prey to Spain, France, the Dutch, or any of the other potentates of Europe. Nay it is more than possible if there were no English men of war to defend their trade and coasts and harbours they would be exposed to the daily insults of pyrats (*sic*), who in such case would find it their interest to plunder, in great gangs, those open and defenceless countries.

“ They know also that they could not be as easy, under any other protection, as they are under that of England, from the goodness of the constitution, Laws and government. They are wedded to the church of England in the principles of which they and their forefathers have been educated and are so rooted, in the sole exercise of the English language traffic and customs that they have no more notion of living without England, than young children have of living by themselves without father or mother. And though there are some things which look like hardships, such as confining all their trade to the mother country, and the high duties on their commodities, they know well the first is the fate of all plantations, and as to the last though the importers feel them first, yet at last they come to be paid by the consumers, the inhabitants of great Britain: for the higher duties are laid on commodities, they must be sold so much the dearer, so that the importer is no loser except in a case of Bankruptcy. In the main they are sensible that they are treated by the king and parliament as genuine subjects, not as conquered foreigners. It is well known

of English subjects that they have a great sense of English liberty."

It is to be regretted that there is no trace of the name of the writer, who speaks from experience, amongst the Fulham records.

LIST OF MISSIONARIES IN NEW ENGLAND.

Massachusetts : Dr. Cutler, Boston ; Mr. Plant, Newbury ; Mr. Miller, Braintree ; Mr. Usher, Bristol ; Mr. Caner ; Mr. Brockwell, King's Chapel, Boston ; Mr. McGilchrist, Salem ; Mr. Thomson ; Mr. Hooper, of Trinity Church in Boston.

Rhode Island : Mr. Honyman, Newport ; Dr. McSparan, Kingston, Narragansett ; Mr. Checkley, Providence.

Connecticut : Dr. Johnson, Stratford ; Mr. Beach, New Town ; Mr. Punderson, itinerant ; Mr. Gibbs, Simsbury ; Mr. Lamson, Fairfield ; Mr. Graves, New London.

New Hampshire : Mr. Brown.

REQUEST FOR A MINISTER FOR BOSTON.

On the death of the Rev. Mr. Harward, the following "humbly pray your lordship as soon as conveniently may be to send us an assistant to the rev. Mr. Price, the best for solid learning and exemplary piety that can be procured for us, together with your pastoral blessing upon

"Your lordship's most dutiful sons and servants,

"JOHN READ, } Church-
THOMAS CHILD, } wardens.

JOB LEWIS,
PETER LUCE,
THOMAS GREENE,
R. A. SHARPE,
JOHN MERRITT,
JOHN GIBBINS,
EDWARD SYNG,
GEORGE SHORE.

ROBERT AUCHMUTY,
WILLIAM SHIRLEY,
JOHN EASTWICKE,
GEO. PERRART,
WILLIAM SPACKMAN,

"BOSTON IN NEW ENGLAND,
Nov. 22, 1736."

ANSWERS TO THE BISHOP'S QUESTIONS FROM NEW
ENGLAND.

" MABLEHEAD IN NEW ENGLAND,
April 28, 1724.

" David Mossom the missionary left London, 24th September, 1713. Licensed Aug. 28th, 1718.

The minister reports that he had not been inducted, and did not know the Governour had power to induct.

" We take possession and hold by the Bishop's license.

" There were no limitations of Parishes but this town, which consists of about three hundred families, has two dissenting meeting houses besides the church, there are belonging to the church between seventy and eighty families.

" There are not more than three or four Negro slaves within my Parish, who generally come to Divine worship with their masters.

" Services held. Twice every Lord's day I preach, and once on the Friday preceding the first Sunday in the month, and on Christmas day, Ash Wednesday, Good Friday, Ascension day, I preach as I do on the Fast and thanksgiving days appointed by the state, and read prayers on Holy days. The generality of the Parishoners attend on the Lord's day when at home, for as it is a fishing town the greatest part of the men go to sea, and are often out at sea upon their fishing voyages two or three months together.

" I administer the sacrament of the Lord's supper on the first Sunday in every month; the usual number of Communicants is between thirty and forty, the whole cometh to more than fifty.

" I catechise the youth every Friday and Sunday in Lent and at the same time expound to them.

“ Our Church is plain but neat ; we have neither pulpit cloth nor Communion table cloth, only one small silver cup for distributing the wine at the sacrament, the people are so poor that they are not able to purchase more, the Church having still a debt of near two hundred pounds.

“ The value of the living is uncertain. I receive nothing from the people, but the contributions collected after Divine service on the Lord’s days, at the church, most of which depends upon strangers ; taken one with another they are computed between twenty and thirty shillings, ‘ this money,’ which is the most extended value, and that does not amount to ten shillings sterling.

“ I have no house or glebe, but am obliged to hire an house myself, for which I pay out of my own pocket £25 per annum, the Parish contributing nothing to it.

“ There is a school, the Master is a Dissenter. He is paid by a town Rate, and they will not admit any other for schoolmaster but a dissenter.

“ I have no Parochial Library : the societys ten pounds worth of books sent to my predecessor were not here when I came except six which he left, and those I keep in good order.”

These answers are to the Bishop’s questions, and throw light on the conditions of the Church in New England.

THE CHURCHWARDENS AND VESTRY OF KING’S
CHAPEL, 1739.

“ The Churchwardens and vestry of King’s Chappell in Boston having lately received notice from the rev. Mr. Davenport that he designs to quit this chappell

and accept the Curacy of Trinity Church in this town, the petition for a successor is signed by

<p>“ SILV. GARDINER, JAMES GORDON, WM. SHIRLEY, EM. HUTCHINSON, GEORGE CRADDOCK, PETER FANCUICK, EDMD. TYNG, CYPRIAN FOULHACK,</p>	<p>G. STEUART, CHARLES PASTON, JOHN READ, WILLIAM SPRACKMAN, JOHN GIBBINS, ESTES HATCH, ROBERT LEWIS, R. A. SIBTHORP.</p>
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“ BOSTON,
June 20th, 1739.”

From Scituate, New England, December, 1738, there is also a petition for a successor to Mr. Davenport, signed by Simon Jolis and Jacob Caily, the wardens of St. Andrews Church at Scituate.

A PARISH PRIEST WITHOUT A SURPLICE.

From Newbury, New England, the missionary, Matthias Plant, reports that he has been there two years : that there are about thirty families in the parish, and that the services on Sunday are attended by about eightscore souls.

The sacrament was administered every first Sunday, and there are thirty-eight communicants.

As to catechising—

“ I found very few youths at my first settlement and those very ignorant, so it is a melancholy thought to reflect upon either the ministers or parents carelessness of their childrens instruction in the catechism, which requires a longer time to retrieve than I have been able to give by reason of my long sickness.”

The church is not supplied with a surplice.

A QUESTION OF PATRONAGE.

“ MY LORD,

“ The unhappy divisions in the ecclesiastical policy of our Church increasing thereby the necessity of a reapplication to your lordship, &c., this concerned the question of patronage and was signed by

“ THOMAS PHILLIPS,
Churchwarden.

JOHN SMITH,
ALEXR. THORPE,
JOSEPH SHEPHEARD,
ABRAHAM WENDELL, jun.
THOMAS SELBY,
IVORY FERRAR,
FOXLEY SANDERSON,
JOHN FISHER,
SAM. COOPER,
RALPH SCHRODER,
JAMES SMITH,
HENRY HOPE,
JOSEPH WINNOCK,
EDWARD TOTHILL,
TEMPLE NELSON,
HENRY CASWALL,
GEORGE SHORE,
JOHN SMITH,
JOHN PARRY,
JOHN OVERING,

W. PAXTON,
JOHN CUTLER,
JOB LEWIS,
BENJ. ATKINSON,
JOHN POWELL,
GEORGE TILEY,
EDMD. OKODEN,
BENJ. WOODBRIDGE,
WIL. DOUGLASS,
THOMAS AMORY,
THOS. LECHMERE,
H. MARSHALL,
CYPRIAN SOUTHACK,
WM. LAMBERT,
WM. COFFIN,
FRANCIS BRINLEY,
THOS. WROE,
ROBT. AUCHMUTY,
JOHN BOYDELL,
PETER LUCE,
ROWLD. HOUGHTON.

“ BOSTON.”

ESTIMATE OF POPULATION IN 1762.

North American Continent.

Newfoundland and Nova Scotia	25,000
Four New England colonies :		
New Hampshire	{ Negroes in these colonies } { uncertain; perhaps } { about a sixth of the } { whole }	30,000
Massachusetts		250,000
Rhode Island		35,000
Connecticut		120,000
Total	435,000

ESTIMATE OF POPULATION IN 1762 (*continued*):

	Whites.	Blacks.
New York	100,000	50,000
New Jersey	100,000	—
Pennsylvania	280,000	25,000
Maryland	60,000	100,000
Virginia	80,000	120,000
North Carolina	36,000	10,000
South Carolina	22,000	50,000
Georgia	6,000	uncertain
Totals	1,227,000	705,000

COMPARATIVE VIEW OF THE DIFFERENT RELIGIOUS PERSUASIONS (ENDORSED NUMBERS OF CHURCH-PEOPLE IN THE COLONIES, FOR THE LORD BISHOP OF LONDON, APRIL, 1762).

	Church-people.	Presbyterians and Independents.	Quakers, German and Dutch of Various Sects, Jews, Papists, etc.
West India Isles	75,000	—	8,000
Newfoundland and Nova Scotia	13,000	6,000	6,000
Four New England colonies	40,000	250,000	145,000
New York	25,000	20,000	55,000
New Jersey	16,000	40,000	44,000
Pennsylvania	25,000	45,000	*170,000
Swedes and German Lutherans in this province who reckon their service, etc., the same as that of the Church	40,000	—	—
Maryland	36,000	6,000	†18,000
Virginia	60,000	10,000	10,000
North Carolina	18,000	9,000	9,000
South Carolina and Georgia	20,000	5,000	3,000
Totals	368,000	391,000	468,000

* About a third of these Quakers; about 10,000 Papists; the rest Germans of various sects.

† Chiefly Papists.

FROM DR. SMITH, 1762 (ENDORSEMENT).

Some General Account of the Church in the British Colonies.

“ Our American colonies are properly divided into two Classes :

“ I. The ISLAND COLONIES, OR WEST INDIA ISLES.

“ II. The most important class of our colonies are those on the continent of NORTH AMERICA comprehending an extent of more than 1,700 miles from North to South and divided into fourteen different Governments viz. : NEWFOUNDLAND, NOVA SCOTIA, THE FOUR NEW ENGLAND GOVERNMENTS, NEW YORK, NEW JERSEY, PENNSYLVANIA, MARYLAND, VIRGINIA, NORTH CAROLINA, SOUTH CAROLINA, GEORGIA.

“ NEWFOUNDLAND the NORTHERMOST and GEORGIA the SOUTHERMOST are yet but thinly settled and have not hitherto had more than one or two MISSIONARIES apiece.

“ NOVA SCOTIA the second Colony to the Northward whose chief town is HALIFAX is also a young but very growing settlement.

“ NEW ENGLAND is divided into four Governments : NEW HAMPSHIRE, MASSACHUSETS, RHODE ISLAND and CONNECTICUT.

“ The MASSACHUSETS is the chief of these whose capital is Boston a very large and populous city. It hath a dozen dissenting congregations of different sorts ; but its episcopal churches are yet only three at the head of which are the rev. Dr. Cutler, rev. Mr. Caner and rev. Mr. Hooper, whose congregations are indeed very large and genteel. At New Cambridge a mission hath been opened there by the rev. Mr. Apthorp, an excellent young gentleman and of a considerable family in Boston.

“ The Governments of NEW HAMPSHIRE and RHODE ISLAND are but small. Portsmouth is the principal place in the former and Newport in the latter.

“ CONNECTICUT the fourth NEW ENGLAND government is very populous and considerable. It hath many small towns in it, the chief of which are Hartford, the seat of Government on Connecticut river ; and New Haven a little lower down the seat of Yale college. The dissenters reckon their number of ministers more than 200. The Church ministers are about thirty-two, almost without exception men remarkable for their sobriety diligence and good life.

“ NEW YORK is the next Colony to Connecticut. The capital is the populous and flourishing city of New York, in which are two beautiful churches, viz. Trinity and St. George’s which is the chapel of ease to the former. Another chapel is wanted and will soon be erected. In this city hath been lately built a college which ’tis hoped will in time be of much public service. The President of the College must always be in the Communion of the Church of England but the rest of the masters may be of any protestant denomination. The rev. Dr. Johnson is the present president a gentleman who has been 40 years in holy orders above thirty of which he was the society’s faithful missionary at Stratford in Connecticut. The rev. Dr. Barclay is the rector of the churches in this city which are the best endowed of any in America. The number of episcopal clergy in this province is twelve.

“ NEW JERSEY is the next colony to the southward of New York being divided from Pennsylvania by the great river Delaware. New Jersey is a very growing country. Belonging to the church there are only seven ministers and they are all in the service of the society.

“ PENNSYLVANIA. — This province contains near 300,000 souls and Philadelphia the chief city is the largest in America containing about 25,000 souls. The members of the church are the most numerous and considerable body in Philadelphia itself and have three large places of worship, viz. Christ Church ; St. Peter and St. Paul’s. The rev. Dr. Jenny who died last January near 80 years of age was rector of the church there and Commissary for former Bishops. The number of episcopal ministers in this great province is yet no more than twelve.

“ MARYLAND.—Here there is a regular division into Parishes which are about forty in number, with an ample provision for the clergy. The generality of the clergy in Maryland are now very valuable men.

“ VIRGINIA has been already described by others.

“ NORTH CAROLINA and SOUTH CAROLINA will be best explained by the rev. Mr. Martin of that colony now in London.

“ On the continent of North America there are about 185 of our clergy : and if those on the isles be added the whole may amount to about 250.

“ It is to be hoped that the time is now near at hand when it will be plainly seen to be for the advantage even of civil government to raise our American church out of this drooping condition. In the meantime it may be worth inquiring whether any improvement can be made in the duty and usefulness of the Commissary as the only temporary expedient for keeping up some sort of discipline and good order.

“ Suggesting a commissary for :

“ 1. New Hampshire, Massachusetts and Rhode Island.

“ 2. Connecticut and New York a commissary to reside in New York.

" 3. Pennsylvania and New Jersey a commissary to reside at Philadelphia.

" 4. Maryland, if Lord Baltimore will give his countenance.

" 5. Virginia at Williamsburg.

" 6. North and South Carolina."

THE SEAT-HOLDERS OF KING'S CHAPEL, 1727.

A true list of all the Proprietors of pews in the Church called King's Chapel at Boston within his Majesty's province of the Massachusetts bay in New England when the votes of the congregation of the said church were passed on March 13, 1727, 8

" The first column contains a list of those proprietors of pews in the said church called kings chapel who with the congregation passed the above-mentioned votes of March 13th, 1727-8 :

Richard Colesworthy.
 Dr. George Stewart.
 Captn. James Cornwall.
 George Cradock.
 John Arbuthnot.
 Gilbert Warner.
 William Randle.
 William Franklyn.
 Richard Hall.
 Thomas Eyre.
 Philip Briton.
 Peter Roe.
 Lazarus Hubbard.
 Francis Rowlinson.
 Nathaniel Fadry.

Joseph Phillips.
 Edward Cox.
 Luke Verdy.
 Thomas Loyd.
 John Reed esq.
 Moses Markham.
 Edward Lock.
 George Mayo.
 John Hays.
 Stephen Hays.
 John Barnes.
 John Gibbins.
 Joshua Wroe.
 John Checkley.
 Thomas Green.

Rufus Green.	Benjamin Price.
Nathaniel Green.	Richard Quick.
Rowland Dyke.	Benjamin Dauling.
Andrew Halyburton.	Samuel Grainger.
John Jekyl esq.	Robert Skinner.
Col. Estes Hatch.	William Speakman.
John Eastwicke esq.	Timothy Crouchington.
Thomas Crease.	Edward Carter.
Thomas Astel.	Peter Stelling.
Samuel Banister.	Thomas Shaw.
Henry Redding.	John Lambert.
James Wright.	John Pillet.

(End of the first column.)

“ This second column contains a list of those Proprietors of pews in said church called Kings chapel who were present at the meeting of March 13th, 1727-8, but did not join with the congregation in passing the above-mentioned votes :

Job Lewis.	Francis Bryndley.
Dr. John Cutler.	Thomas Lechmere esq.
Robert Auchmuty esq.	Captn. Paul Mascarine.
Captn. Cyprian Southack.	John Powell.
Thomas Phillips.	Honble. William Tailer esq.
George Shore.	Captain Wentworth Paxton.
Mathew Nassaro.	John Boydell.
John Fisher.	Henry Caswal.
Edward Mills.	Thomas Selby.
James Smyth.	

“ This column contains a list of the remaining Proprietors of pews in said church called Kings chapel not present at the meeting of March 13th, 1727-8. Some in

town others not in town or Province the rest Widows and orphans :

John Nelson esq.		Mrs. Myles.
James Gordon.		Mrs. Mynzies.
Robert Robinson.		Mrs. Vincent.
Captn. Bret.		Mrs. Procter.
Gerrard (a rigger).		Mrs. Vibert.
John Oulton esq.		Mrs. Cowel.
George Raison.		Mrs. Wybourn.
Cap. James Sterling.	} Not in the Province	Mrs. Haywood.
Charles Apthorp.		Mrs. Robinson.
Captn. John Cox.		Mrs. Newton.
Captn. William Brown.		Mrs. Golding.
Captn. Gideon Ball.		Mrs. Simpson.
Peter Fanuel.		Kent an orphan.
John Briggs.		John Franklyn Cooper

“ We whose names are underwritten do certify this to be a true and just list of all the Proprietors of pews in the church called Kings chapel at Boston within his Majesty’s province of the Massachusetts bay in New England and that they are truly and justly Distinguished in the Preambles over each column Dated at Boston in New England December the 14th, 1728.

“ JOHN EASTWICKE, } *Churchwardens.*
WILLIAM RANDLE, }

“ Nathaniel Gifford Notary Public by Royal Authority duly admitted and sworn certifies that John Eastwick and William Randle are the Churchwardens that full faith and good credit is sought to be given to their testimony.

(L.S.)

NATHANIEL GIFFORD, *Notary Public.*”

V

LETTERS PATENT TO THE BISHOP
OF LONDON

PATENT I GEORGE II. TO THE BISHOP OF LONDON FOR
ECCLESIASTICAL JURISDICTION IN AMERICA.

GEORGE THE SECOND by the grace of God King of Great Britain France and Ireland, Defender of the Faith to the *Reverend* Father in Christ Edmund by divine permission Bishop of London greeting. WHEREAS our Colonies, Plantations and the rest of our Dominions in America are not yet divided or formed or annexed to any Diocese within our Kingdom of Great Britain, by reason whereof the Jurisdiction in Ecclesiastical causes arising in them or any of them belongs only to us as Supreme Head of the Church on earth, and it has seemed necessary to us that henceforth the spiritual and ecclesiastical Jurisdiction in those regions in the cases below mentioned in these presents, by our royal authority according to the laws and canons of the English Church lawfully received and sanctioned within England should be instituted and exercised, by which the sincere worship of God and the pure profession of the Christian religion may be the better promoted : AND WHEREAS our royal Father George the First late King of Great Britain etc. by his letters patent drawn

up under his great seal of Great Britain bearing date at Westminster the 9th February in the 13th year of his reign gave and granted to thee the foresaid Bishop of London full power and authority, by thyself or thy sufficient commissary or sufficient commissaries to be substituted or named by thee, to exercise spiritual and ecclesiastical Jurisdiction in the respective Colonies Plantations and the rest of his Dominions in America during the good pleasure of the said late King as by the same letters patents (relation thereof being had) is more fully manifest and apparent: KNOW now that we have recalled and determined, and by these presents do recall and determine the said recited letters patents and all and everything contained in the same. AND FURTHER know that we in this behalf very much trusting in your sincere Religion and doctrine and probity of manners and careful circumspection and zeal in carrying on affairs of our special grace and certain knowledge and mere motion have given and granted and by the presents do give and grant to thee the foresaid Bishop of London full power and authority by thyself or thy sufficient commissary or thy sufficient commissaries by thee to be substituted and nominated to exercise spiritual and ecclesiastical Jurisdiction in the respective Colonies Plantations and the rest of our Dominions in America according to the Laws and Canons of the Church of England lawfully received and sanctioned within England in the special causes and matters below in these presents expressed and specified, and for the declaration of our royal will as to the special causes and matters in which we will the foresaid Jurisdiction by virtue of this our commission to be exercised: WE HAVE FURTHER GIVEN and granted and by these presents do give and grant to thee the foresaid Bishop of London full power by thyself or by

thy sufficient commissary or thy sufficient commissaries by thee to be substituted and nominated, to visit all churches in the Colonies Plantations and the rest of our Dominions in America in which divine service according to the Rite and Liturgy of the Anglican Church has been celebrated and all Rectors, Curates Ministers and Incumbents, or by whatever other names they are called, of the foresaid churches, and all priests and deacons being in the sacred Orders of the English Church with all and all kind of Jurisdiction power and ecclesiastical coercion required as to the premisses and at whatever fitting days hours and places as often and whensoever shall seem the more suitable and opportune to thee or the commissary or commissaries aforesaid, the foresaid Rectors Curates ministers incumbents priests or deacons being in sacred orders of the Anglican Church or any one or any of them, and no other persons whatsoever before thee or the commissary or commissaries aforesaid to call, and by witnesses to be sworn by thee or the commissary or commissaries aforesaid in due form of law, and by other ways and lawful means by which the better and more efficaciously it can lawfully be done, to inquire of their morals, according to the laws and canons of the Anglican Church acting in the matters pertaining: and also to administer any lawful oaths accustomed in Ecclesiastical Courts and to correct and punish the aforesaid Rectors Curates Ministers Incumbents Priests and Deacons being in the sacred orders of the English Church according to their demerits either by removal suspension or excommunication or whatsoever other kind of ecclesiastical censures or corrections due by the foresaid ecclesiastical canons and Laws. AND FURTHER of our fuller grace we have given and granted and by the presents we give and grant to thee the foresaid Bishop of London full

power and authority from time to time to nominate and substitute under thy hand and episcopal seal sufficient commissaries to exercise and carry out with effect all and singular the premisses in the several and respective Colonies Plantations and foresaid dominions in America according to the tenor and true intention of this our commission and such commissaries to remove and change from time to time as to thee shall seem expedient. To HAVE and to enjoy all and singular the beforesaid powers and authorities to thee the before mentioned Bishop of London so long as it shall please us. WE WILL nevertheless and by the presents declare and ordain that it may well be allowed and shall be allowed to any person or any persons whatsoever against whom any Judgment Decree or Sentence by virtue of this our commission shall be given or pronounced to appeal from such Judgment Decree or Sentence to our much beloved and very faithful counsellors the most Reverend Father in Christ William Archbishop of Canterbury and the Archbishop of Canterbury for the time being, Peter Lord King Baron of Ockham our Chancellor of Great Britain and our Chancellor of Great Britain and Keeper of our Great Seal of Great Britain for the time being, the most Reverend Father in Christ Lancelot Archbishop of York and the Archbishop of York for the time being, our High Treasurer of Great Britain for the time being, William Duke of Devonshire President of our Privy Council and the President of our Privy Council for the time being, Thomas Lord Trevor Keeper of our Privy Seal and the Keeper of our Privy Seal for the time being, Lionel Cranfield Duke of Dorset steward of our household and the Steward of our Household for the time being Charles Duke of Grafton Chamberlain of our Household and the Chamberlain of our Household for

the time being, Thomas Duke of Newcastle one of our chief Secretaries of State, Thomas Earl of Westmoreland Charles Viscount Townshend another of our chief Secretaries of State and the Chief Secretaries of State for the time being, George Viscount Torrington chief commissioner of the Admiralty and our High Admiral and the chief commissioner of our Admiralty for the time being, Arthur Onslow our Speaker of our House of Commons and the Speaker of our House of Commons for the time being, Robert Walpole Knight of the most noble Order of the Garter Chancellor of the Exchequer and First Commissioner of our Treasury and the Chancellor of our Exchequer and first Commissioner of our Treasury for the time being, Robert Raymond Knight our Chief Justice assigned to hold the Pleas before us and our Chief Justice assigned to hold the Pleas before us for the time being, Joseph Jekyll Knight Master of the Rolls of our Chancery and the Master of the Rolls of our Chancery for the time being, and Robert Eyre knight our Chief Justice of the Common Bench and our Chief Justice of the Common Bench for the time being. To WHOM indeed William Archbishop of Canterbury and the Archbishop of Canterbury for the time being, Peter Lord King and our Chancellor of Great Britain or Keeper of the Great Seal of Great Britain for the time being, Lancelot Archbishop of York and the Archbishop of York for the time being, our High Treasurer of Great Britain for the time being William Duke of Devonshire and President of our Privy Council for the time being, Thomas Lord Trevor and Keeper of our Privy Seal for the time being, Lionel Cranfield Duke of Dorset and Steward of our Household for the time being, Charles Duke of Grafton and chamberlain of our Household for the time being, Thomas Duke of Newcastle Thomas Earl of West-

morland Charles Viscount Townshend and our chief Secretaries of State for the time being, George Viscount Torrington and our High Admiral and chief commissioner of our Admiralty for the time being, Arthur Onslow and our Speaker of our House of Commons for the time being, Robert Walpole and the Chancellor of our Exchequer and First Commissioner of our Treasury for the time being, Robert Raymond and our Chief Justice assigned to hold Pleas before us for the time being, Joseph Jekyll and the Master of the Rolls of our Chancery for the time being, and Robert Eyre and our Chief Justice of the Common Bench for the time being, being of our Privy Council, or any three or more of the same being of our Privy Council, full power and authority from time to time to hear and finally determine all and every such appeals and such Judgments Decrees or Sentences to affirm change or revoke and final judgments or sentences thereupon to give and pronounce WE GIVE and grant by the presents in such ample manner and form as Commissioners appointed and assigned under our Great Seal of Great Britain by virtue of the Statute passed in the 25th year of the reign of the Lord Henry the Eighth late King of England entitled AN ACT for the submission of the clergy and Restraint of Appeals, can and ought to proceed in appeals subjected to their determination by the foresaid statute; anything contained in the presents to the contrary in anywise notwithstanding.

COMMANDING moreover and by the presents firmly enjoining, ordering as well all and every our Governors-General Judges and Justices as all and every Rectors Incumbents Ministers Officers and our subjects whatsoever within our Colonies, Plantations, and the rest of our Dominions aforesaid in America that they and each of them to thee the forementioned Bishop of London and

the foresaid Commissary or Commissaries in due execution of the premisses shall be obedient and helpful in all things as is becoming. IN WITNESS whereof we have caused these our letters patents to be made. WITNESS myself at Westminster the twenty-ninth day of April in the first year of our Reign.

By writ of Privy Seal,

BISSE AND BRAY.

THE LORDS COMMISSIONERS OF TRADES AND
PLANTATIONS.

GEORGE R.

GEORGE THE SECOND by the Grace of God, &c.

To Our Right trusty and well beloved Councillor Philip Lord Hardwicke, Baron of Hardwicke, Our Chancellor of Great Britain, or Our Chancellor of Great Britain or Keeper of Our Great Seal of Great Britain, for the time being.

Our right trusty and well beloved cousin and counsellor Spencer Earl of Wilmington, our president of our Privy Council for the time being.

. . . Francis Earl of Godolphin, keeper of our Privy Seal

Our right trusty and well beloved Counsellor Sir Rob't Walpole . . . our first commissioner of our treasury . . . Sir Charles Wager, knt., our first commr. of our admiralty

Our trusty and right entirely beloved cousin and counsellor Thomas Holles, Duke of Newcastle, one of our principal Secretaries of state

Or our Principal Secretaries of state for the time being
Our chancellor of our exchequer for the time being

The right reverend Father in God Edmund, Lord Bishop of London

Or the Bishop of London for the time being
 Our Surveyor and auditor General of all or revenues
 in America now, and for the time being
 Our &c. . . . Lord John Monson
 Our &c. . . . Thomas Pelham
 Martin Bladen
 Edward Ashe
 James Brudenell esq
 Sir Archer Crofts Bart
 Richard Plumer
 Robert Herbert esq, GREETING

WHEREAS we did by our letters Patent, under our Great Seal of Great Britain, bearing date at Westminster the 22nd day of May in the 8th year of our Reign, nominate and constitute

Charles Lord Talbot &c

to be our Commissioners during Our Pleasure for promoting the Trade of this our Kingdom, and for inspecting and improving Our Plantations in America and elsewhere, as in and by our said recited Letters Patent (relation being thereunto had) may more fully and at large appear.

NOW KNOW YE that we have revoked and determined and by these presents do revoke and determine, our said recited letters patent and every clause article and thing therein contained.

AND WHEREAS we are extremely desirous that the trade of our kingdoms (upon which the strength and riches thereof do in a great Measure depend) should by all means be promoted and advanced.

AND WHEREAS we are persuaded that nothing will more effectually contribute thereto than the appointing knowing and fit persons to examine and inspect into the



KING JAMES.

From a Deed at Fulham Palace.

General Trade of this our kingdom and the several parts thereof and to enquire into the several matters and things herein after mentioned relating thereunto, with such powers and directions as are herein after specified and contained.

KNOW YE THEREFORE, that we reposing especial trust and confidence in your discretions, Have nominated, authorized, and appointed, and by these presents Do nominate authorize and appoint (the list is then repeated with the addition of

William, Lord Harrington, one other of our principal
Secretarys of state &c.)

TO BE our Commissioners during our pleasure for promoting the Trade of this our Kingdom of Great Britain, and for inspecting and improving our Plantations in America and elsewhere,

AND to the end that our Royal Purpose and Intention herein may the better take effect OUR WILL and pleasure is, and we do hereby direct order and appoint That you do diligently and constantly, as the nature of the service doth require meet together in such place, in our Royal Palace at Whitehall, which we have assigned for that purpose, or at any other place which we shall appoint for the execution of this Our Commission

AND We do by these presents authorize and empower you, our said Commissioners, or any three or more of you

To enquire

EXAMINE into

AND take an account of the state and condition of the General Trade of Great Britain

AND also of the several particular trades into Foreign parts

AND how the same are respectively advanced or decayed

AND the causes and occasions thereof

AND to enquire into and examine what trades are or may prove hurtful

OR are or may be made beneficial

To our Kingdom of Great Britain

AND by what ways and means the profitable and advantageous trades may be more improved and extended

AND such as are hurtful or prejudicial, rectified or discouraged,

AND to enquire into the several obstructions of trade

And the means of removing the same

And also in what manner

And by what means and methods

The trade of our kingdom of Great Britain may be most effectually protected and secured in all the parts thereof

And to consider by what means the several useful and profitable Manufactures already settled in our Kingdom may be further improved

And how and in what manner new and profitable manufactures may be introduced

AND WE DO further by these presents authorize and require you our said Commissioners or any three or more of you

To consider some proper methods for setting on work and employing the poor of our said Kingdom and making them useful to the public

AND thereby easing our subjects of that burden

AND by what means such designs may be made most effectual

AND in general by all such methods and ways as you

in your discretions shall think best to inform yourselves of all things relating to trade

AND the promoting and encouraging thereof

As also to consider of the best and most effectual Means to regain encourage and reestablish the Fishery of this Kingdom

AND OUR FURTHER WILL and pleasure is that you, our said Commissioners, or any four or more of you do from time to time make Representations

TOUCHING the premises to us, or to our Privy Council

As the nature and business shall require

Which representations are to be in writing

And to be signed by any four or more of you

AND WE DO HEREBY FURTHER impower and require you our said Commissioners

To take into your care of all records, grants and papers remaining in the Plantation Office or thereto belonging

AND likewise to inform yourselves of the present condition of our respective Plantations

As well in regard to the administration of the Government and justice in those places

As in relation to the Commerce thereof

AND also to enquire into the limits, soil, and Product of our several Plantations

AND how the same may be improved

AND of the best means for easing and securing, our belongings there

AND how the same may be rendered most useful and beneficial to our said Kingdom of Great Britain

AND WE DO hereby further impower and authorize you our said Commissioners

MORE particularly and in a principal Manner

To inform yourselves what Naval stores may be furnished from our Plantations

AND in what quantities

AND by what methods our Royal purpose of having Our Kingdom of Great Britain supplied with Naval stores from thence may be made practicable and promoted

AND also to enquire into and inform your selves of

THE best and most proper methods of settling and improving in our Plantations such other Staples and Manufactures, as our subjects of Great Britain are now obliged to fetch and supply themselves withal from other princes and states

AND also what staples and Manufactures may be best encouraged there

AND what trades are taken up, and exercised there, which are or may prove prejudicial to Great Britain by furnishing themselves, or other Our Colonys with what have been usually supplied from our said Kingdom

AND to find out proper means of diverting them from those trades and whatsoever else may turn to the hurt of our Kingdom of Great Britain

AND to examine and look into the usual instructions given to the Governours of Our Plantations

AND to see if anything may be added, omitted or changed therein, to advantage

To take an account yearly, by way of Journal of the administration of our Governours there

AND to draw out what is proper to be observed, and represented unto us,

AND as often as occasion shall require to consider of proper persons to be Governours or deputy Governours

OR to be of our Council

OR of our Council^{ch} at Law

OR Secretarys

In our respective Plantations

IN order to present their names to us in Council

AND WE DO hereby further authorize and impower you our said Commissioners

To examine into and weigh such acts of the Assemblys, of the Plantations, respectively as shall from time to time be sent or transmitted hither for Our approbation

AND to set down and represent, as aforesaid, the usefulness and mischief thereof, to our Crown, or to our said Kingdom of Great Britain, or to the Plantations themselves, in case the same should be established by Laws there.

AND also to consider

WHAT matters may be recommended, as fit to be passed in the Assemblys there,

To hear Complaints of Oppressions, and male Administrations in our Plantations

IN ORDER to represent as aforesaid, what you in your discretions shall think proper

AND ALSO to require an account of all moneys given for public uses by the Assemblys in Our Plantations and how the same are, and have been expended or laid out.

AND WE DO by these presents authorize and impower you our said Commissioners OR any three of you,

To send for persons and papers, for your better information in the Premises,

AND as occasion shall require to examine Witnesses upon Oath,

WHICH Oath you are hereby impowered to administer in order to the matters aforesaid,

AND WE DO hereby declare our further will and pleasure to be, that you our said Commissioners do, from time to time, Report All your doings, in relation to the Premises, in writing, under the hands of any four of you, as afore-

said, to us, or to our Privy Council, as the nature of the thing shall require,

AND WE DO hereby further authorize and empower you our said Commissioners

To execute and perform all other things

NECESSARY or proper for answering Our Royal intentions in the Premises

AND WE DO hereby further give power to you, our said Commissioners or any three of you, as aforesaid, from time to time as occasion shall require

To send for and desire the advice and assistance of Our Attorney, or Solicitor General, or Our Council at Law,

AND we do hereby FURTHER DECLARE Our Royal will and pleasure to be that we do not hereby intend that Our said Chancellor of Great Britain or Our Chancellor of Great Britain, or Keeper of Our Great Seal of Great Britain for the time being, or Our said President of Our Privy Council, or the President of Our Privy Council for the time being, Our said Keeper of Our Privy Seal or Our Keeper of Our Privy Seal for the time being, Our said first Commissioners of Our Treasury, or Our High Treasurer of Great Britain, or Our first Commissioners of our treasury for the time being, Our said first Commander of Our Admiralty, or Our High Admiral of Great Britain, or Our first Commander of Our Admiralty for the time being, Our said Principal Secretarys of State, or Our principal Secretarys of State for the time being, Our Chancellor of the Exchequer now, or for the time being, or the said Bishop of London, or the Bishop of London for the time being or Our Surveyor and Auditor General of All our revenues in America, for the time being, shall be obliged to give constant attendance at the meeting of our said Commissioners, but only so often

as, and when, the presence of them, or any of them shall be necessary and requisite, and as other public service will permit.

LASTLY Our Will and Pleasure is, And we do by these presents grant to you, Our said Commissioners, that these our Letters Patent, or the Inrollment thereof, shall be and remain, in and by all things, good firm, valid and effectual in the Law, notwithstanding the ill reciting, or not truly, or not fully reciting, the said former Letters Patent, or the Date thereof, and notwithstanding the not reciting any other Letters Patent, concerning the Premises or any of them heretofore made or granted by US, or any of Our ancestors or Predecessors, late Kings or Queens of England, or Great Britain, or any other omission imperfection, defect, matter cause or thing whatsoever in any wise notwithstanding.

IN WITNESS &c WITNESS &c 27 June II o Geo 2di
1737.

VI

WEST INDIA ISLANDS

CHURCHES appear very early in the Leeward Islands and Jamaica, and the oversight was exercised by the Bishops of London under Commissaries.

PRICE OF PROVISIONS IN JAMAICA ABOUT 1715.

The following extract from the return of William May is given in "the answers by persons who were Commissaries to my predecessor" (? date about 1715, but the paper is undated) sent out by the Bishop of London :

"What are the ordinary prices of the necessaries of life (*in Jamaica*) ?

"Beef mutton and Pork are sold at $7\frac{1}{2}$ per pound.

"Veal and Lamb 12 pence per pound.

"Fowls half a crown to $7/6$ per pair and all other sort of poultry in proportion.

"Salt beef, Pork, Butter Fish Candles, Flower and all sorts of wearing apparel and household furniture we have chiefly from Old and New England and Ireland, for which we pay as dear again as we might buy them in those places ; and in time of scarcity a great deal more. For I have known a barrel of flower here sold for four pounds fifteen shillings. Madera wine which is our common drink mixt with water is sold from 18 to 34 pounds apipe. Ale and sider by the single bottle half

a crown, by the dozen 12/6 or fifteen shillings. And one can't have a lodging here under half a crown a night. I am of opinion a man can make as decent a figure in England for one hundred as he can do here for three hundred pounds a year. For we can have nothing here under a Bit, *i.e.* seven pence halfpenny, that being the smallest coin we have."

The writer states that his wife was killed in his arms during a hurricane.

THE BISHOP TO THE GOVERNOUR OF THE LEEWARD ISLANDS.

[*Draft Letter from the Bishop of London to be re-copied by a Secretary.*]

"SIR, I hope the catalogue I sent to you came safe to your hands as I hope this will do relating to the books yet behind: the money for which is in hucksters hands; and therefore I pray you to order the Churchwardens of St. Paul's in Nevis, so soon as you arrive in your government to send to Mr. Meriwether immediately to pay into my hands about twenty seven pounds which is still behind to compleat the sum of the 200 pounds for buying the books for their Library. I pray God send you a happy voyage and pray remember the escheat of Mr. Osborn's estate lateley fallen in the Parish of Antigoa and be so kind as to settle it immediately for a glebe to the minister, I am with all due respect,

"Sir,

"Your most assured friend and humble servant,

"H. LONDON.

"FULHAM,

"April 19, 1711.

"For his excellency Col. Douglas, Governour of the Leeward Islands at Portsmouth.

"H. LONDON,

"FFRANCK."

PARISHES AND CLERGY IN JAMAICA.

*A List of the Parishes, Churches, and Ministers in
Jamaica, April 18, 1715.*

“ St. Catherines a church blown down and now rebuilt,
Mr. Rich. Tabor.

“ St. David’s a church.

“ St. Thomas in the east, a church, Mr. Thompson.

“ St. Andrews a church, Mr. Johnson.

“ Kingston a church, Mr. Skipp.

“ Clarendon a church, Mr. Lloyd.

“ Port Royal a church, Mr. Dunn.

“ Vere a church rebuilding.

“ St. Dorothy’s a church blown down now rebuilt,
Mr. Hulton.

“ St. Johns a church.

“ St. Thomas in the vale a church blown down, Mr.
Reinolds.

“ St. George.

“ St. Marys, Mr. Spence.

“ St. Anns a church blown down.

“ St. James.

“ St. Elizabeths, Mr. Mackallman.

“ Westmorland a church.”

VOTES OF THE SECOND ASSEMBLY CALLED BY HIS
EXCY. SIR NICHOLAS LAWES, KT., LUNÆ 26
OCTOBRIS, 1719.

“ The house met and adjourned till to-morrow morn-
ing at Eight of the clock Martis 27 die Octobris 1719.
To congratulate His Majesty upon the success of his
arms in the North of Great Britain, as also that of his

Majestys Navy against the Spaniards in the Mediterranean, and to thank him for sending several men of war for the protecting of our trade."

THE GOVERNOUR TO THE BISHOP.

"MY LORD,

"Your lordship's early concern for the churches in the British Plantations and the care you show for those under your jurisdiction by recommending those of Jamaica to my favour and protection (as having the honour of the chief command of these islands) by a letter dated the 20th Oct. from Westminster are evidences (peculiar to a person of your Lordship's great character) how much you have at heart their welfare and prosperity though so remote and consequently the more unhappy by that situation from your fatherly eye and personal indulgence.

"But my Lord as I esteem it my happiness as well as advantage to have been bred up in the principles of the Church of England I shall at all times take pleasure in promoting the interest of its professors and look upon the clergy under my government (as they are the chief by their function) to be my particular care and concern. The time I have yet been amongst them has not given me an opportunity of knowing either them or their characters to a man but most of those who have presented themselves to me I have found to be very deserving and others whom I have been more distantly informed of to bear a proportional share of commendation and this your lordship may be assured of that I shall suffer no disqualified or scandalous person of that order to be resident here so I will always countenance and show favour to others who by the purity of their

doctrine the exemplariness of their lives and a strict attendance on their duty shall merit preference.

“ It cannot be wondered at after that universal desolation that was the too fatal consequence of the late hurricane and wherein several of the churches of this island had more than an equal share that of Portroyall being levelled with the ground, there are in some Parishes no churches at all, but I have reason to think that as soon as that calamity is in some degree relieved by a change of the public face of affairs, all due care will be taken concerning them, and indeed I find a disposition in the people to have the Parishes universally supplied with churches and as I find there are three vacancies of incumbent ministers those I would be glad if your lordship would recommend, no one minister having less than £100 a year as a fixed maintenance and most if not all have 50 L. a year added by the voluntary contribution of the Parishoners by which your Lordship will judge what able ministers may be encouraged to come hither.

“ I am very unwilling my lord even to suggest any misbehaviour or unsuitable returns from gentlemen who have so much advantage of the rest of mankind in their education and daily conversation with Books and Letters, but if it be my misfortune (for such I must think it) to have any just grounds of exception to any unbecoming unworthy practices amongst them I shall shew them no favour and take care to have them represented in a true light to your lordship not doubting your doing everything in your power to contribute to the peace and honour of my government.

“ I am with the highest esteem, &c.,

“ PORTLAND.

“ JAMAICA,

“ *May the 5th, 1724.*”

BUILDING A CHURCH.

" ANTIGUA,

" January 17, 1712-13.

" We whose names are underwritten do oblige ourselves our heirs Exrs. and admrs., severally each for themselves to pay to the Churchwardens of Saint Phillips Parish (*sic*) The respective sums by us hereunto subscribed for and towards building a Parish church in the centre of the said Parish: In witness whereof we have hereunto set our hands and seals the day and year above written.

" WILL: DUNNING £20.
 BALD: JOHNSON £10.
 SYMON ERVIN £5.
 RICHD. COCHRAN £20.
 JOHN RICHARDS £20.
 EDWD. BARBER £20.
 JOHN KING £25.
 LEONARD ALLAN £5.
 WILL: FRANKLAND £10.
 JOHN COMBS £5.
 JOHN LIGHTFOOT £10.
 GEFFRY DUNCOMBE £5.
 HENRY LYONS £75.
 JOSHUA JONES £100.

WM. LAVINGTON £75.
 JOHN BROWN, £10.
 WILL: GREAR £20.
 ARCH: COCHRAN £36.
 JOHN DUER £20.
 BAR: TANKERD £50.
 M. SWETE £10.
 G. LUCAS £10.
 E. WARNER £20.
 WILL: HOWARD £10.
 ASHTON WARNER £10.
 BAP: LOOBY £20.
 W. MONK £20."

AN ORIGINAL THINKER.

" MONTSERRAT,

" July 31, 1714.

" MY LORD,

" I hope your Lordship will pardon this trouble I give you in acquainting you with an affair I had depending at the death of the much lamented the late Bishop of London.

“ His lordship had by his assiduous application procured a grant from the Queen to me of £100 per annum till I had got a settlement in one of the crown livings for my long and useful services as a chaplain in the Leeward Islands since the year 1693, as may appear from the register of the see of London. I proposed to his lordship that the branch of the revenue of four and a half per cent. that is paid on goods exported from these islands could bear the said charge of £100. His lordship had likewise direction from the Queen to desire my Lord Treasurer to issue a warrant for the same and afterwards made me the bearer of a letter to his lordship for that purpose whose answer was that he would send to the Lords Commissioners of trade’s office to know how the four and a half duty stood charged, which he did and Mr. Blaithwayte made report that the fund might well bear the said charge considering that duty would be now considerably advanced by the addition of the French part of St. Christophers to the crown.

“ My lord the consideration upon which I was to have the said bounty from the Queen was my returning to this island after it was destroyed and to endeavour to get churches re-built that had been ruined by the invasion and as I was a considerable sufferer by the enemy.

“ Those papers relating to this affair are still in the custody of Mr. Taylor in the Treasury office who can give your Lordship a particular account of the procedure made in it at my Lord Bishops death, if your lordship will be pleased to speak to him about it ; And I humbly beg your lordship to speak to my lord Treasurer in my favour ; and if you think fitt to move it over again to the Queen I believe she will remember it.

“ If your lordship will enquire into my character the domestic chaplains of the late Bishop of London Drs. Pelling, Williams Gooch, Mr. Bridges and Mr. Hall Secretary can inform you.

“ There was another affair which my lord proposed to the Queen for me to do after I arrived here which was to take a survey of all the lands in the French part of St. Christophers which belonged to the Romish orders and to send home an estimate of the quantity and quality of them and to which end he was directed by the Queen to speak to my lord Dartmouth then Secretary of state to grant a commission to me for that purpose which he did and sent me likewise to wait upon with a letter, who told me that it was an affair which more properly belonged to my lord Treasurer but that he would speak to the Queen about it, and the Bishop of Londons death put a stop to it likewise.

“ I hope your lordships goodness will excuse the trouble I give your lordship and if I can be any wise serviceable to you in these islands or to the interest of the church you may command me when you please though no one shall enforce and obey your lordships commands with more sincerity than, my lord

“ Your lordship &c.,

“ JA : CRUIKSHANK.

“ If your lordship please to write to me please direct to be left at Mr. Souths, merchant in Lime street square London.

“ My lord, I proposed when there was a talk of sending out a Bishop for Barbadoes and those islands that the Queen did bestow the Church lands in St. Christophers to the clergy or officers under the Bishop and would but advance £6,000 stock for the settlement of

the Plantation allowing for the management thereof I would in seven years time repay the money to the crown and raise an estate for ever of six hundred pounds a year for the Bishop &c. and the successors."

NEWSPAPER EXTRACTS.

Among the papers in Fulham Palace there is a copy of *The Barbadian* newspaper, Friday, November 30, 1827. The following advertisement is interesting :

To the Freeholders of the Parish of St. Michael.

"GENTLEMEN,

"The absence of Mr. Windsor from the island may perhaps occasion a vacancy at the next General election of your vestry. I respectfully beg leave to solicit your support in case my name should appear on the poll.

"Should Mr. Windsor return to the island, or his absence not disqualify him for re-election it is not my wish or intention to offer myself as a candidate. In the event of my doing so, the suffrages which you may be pleased to confer on me will be gratefully remembered and should they conduce to my election every exertion shall be used to promote the interests of the Parish with perseverance and fidelity.

"I have the honour to be gentlemen,

"Your obedient servant,

"S. CUTTING.

"BRIDGETOWN,

"November 23."

Another advertisement, under the heading "Chancery Decrees," offers for sale a bathing-place called the Horse contiguous to the sea, comprising about half an acre of

land, being part of the property, which said plantation, slaves, stock, and premises will be put up for sale, presumably by auction.

Another, in the parish of St. Philip, with slaves, cattle, and quick and dead stock.

The Bishop of London's work appears in this print, which says (January 18, 1821) a meeting was held in the Central School, Barbadoes, and it was resolved :

“ That in compliance with the advice of the Bishop of London a district committee of the parent society for promoting Christian knowledge be formed in this island, and that the rev. John H. Pinder be appointed secretary.”

Before we leave these items from the dead past we will notice a Report of the Committee appointed to examine the state and progress of the school for the education of the Poor White Children of the Parish of St. Peter, Bridgetown, 1828.

The Rector, as usual, had been the prime mover in opening the schools, and the schoolmaster was Mr. Stoute. The children were punctual in their attendance, and the improvement in manners and habits among the girls is noted.

The addition of children who are fed, and the extension of the advantages of boarding to three more than in the last year, have made the expenses run up to nearly £400. One boy was apprenticed on a sugar plantation, and a girl was living in the family of the Rector. Twenty-four children did not know the alphabet when they entered. The present number is thirty-six, of whom twenty-three are fed and five boarded in the master's family.

	£	s.	d.		£	s.	d.
Receipts ..	412	12	6	Expenses :			
				Paid for linens,			
				shoes, blankets,			
				stationery, etc. . .	51	5	0
				Paid the master for			
				teaching, dieting,			
				house rent, etc.	278	0	5
				Balance on hand ..	83	7	1
	<hr/>				<hr/>		
	£412	12	6		£412	12	6

WEST INDIES, ST. CHRISTOPHERS.

*A Letter most probably to the Bishop's Chaplain
showing Missionary Difficulties.*

“ REVEREND SIR,

“ Your letter dated Jan. 26 came not to my hands till the 21st of last month. I return you my hearty thanks.

“ I can never sufficiently bless and adore the good providence of Almighty God that has hitherto been on my side and has prospered me in the affairs of the Mission my health on times tolerably well after some shocks of a seasoning last year which were violent enough. And the posture of my own affairs is as follows ; the Parish of Palmeto Point alone could not this last year have afforded me the simple necessaries of life those parts having been grievously afflicted for 7 or 8 months past with an extraordinary violent drought which has in most of these islands dried up the lands and made all provisions extremely scarce. Besides that the Parish of Palmetto Point is the poorest in the whole island and in a manner quite deserted, the inhabitants there having moved to Bassetterre for the most part. At Bassetterre again tis no small inconvenience to me and to the

inhabitants that there is no place for the public worship of God but a small hired room belonging to a private house not sufficient to contain a third part of the audience and so extremely hot by reason of its narrowness and lowness of the roof that several persons every Sunday are ready to faint away and are forced to be carried out whereby you may easily guess how stifling the heat is upon him that performs Divine Service : the Church of Basseterre in the French times is said to have been one of the fairest and best in all the West Indies and it appears to have been so from the walls and ruins yet remaining.

“ But upon our taking of the island from them this church was burnt down by some misfortunate chance or other and in all appearance will never be rebuilt without a contribution from England. The other ministers also that have served here ever since the conquest of the island have had no other settlement but voluntary contributions only : tis to be hoped that as soon as the French lands here are disposed of to the South Sea Company, the Parish of Basseterre will be regularly settled that the minister that serves it may have a fixed and a legal claim as it is in other Parishes : but for the present my establishment is merely precarious depending only on voluntary subscriptions which is the reason that this place has had more ministers since the French were dispossessed of it than I can well remember to reckon up, the incumbent being obliged to shift for himself by going to some other Colony as soon as any considerable arrears became due to him : what may be my own lot I cannot tell ; But it has been hitherto my chance to be so generally acceptable and to have the popular humour upon my side ; and every time that I reflect and consider how this has come to and by what

means it has been done in a place of the greatest wildness and license I cannot but feel and acknowledge the special hand of God in it and must needs ascribe it particularly to two or three remarkable incidents that have chanced to be peculiar to myself of all other of the ministers that have lived here. One good chance was that my Lady Stapleton's recommendation did engage the General more heartily and warmly to espouse my interest than he had ever done that of any former minister here ; His excellency when lately in St Christophers among other instances of his kindness made me a present of a Negroe boy ; the continual regard that he has shewn towards me ever since I have been here has made the principal persons of this quarter very friendly to me as being for the most part his friends and dependents ; another thing is that I happened at my first coming to make choice of a churchwarden who is one of the best and most active men of the whole island ; by which means I have no occasion to entangle myself in the secular affairs of calling in of debts, shipping off of sugars, &c., for he cheerfully does all such things for me. And this besides the quiet retirement it gives me does most happily rescue me from the occasions and temptations of interfering with the gross humours and interests of people which is the greatest snare and inconvenience that lies in the way of clergymen in the West Indies ; for the Churchwardens are generally so remiss that Ministers are forced to call in and recover their debts themselves and this raises a general odium and strangely embitters peoples minds against them ; And from what I have yet been able to observe tho' people do for the most part either find or pretend occasions of traducing the ministers here and of falling out with them, this is the real and the chief cause and the

first beginning of the quarrel. A third means whereby under God's providence I have been in the good graces of my neighbours and have preserved my character and my quiet among them, is my seldom going abroad into promiscuous company for diversion, entertainment and the like ; or indeed upon any other occasion but the duties of my place : for being in a married state of life I have no occasion of going out to Taverns, eating houses or the like places, where it would be impossible for any one in these parts especially to avoid rude and frivolous conversation and to keep up the decorum which no question is the duty as well as the interest of every minister to preserve ; And blessed be God for it I am so happy in my companion at home that I have no temptation to be weary of her company or to prefer that of other people.

“ I heartily rejoice to hear of your great happiness in the married state beseeching Almighty God from whom these and all other blessings come to increase and continue them for many years to yourself and to your consort. I do most heartily thank you for your proffer of assisting me further upon occasion with my lord of London ; I trust God will requite you for your great and seasonable kindness to me, and I beseech him to do it, both in this and the other life, and if my affairs shall stand in need of it, I will always with freedom have my recourse to you : When Bassetterre is settled into a regular Parish (as in appearance twill shortly be) I can't make any doubt but that considering General Hamilton's kindness to me all along he will give the presentation to myself who am the incumbent rather than to any other minister.

“ For the Parish of Palmeto Point even when it was in a flourishing condition never was able to maintain a

minister by itself only ; and it is now in a manner desolate the inhabitants having come to live in Basseterre ; However the matter goes you shall have the accounts of it.

“ I am just now going to write to my Lord Bruce as also to my Lord of London.

“ I beg pardon for tiring you out with my long and tedious scribble. I repeat my wishes for your health and prosperity in all respects and am with the utmost sincerity, revd Sir,

“ Your most obliged and most humble servant,

“ JOHN ANDERSON.

“ BASSETTERRE IN ST. CHRISTOPHERS,

“ *July 15, 1720.*”

The island of Nevis was discovered in 1493 by Columbus, but English colonization did not reach it until 1628. The list of Baptisms, Marriages, and Burials only makes us wish that others which were sent to England from the Early English Colonies could be found.

The list of baptisms, marriages, and funerals is likely to be useful ; it is the only return remaining in the records, although many must have been forwarded to Fulham.

It is much to be regretted that the returns from the missionaries cannot be found, although they were ordered and no doubt actually came in many if not all cases to the Bishop and to the Board of Trades and Plantations. What we could discover we have copied.

The first appears to be 1716.

PAROCHIA SANCTI GEORGII VULGO VOCATUR GINGERLAND PARISH IN INSULA NEVI APUD AMERICANOS.

A true abstract taken from the Register Book of the Parish of St. George Nevis of the several persons Baptised in the said Parish since my institution therein commencing the fifth day of April in the year of our Lord Jesus Christ, 1716, and in the second year of the reign of our Sovereign Lord George King of Great Britain, France and Ireland, Defender of the Faith, &c., continued to the 25 day of March in the year of our Lord 1722, and in the eighth year of His Majesty's reign.

“ Anno 1716. *Christenings :*

“ May 3rd Frances the daughter of Mr. George Webbsenr. by Elizabeth his wife.

“ 21st Mary Robert William and Anne the Sons and daughters of Robt. Vaughan by Mary his wife.

“ 21 William the son of Henry Doe by Rebecca his wife.

“ 26 Thomas the son Themels Neal, Cordiner, by Anne his wife.

“ June 24 Richard the son of William Burk, Mason by Sarah his wife.

“ 28 Benjamin the son of Jonas Webber, carpenter by Elizabeth his wife.

“ Jul. 2nd John Snelling.

“ Sep. 9th William Litton son of Mr. Thomas Herbert by Dorothy his wife.

“ Oct. 13 Anne the daughter of Thomas Measures Parish clerk by Susanna his wife.

“ Nov. 25 Elizabethe the daughter of Richard Davis carpenter by Sarah his wife.

“ Dec. 16 Mary the daughter of Mr. William Smith of the island of St. Christophers by Sarah his wife.

“ John Adolphus the son of Mr. Jacob Andrew Bernhose, Chirurgion by Margaret his wife.

“ Jan. 20 Katherine the daughter of Andrew Mildrem by Mary his wife.

“ Feb. 3rd John Meudon the son of Richard Waters, Taylor by Wilmott his wife.

“ 10th William the son of John Hooker Carpenter by Mary his wife.

“ 24 Frances Thomas and James the daughter and sons of John Oesterma Taylor by Mehetabel his wife.

“ March 9 Sarah the daughter of John Brooks by Margaret his wife.

“ Males 13, Females 9, in all 22.

“ Anno 1717.

“ April 11 George the son of Mr. George Webbe senr. by Elizabeth his wife.

“ 22, Elizabeth the daughter of John Wattley, Mason by Elizabeth his wife.

“ 28 Mary the daughter of Thomas Morris, Carpenter by Penelope his wife.

“ July 29 Frances the daughter of John Combes, Taylor of St. Thomas's Parish by Mary his wife.

“ Aug. 18 Bridget the daughter of Mr. Jenkin Rice by Bridget his wife.

“ Nov. 25 Elizabeth daughter of Mr. Robt. Pemberton by Elizabeth his wife.

“ Dec. 1, 1717 Henry the son of Henry Doe by Rebecca his wife.

“ Jan. 1 John the son of Mr. Edward Iles by Sarah his wife.

“ Feb. 7th Elizabeth the daughter of Elizabeth Kelly.

*Parochia Sancti Georgii vulgo vocata Gingerland Parish
in Insula Nevi apud Americanos.*

A true Abstract, etc. [heading as before].

“ Anno 1716. *Marriages :*

“ July 2 John Snelling and Bridget Barber.

“ Aug. 2nd John Hooker, Carpenter and Mary Hendrickson, spinster.

“ 2 couples.

“ Anno 1717. *Marriages :*

“ May 21, Mr. Roger Pemberton and Mrs. Frances Butler.

“ 1 couple.

“ Anno 1718. *Marriages :*

“ June 5 John Liburd, Carpenter and Mary Smith spinster.

“ 11 Darby Morris, Fisherman and Mary Sutton late of the island Tortola.

“ July 10 Mr. James Symonds and Mrs. Mary Butler.

“ Aug. 21 Mr. John Ffaussett and Mrs. Mary Uppington.

“ Sep. 7 Mr. Francis Sanders Junr. and Mrs. Sarah Choppin.

“ Nov. 20 Mr. Thomas Stevens of the island Antigua, merchant and Mrs. Elizabeth Choppin.

“ Dec. 21 Mr. John Lane late of the city of Cork in the kingdom of Ireland and Mrs. Anne Cressey.

“ 7 couples.

“ Anno 1718. *Christenings :*

“ April 13 Jane the daughter of Jonas Webber, Carpenter by Elizabeth his wife.

" Thomas the son of Thomas Neal, Cordwainer by Anne his wife.

" Elizabeth and Joshua the daughter and son of John Hobson, Taylor of St. James's Parish by Mary his wife.

" May 29 Joseph the son of John Dasent Esq. by Anne his wife.

" June 2, James the son of Mr. George Webbe senr. by Elizabeth his wife.

" 8th William the son of Bartholomew Stone Taylor by Mary his wife.

" 26 John the son of Mr. John Fausett by Mary his wife.

" 28 Parnel the daughter of Francis Stoddard by Parnel his wife.

" July 5, Mr. George Webbe senr.

" 19 Roger the son of Mr. Roger Pemberton by Frances his wife.

" Sep. 6th Thomas the son of Darby Morris fisherman by Mary his wife.

" 7th John the son of Richard Davis, Carpenter by Sarah his wife.

" 18th John the son of Mr. John Springett of St. John's Parish by Anne his wife.

" Anne the daughter of Mr. George Littman of St. Johns Parish by Sarah his wife.

" 23 Thomas the son of Mr. William Ilesby by Anne his wife.

" Nov. 30 Charles the son of Mr. Thomas Herbert senr. by Dorothy his wife.

" Dec. 28 Michal the daughter of John Hooker Carpenter by Mary his wife.

" Jan. 11 John the son of Joseph Symonds by Sarah his wife.

" Males 14, Females 5 in all 19 increase 10.

“ Anno 1719. *Marriages* :

“ April 2nd Isaac Edwards, Overseer and Sarah Evans spinster.

“ May 9th Henry Saunders, Mason and Susanna Ashby.

“ Janua. 5th Thomas Iles, Planter and Sarah Lytton Junr. spinster.

“ 10th Benjamin Clifton junr. and Annie Hobson.

“ Males 3, Females 6, in all 9 decrease 13.

“ Anno 1719. *Christenings* :

“ May 10th Anne the daughter of Mr. Jacob Andrew Bernhose, Chirurgion by Margaret his wife.

“ June 15 Jacob the son of John Oesterman, Taylor by Mehetabel his wife.

“ July 20 James the son of Mr. William Iles by Anne his wife.

“ 28 Hill the son of John Dasent esq. by Anne his wife.

“ Aug. 2, Joseph the son of William Burk Mason by Sarah his wife.

“ 20 John the son of Mr. Thomas Herbert senr. by Dorothy his wife.

“ 28 Nathanael the son of Nathanael Clifton by Katherine his wife.

“ Oct. 1st Isaac the son of Anne Nelme.

“ 28 George the son of Robert Stoddard Carpenter by Mary his wife.

“ Nov. 1st Abraham the son of John Brooks by Margaret his wife.

“ 8 Edward the son of Richard Waters, Taylor by Wilmott his wife.

“ Dec. 6 Peter the son of Peter Kent, Carpenter by Frances his wife.

“ 26 William the son of Mr. Edward Iles by Sarah his wife.

" 31 Elizabeth the daughter of William Hull by Elizabeth his wife.

" Jan. 2 Mary the daughter of Mary Iles.

" 15 Thomas the son of Thomas Measures by Susanna his wife.

" 21st John Butler the son of Roger Pemberton esq. by Susanna his wife.

" March 3rd Francis the son of Francis Stoddard by Parnel his wife.

" 8th Walter William the son of Mr. James Symonds by Mary his wife.

" Males 16, Females 3, in all 19 Par.

" Anno 1720. *Christenings* :

" March 31st Peter the son of John Faussett by Mary his wife.

" June 6 Bartholomew the son of Bartholomew Stone, Taylor by Mary his wife.

" July 4. Mary the daughter of Jonas Webber, Carpenter by Elizabeth his wife.

" 10th Anne the daughter of John Liburd, Carpenter by Mary his wife.

" 21st Richard the son of Richard Davis, Carpenter by Sarah his wife.

" Aug. 9. William Cressey the son of John Lane by Anne his wife.

" Sep. 13 Robert the son of Mr. Robert Pemberton by Elizabeth his wife.

" 16 Josiah the son of Mr. George Webbe senr. by Elizabeth his wife.

" Oct. 2. Mary the daughter of Francis Roper by Mary his wife.

" Dec. 24th Samuel the son of Samuel Laurence, Carpenter by Sarah his wife.

" Jan. 19 Henrietta the daughter of Mr. Thomas Herbert senr. by Dorothy his wife.

" Feb. 14 Carolina the daughter of Robert Stoddard, Carpenter by Mary his wife.

" Mar. 14 Charles William the son of William Taylor Blacksmith by Sarah his relict.

" Males 8, Females 5 in all 13 decrease 6.

" Anno 1721. *Christenings* :

" April 9 George the son of John Hooker Carpenter by Mary his wife.

" April 20 Joseph the son of William Burk Mason by Sarah his wife.

" May 18 William the son of Roger Pemberton esq. by Frances his wife.

" June 1st Darby the son of Darby Morris Fisherman by Mary his wife.

" 20th Thomas the son of Mr. Thomas Iles by Sarah his wife.

" July 1st Richard the son of Richard Waters, Taylor decd. by Wilmot his Widow relict.

" 2nd John son of Peter Kent Carpenter by Frances his wife.

" 9th Anne the daughter of Thomas Neal, Cordiner by Anne his wife.

" Nov. 9 John the son of Mr. John Kitt by Frances his wife.

" 12th John the son of John Huggins Carpenter by Elizabeth his wife.

" Dec. 1 Sarah the daughter of Jons Webber, Carpenter by Elizabeth his wife.

" 26th Peter the son of Mr. John Ffaussett by Mary his wife.

" Jan. 2 John the son of Mr. John Webbe senr. by Elizabeth his wife.

" 8th Digby the son of Isaac Edwards by Sarah his wife.

" 19th Mary the daughter of Henry Saunders, Mason, by Susanna his wife.

" 31st Annie the daughter of James Butler, Overseer ; by Mary his wife.

" Males 14, Females 4, in all 18 increase 5.

" *Sic Testor* HENRICUS POPE, *et Rector.*"

The Parish of St. George, commonly called Gingerland.

[The same heading as before.]

" Anno 1716. *Burials :*

" May 2nd George the son of Sarah Clayton.

" June 20th Joseph the son of John Dasent esq. by Anne his wife.

" Sep. 22 Benjamin Webber.

" Dec. 5 John Thornton esq.

" 17th Margaret the daughter of Benjamin Chezzus, Taylor by Sarah his late wife.

" Males 4, females 1, in all 5.

" Anno 1717. *Burials :*

" May 11th Mr. John Butler.

" July 2nd Thomas the son of Thomas Neal, Cordiner by Anne his wife.

" Aug. 3 Thomas Morris, carpenter

Oct. 17th George the son of Mr. Josiah Webbe senr. by Anne his wife.

" Dec. 18th William the son of Jonas Webber, carpenter by Elizabeth his wife.

" 31st Robert the son of John Wattlay, mason by Elizabeth his wife.

" Janua. 25 Mr. Robert Plyer.

" March 9th Mr. Thomas Cressey.

" Males 8 females 0 in all 8 increase 3.

" Anno 1718. *Burials* :

" May 27th Josiah the son of Mr. Josiah Webbe senr.
by Anne his wife.

" June 6th James the son of Mr. George Webbe senr.
by Elizabeth his wife.

" 8th William the son of Sarah Prentis, mantua maker.

" July 13 Mr. Jenkin Rice.

" Aug. 4th William Carpenter Taylor.

" Sep. 8th Elizabeth the daughter of Mr. John Kitt
by Frances his wife.

" 27th John Tyfield.

" Oct. 18th William Symonds.

" Janua. 6th Mary the daughter of John Huggins,
Blacksmith by Alice his wife.

" 21st Anne the daughter of Mr. Edward Fenton by
Anne his wife.

" Feb. 27th Elizabeth daughter of Joan Daniel.

" Males 7, females 4 in all 11 increase 3.

" Anno 1719: *Burials* :

" April 22nd Leonard Hendrickson.

" June 23rd Jacob the son of John Oesterman, Taylor
by Mehetabel his wife.

" July 23rd Mr. William Iles.

" Sep. 19th George Hooker Carpenter.

" Nov. 30th Mrs. Elizabeth Smith late wife of John
Smith of Stony hill.

" Janua. 14, John the son of Thomas Morris carpenter
decd. by Penelope his wife relict.

" Februa. 25th Mrs. Mary Thornton relict of John
Thornton esq.

" Mar. 7th Thomas McBride.

" 20th George Evans.

" Males 7 females 2 in all 9 decrease 2.

" Anno 1720.

" April 9th Mrs. Elizabeth Stepney.

" June 4th Mrs. Anne Sanders late wife of Mr. Francis Sanders senr.

" July 3rd Edward the son of Richard Waters, Taylor by Wilmot his wife.

" July 17th Mary Mildrem, late wife of Andrew Mildrem.

" Aug. 13th Joseph the son of William Burk mason by Sarah his wife.

" Sep. 2nd William Cressey the son of Mr. John Lane by Anne his wife.

" 18th Peter the son of Mr. John Faussett by Mary his wife.

" Oct. 8 Thomas the son of Darby Morris, fisherman by Mary his wife.

" 9th Elizabeth Browne late wife of Jeremiah Browne senr.

" 23rd William Taylor, Blacksmith.

" Mr. Daniel Browne late of the city of Worcester in the kingdom of Great Britain, apothecary.

" Nov. 2nd Mary the daughter of Mary Iles.

" 8th Mrs. Alice Huggins late wife of John Huggins, Blacksmith.

" 16th Alice late wife of Nathanael Jopson.

" 25th Mary Evans.

" Dec. 3rd John Pride, soldier.

" Janua. 9th Elizabeth Wilkinson.

" Feb. 8th Thomas the son of Mr. William Iles decd. by Anne his wife.

" 10th Sarah the daughter of Mr. George Webbe by Elizabeth his wife.

" Mar. 15th Richard Watters, Taylor.

" Males 10, females 10 in all 20 increase 11.

“ Anno 1719. *Marriages* :

“ April 2nd Isaac Edwards, overseer and Sarah Evans spinster.

“ May 9th Henry Saunders Mason and Susannah Ashby.

“ Janua. 5th Thomas Iles Planter and Sarah Lytton junr. spinster.

“ Janua. 10th Benjamin Clifton junr. and Anne Hobson.

“ Feb. 8 Jeremiah Browne junr. and Frances Hayton spinster.

“ 5 couples.

“ Anno 1720. *Marriages* :

“ June 23 Edwin Neal, Carpenter and Elizabeth Hobson, spinster.

“ Oct. 9, William Greatland, taylor and Annie Tonstall spinster.

“ 18 Thomas Oesterman Mason and Penelope Morris widow.

“ Nov. 27th Nicholas Hendrickson Carpenter and Annie Hooker spinster.

“ Dec. 15 John Huggins, Carpenter and Elizabeth Dasent spinster.

“ 29th John Butler, Overseer and Elizabeth Kelly widow.

“ Janua. 12th Mr. John Hanley Planter and Bridget Liburd spinster.

“ 7 couples.

“ Anno 1721. *Marriages* :

“ June 8, John Davis Mason, and Catherine Wattlay.

“ Oct. 23rd, John Wattlay junr. Mason and Anne Hannah, spinster.

“ Nov. 4th Benjamin Clifton Mason and Margaret Thraske, spinster.

" 30th Andrew Mildrum and Mary Dogwood.

" Dec. 26th Edward Evans, Mason and Margaret Uppington spinster.

" 5 couples.

" *Sic testor* HENRICUS POPE, *et Rector.*

" Anno 1721. *Burials:*

" May 11th John Worrel late of St. Johns Parish.

" Aug. 15th Darby the son of Darby Morris by Mary his wife.

" 25th John Rash.

" Dec. 26th Mrs. Mary Hickman the daughter of Mr. Thomas Hickman by Anne his wife.

" Janua. 20th Mary the daughter of Henry Saunders Mason by Susanna his wife.

" Males 3, females 2, in all 5 decrease 15.

" *Sic testor* HENRICUS POPE *et Rector.*"

AMERICA.

A true Abstract from the Register Book of the Parish of St. George, Nevis, of the several persons Baptised, Married and Buried in the said Parish for one year commencing the 25th day of March, 1722, and in the eighth year of his Majesty's reign.

" Anno 1722. *Christenings:*

" May 8 Mary the daughter of Robert Pemberton esq. by Eliz. his wife.

" June 2 Elizabeth the daughter of Maurice Healy, Overseer by Mary his wife.

" June 10 John the son of Thomas Oesterman, Mason by Penelope his wife.

" 12 James the son of Thomas Herbert by Dorothy his wife.

" July 19 John Butler the son of James Symonnds esq. by Mary his wife.

" 22nd Bridget the daughter of John Liburd carpenter by Mary his wife.

" 30th Richard the son of Samuel Laurence, carpenter by Sarah his wife.

" Aug. 30 Sarah the daughter of Edward Iles by Sarah his wife.

" Nov. 4 Tabitha the daughter of Francis Stoddard by Parnal his wife.

" Nov. 9 John the son of Mr. John Hanley by Bridget his wife.

" 9 Elizabeth Stephens the daughter of Mr. Francis Sanders Junr. by Sarah his wife.

" 15 Mary the daughter of Edward Evans Mason by Margaret his wife.

" Dec. 9 John the son of Darby Morris, Fisherman by Mary his wife.

" 30 William and Sarah the son and daughter of Nicholas Hendrickson Carpenter by Anne his wife.

" Feb. 17 John the son of John Hooker, carpenter by Mary his wife.

" 24 Jenkin the son of Mr. Jenkin Rice by Henrietta his wife."

" March 10 Margery the daughter of Henry Saunders by Susannah his wife.

" Males 9, females 9, in all 18 par."

A true Abstract from the Register Book of the Parish of St. George in the Island Nevis of the several persons Baptised, Married and Buried in the said Parish for one year commencing the 25th day of March in the year of our Lord 1723, and in the ninth of His Majesty's reign.

" Anno 1723. Christenings :

" March 31st John the son of Wattlay junr. Mason by Anne his wife.

" April 22. Thomas the son of Francis Roper by Mary his wife.

" April 22 Joseph the son of Mr. Thomas Iles by Sarah his wife.

" June 20th Mary the daughter of Robert Huggins, Blacksmith by Anne his wife.

" Aug. 10th Frances the daughter of John Faucet by Mary his wife.

" Sep. 1 Mary the daughter of Bartholomew Stone by Mary his wife.

" 15. Sarah the daughter of Andrew Mildrem by Mary his wife.

" Nov. 15. Sarah the daughter of Edward Green, Overseer by Mary his wife.

" Dec. 1 Henry the son of Mr. Thomas Herbert by Dorothy his wife.

" Jan. 8. Thomas Joseph and George the sons of Robt. Vaughan, Overseer by Mary his wife.

" Elizabeth Richardson the daughter of Mr. William Rice by Frances his wife.

" 31. William the son of Mary Iles.

" Feb. 8 Mary the daughter of Thomas Neal, Cordiner by Anne his wife.

" 23, Martha the daughter of Thomas Oesterman, mason by Penelope his wife.

" Males 8, Females 8. In all 16, Decreased 2.

" Anno 1722. *Marriages* :

" Aug. 15. Mr. Francis Ham of St. Christophers Island and Mrs. Mary Bennett Widow.

" Feb. 21st Robert Huggins, Blacksmith and Annie Burk Spinster.

" In all 2 couples.

" Anno 1722. *Burials* :

" May 29, Mr. Joseph Kitt.

- " June 13, Philip Hannah.
 " Oct. 28 James Morris Mason.
 " Nov. 22, Jeremiah Browne Junr.
 " Dec. 28 Mr. John Lane late of the city of Cork in the Kingdom of Ireland.
 " Feb. 18 Nathanael Clifton.
 " March 16 John Parker late of St. Thomas Parish in this island.
 " Males 7. Females 0. In all 7 increase 2.
 " *Sic testor* HEN. POPE, *et Rector*.
 ROBERT PEMBERTON } *Churchwardens*.
 JAMES EARLE }

" Anno 1723. *Marriages* :

- " April 17, Dudley McShee, Planter, and Annie Harris Spinster.
 " 30th Mr. Thomas Powell Planter and Mrs. Annie Rice.
 " May 13 Edward Green, Overseer and Mary Clifton spinster.
 " June [date gone] st William Woolward Mariner and Annie Smith widow.
 " Oct. 28 Mr. William Earle and Frances Mace.
 " Nov. 24 John Key and Wilmoth Watters widow.
 " Dec. 24, Frances Plaisted, Mariner and Hester Stanton spinster.
 " Jan 16. Mr. John Williams and Mrs. Frances Chopin.
 " Feb. 6 Mr. Shakerley Israel and Parnel Perkinson spinster.
 " 9 couples.

" Anno 1723. *Burials* :

- " May 19 Mary the daughter of Robt. Pemberton esq. by Eliz. his wife.
 " June 19 Mrs. Caroline Hunt relict of Wornel Hunt esq. decd.

" June 29 Eliz. the daughter of Thos. Parry fisherman by Mary his wife.

" Aug. 21. Mrs. Anne Webbe late the wife of Mr. Josiah Webbe senr.

" Sep. 3 Mrs. Anne Fenton late wife of Mr. Edward Fenton.

" 18 Mary the daughter of Bartholomew Stone by Mary his wife.

" Oct. 31 Jenkin the son of Mr. Jenkin Rice by Henrietta his wife.

" Nov. 20 Benjamin the son of Elizabeth Dogwood.

" 21 Constance the daughter of Robert Dogwood decd. late of the island of St. Christopher by Elizabeth his wife.

" Jan 18 Elizabeth the wife of James Butler Overseer.

" Feb. 28 Sarah the daughter of Edward Green, Overseer by Mary his wife.

" Males 2 Females 9 in all 11 increased 4.

" HENRY POPE, *Rector.*

THOMAS SMITH } *Churchwardens."*
THOS. HICKMAN }

Slavery is now almost forgotten, but the missionaries were accustomed to it. This advertisement appeared in the *Charribbean General Gazette*, or the *St. Christopher Chronicle*, Saturday, January 5, 1771 :

" Negroes for sale by Forbes and Somersall at Sandy Point ; 200 prime Ebbo slaves. The terms of payment will be made agreeable to the purchasers, and the slaves exposed at any time, there being no fixed day for commencing the sale. January 1, 1771."

The same paper advertises :

“ Stopped from a negro, who offered it for sale, a plain silver lever watch. The owner, by describing the makers name, number, etc., may have it by applying to the printer hereof, and paying charges.”

BARBADOES.

The following list of the parishes and clergy in the island of Barbadoes in 1772 is not without interest. It is addressed to Richard, Lord Bishop of London, but it bears no signature. There is a small pen-and-ink sketch map of Barbadoes at the top of the sheet.

“ Parish of St. George ..	The rev. John Carter.
“ St. James ..	“ Kenneth Morison.
“ St. Joseph ..	“ James Lewis.
“ St. Philip ..	“ the hon. Robert Braithwaite.
“ St. Thomas ..	“ William Duke.
“ St. Lucy ..	“ Thomas Harris.
“ St. Andrew ..	“ Thomas Duke.
“ St. Michael ..	“ Thomas Wharton.
“ St. John ..	“ Benjamin Spry.
“ St. Peter ..	“ Richard Saer.
“ Christ Church ..	“ Robert Bowcher.

“ James Butcher and Michael Mashart of Codrington College.

“ Joseph Hebson and Joseph Hutchins, curates at St. Michael’s.

“ The revd. Haynes Gibbes	} Without cures.
“ Edward Brace	
“ William Terrill	
“ John Neblett	

“ The names of the rectors are inserted according to the priority of their induction.

"The parishes of St. Peter and St. Thomas have each a chapel (December, 1772).

Copy of a letter from the Bishop about Marriage Licences :

"SIR,

"LONDON,
"December 24, 1795.

"A few weeks ago I received a letter from Mr. Marischal Keith Rector of the Parishes of Paget and Warwick in the Island of Bermuda. In this he informs me that you have been lately pleased to grant Marriage Licences to a Presbyterian Minister at Bermuda. This he says has never been the custom of any of your predecessors and it is certainly unprecedented in this country.

"I therefore think it my duty to entreat your excellency to discontinue this practice which I apprehend you will upon further inquiry find not to be warranted by law.

"Mr. Keith says that if it be continued it will make his benefice not worth holding as his principal dependence is on surplice Fees. But besides this there is another mischief to be apprehended from it which well deserves your excellency's very serious consideration. It may have the effect of producing questions and doubts concerning the legality of Marriages solemnized in virtue of such Licences. And I have great authority for saying that if the validity of a Marriage performed under such a Licence was to be disputed here in a matter of civil right it might be of very dubious decision.

"I have the honour to be, sir,

"Your excellency's most obedient servant,

"B. LONDON."

THE WEST INDIA ISLES.

Number of people in the British Colonies as they were in the year 1761, as near as can be conjectured from good calculations :

	Whites.	Blacks.
Jamaica	26,000	90,000
Barbadoes	25,000	80,000
St. Christopher's	7,000	20,000
Antigua	7,000	30,000
Montserrat	4,000	10,000
Nevis	4,000	10,000
Barbuda, Bermudas, Bahama, and small isles ..	10,000	25,000
In all the West India Isles, about	83,000	265,000

About two years ago it was presumed that there were 90,000 of the former and 270,000 of the latter, but the conquest of Guadalupe, etc., took a good many to settle there.

LAY WORKERS OR CATECHISTS.

The following is a copy of the Declarations, etc., of Catechists in the Diocese of Barbadoes and the Leeward Islands.

Printed at the Barbadian Office, High Street, Bridgetown, 1827.

NOTE.—On plantations at great distance from the parish church, and in remote districts where there is no resident clergyman the Catechist is authorized, in the absence of the minister, to bury the dead, and return thanks to God for women after childbirth.

Declarations made and subscribed by each Person previous to his being licensed as a Catechist by the Bishop.

“ I will not preach nor interpret, nor minister the Sacraments, or other public rites of the

Church but only teach and read on the Plantations or other places committed to my care, that which the minister shall direct for the instruction of the young and ignorant in the principles of the Christian religion.

" I will visit the Plantations or other places at such times only as shall have been agreed upon between the minister and the respective proprietors.

" I will use sobriety in apparel and especially during the times of religious instruction.

" I will as far as in me lieth, with God's help move men to quiet and concord, and not give them cause of offence.

" I will be diligent in the reading of the Holy Scripture, with prayer and good advisement to the increase of my knowledge.

" I will weekly, or as often as the minister of the Parish under whom I may be placed shall require make a faithful report of the number and names of the Plantations visited by me during the week, and of their spiritual progress to the best of my judgment; agreeably to the following schedule :

" Form of Catechetical Report.

" Name of Plantation, time and length of attendance, and proprietor.

" In what instructed. Number present. Remarks."

SCHOOLS.

An old register for schools in the Diocese of Barbadoes and the Leeward Islands was issued at the same time and place as the foregoing.

It contains a register of attendance to be marked—
 " p," present ; " a," absent ; " L," absent without leave ; " S," absent from sickness.

The register of progress is divided as follows :

REGISTER OF PROGRESS.

Class.	Day.	Religious Instruction.	Reading and Spelling.	Writing.	Ciphering and Tables.
1st	Mon.	Collect, Epistle, or Gospel for Sunday previous.	Psalms and Second Lesson for the day.	On slates, Collect last repeated.	Simple interest.
—	Tu.	Church Catechism.	Do.	On paper.	Do., with tables.
2nd	Wed.	Four or five pages broken do.	Do.	Do.	Rule of three and practice.
—	Th.	A section Crossman's "Introduction," etc.	Do.	On slates.	Interest.
3rd	Fri.	Do.	Do.	On paper.	Do.

Useful Work.

Remarks.

DISESTABLISHMENT.

The following extracts from an appeal to the English public from the Bishop, clergy, and laity of the Church of England in Jamaica is worthy of serious consideration to-day :

"The Church of England was established by law in Jamaica, and has existed without interruption in alliance with the state from the earliest settlement of the island as a British colony until the 31st December last.

"In 1866 the Church consisted of 92 beneficed clergy supported by the state, each represented an average

district of 60 square miles and a cure of 3,200 members. The number of state-paid clergy at present is only 55, so that the average cure of souls will be nearly 6,000 and an area of 100 square miles.

“The reduction of the Church establishment began in Jan. 1867 by the withdrawal of the Government maintenance of parochial officers whereby an annual expenditure of £6,600 was at once transferred from the Island exchequer to the congregations of the established church. About the same time where vacancies occurred by death catechists were substituted for clergy.

“The first result after putting two churches where possible under one pastor was that 21 congregations were left destitute of the regular ministrations of a resident clergyman.

“A sustentation fund was set on foot, but the congregations in most need are those in which the people in point of worldly means are least able, and in point of intelligence and education least likely to care for their spiritual wants.”

The Church in Jamaica does not enjoy any of the advantages which exist in Ireland, and in some colonies where the voluntary system has been successfully tried. It has no property except a few parsonage houses and glebes of a comparatively small value—no endowments whatever—and but few members who can afford to give otherwise than in the way of sacrifice and self-denial.

VII

CAROLINA, GEORGIA, AND MARYLAND.

WE may follow the working of the Bishop of London and the missionary into Carolina, but space will of necessity limit what might easily be extended.

The first charter to Carolina was made in 1662, and it followed the usual lines of making a colony to enlarge the empire, and spread the faith of the Church of England in the wilderness. Its early Church history was not very prosperous, and a state of lawlessness which prevailed added to the difficulties of the pioneers.

CAROLINA.

A POOR MISSIONARY.

“ October 30, 1723.

“ MY LORD,

“ By this my third letter I gratulate your lordship’s accession to the See of London.

“ May your lordship exceed all your predecessors in honour and goodness as well as happiness : I know how precious your Lordships time is : therefore am brief.

“ A family almost starving occasioned my coming hither in service of the honourable the society of propagating the [Gospel].

“ Here we have bread indeed, but all other things are so dear that tis impossible I should lay up for my children.

" My worthy lord I humbly crave you would alter your opinion of me that I am of a roving and unsettled mind. I am not naturally so my hard fate has made me seek repose.

" Seeing beggary before me in old age, and pursuing my posterity can your lordship censure, and not rather pity me seeking for some place in the habitable globe which may prevent it ?

" The cure of Philadelphia city in Pensilvania a few days sail hence is in your lordships nomination and now vacant. Its worth at least £200 per annum. I beg it of your lordship. That country is as cheap again as this for we are supplied thence with flour, bisket and other necessaries.

' Bridge town in Barbadoes, St. Johns in Antegoa, Spanish town in Jamaica are all good provisions for a family, when they fall into your lordships disposal.

" The rev. Mr. Bull your Lordships predecessors Commissary here has I doubt not before this date given your lordship an account of the state of the church in this province : which makes me silent on that head. I most humbly beg your lordships blessing and subscribe myself, &c."

SOUTH CAROLINA.

AN INDIAN WAR AND A NEW CHURCH.

" To the right rev. Father in God, etc. The humble address of the vestry and churchwardens of the Parish of St. Helena, in Granville county.

" We your lordships most dutiful and affectionate people of the said Parish beg leave to represent to your Lordship that we have been an erected Parish for above ten years, but through the misfortunes of an Indian

war have been without the blessing of having either church or minister.

“ Now it has pleased God to restore us to the blessing of peace, by the bounty of the General assembly and a subscription of his excellency and several other patrons, we have a handsome brick church, a building which will be finished in three months, our humble Petition to your lordship is that your lordship would be pleased to send us a sober and learned parson to be our minister we being a frontier Parish and most of our people inclinable to the church, but for want of enjoying the blessing of the Gospel and public worship as by law established they are daily tempted and led away to a dissenting meeting that has been for some years settled among us. Your lordship speedily sending us a parson as above mentioned will prevent that growing mischief and be a means of settling the place which is now a great objection against it.

“ There is allowed fifty acres of good land joining to the town and a house to be erected on it for the use of the minister, as also one hundred pounds proclamation money per annum allowed the minister by act of assembly.

“ We hope your lordship will use your interest with the society for their bounty as usually allowed ministers in these parts. We can't doubt but your lordship will think our case a very hard one and that all due encouragement ought to be given us as being a frontier people and having the best Harbour in the province and a place well situated for trade and are daily in hopes of its being made a port of entry which will be a great encouragement to several persons who are desirous of settling here and a great strengthening to the whole province. We hope your lordship will take us under

your serious consideration, and beg leave to subscribe ourselves, etc.,

“ JOHN HORTON, AQUALLER ROSE, ROWLAND EVANS, WILLIAM HASSARD, JAMES HATCHER, THOMAS STONE,	}	<i>Vestrymen.</i>
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“ BEAUFORT,
July 22, 1724.”

AN ACTIVE MINISTER.

“ AT THE PARISH CHURCH OF ST. PAUL’S,
“ March 29, 1725.”

“ MAY IT PLEASE YOUR LORDSHIP,

“ We, the vestry churchwardens and inhabitants of the Parish of St. Paul’s, return your lordship our most humble and hearty thanks for the mission of the rev. Mr. David Standish, whose learning and pious industry not only affords means of consolation to us but also extends itself to our more remote southward Parishes who have been a long time destitute of an orthodox minister, his vigilance and care are no less extraordinary in applying such wholesome doctrine for the entire removal of schism and defeating the busy endeavours of dissenting teachers as our congregation is more numerous and will we hope prove an instance of the happy influence of God upon the charitable undertaking of the honourable society whose promotion and welfare we are bound heartily to pray for.

“ HENRY NICHOLAS, SAMUEL DAVIES, ANDREW HEXT,		JOHN GIBBES, ROBERT YOUNG, JOHN STANYARNE.”
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purchase of an organ for us. It is now come safe to hand, and we hope to have it fitted up for use in a short time."

G. R.

(ROYAL ARMS.)

" SOUTH CAROLINA.

" By the Honourable William Bull, Esq., Lieutenant-Governour and Commander-in-chief in and over his Majesty's said Province.

"A Proclamation.

" Whereas by the advice of his Majesty's Honourable Council I did on the third day of August instant issue my Proclamation reciting ' That it having been represented to me that divers dissolute and disorderly persons had of late assembled themselves together in the North Western parts of this Province in a riotous and unlawful manner, to the disturbance of the public peace and particularly had in the most illegal manner taken upon them to whip and confine several persons under the pretence of punishing them for crimes which they had charged against them instead of delivering them into the hands of public justice ; and had daringly resisted the execution of the King's process ; and that these acts of violence had been accompanied with threats of still greater outrages, which had spread terrour and alarm amongst those most likely to be immediately affected thereby ; and that some of the said dissolute and disorderly persons had audaciously attempted to Intimidate and deter the civil Magistrates from doing their duty. And I having taken the same into my serious consideration did think proper thereby strictly

to require and command all the justices provost marshall and all other the peace officers of this province to use their utmost endeavours by every legal means in their power to prevent and suppress all such tumults and unlawful assemblies, and to that end to put in due execution the laws for preventing suppressing and punishing the same ; assuring all those and all others acting in obedience thereto of the protection and support of law in so doing :’ But forasmuch as it has also been further represented and appears to me that very many of the persons concerned in the said acts of violence have been unwarily drawn in, and were provoked thereto by the great and repeated losses they had sustained from the Gangs of Robbers and Banditti who infested those parts, and who were become the more dangerous and daring by being confederated in numerous bodies and it was thereby rendered difficult to bring them to public justice ; I therefore taking the same into my serious consideration and being willing under such circumstances rather to prevent than inflict the punishment due to such outrageous and illegal proceedings Do hereby and with the advice of His Majesty’s honourable Council **ISSUE THIS MY PROCLAMATION** hereby strictly commanding and requiring all Persons so unlawfully assembled to Disperse themselves and **REPAIR PEACEABLY** to their respective **HOUSES** and occupations and **FORBIDDING** them and all persons hereafter, at their utmost peril so to assemble again. **AND I** do hereby promise **HIS MAJESTY’S** most gracious **PARDON** for the Misdemeanours by them committed, at any time before the day of the date hereof, in so unlawfully assembling, whipping, or confining any person or persons as aforesaid to all such as shall forthwith pay a due obedience to this my proclamation ; **EXCEPTING** to the persons

concerned in those outrageous and daring violences committed by GIDEON GIBSON and others upon GEORGE THOMSON a lawful constable and his party then in the actual Execution of a legal warrant at or near Marr's Bluff in Craven County upon the 25th day of July last.

"Given under my hand and the great seal of his MAJESTY'S said province at Charlestown this sixth day of August in the year of our Lord one thousand seven hundred and sixty-eight and of his MAJESTY'S reign the eighth year.

" WILLIAM

L.M.S.

BULL.

" By his honour's command,

" THOMAS SKOTTOWE, *Secretary.*

" God save the King."

MARYLAND.

THE STATE OF THE CHURCH.

The humble representation of the clergy of Maryland concerning the state of the Church in that Province in answer to certain questions proposed by His Excellency the Governour to them.

" MAY IT PLEASE YOUR EXCELLENCY,

" We the Clergy of the Church of England in the Province of Maryland return your excellency our unfeigned [? gratitude] for this signal proof of your excellency's care for the Church, and in obedience to your commands present you with a view of our Parishes

and Churches as perfect as possibly we could, every one of us applying his own case to each of your excellency's proposals and upon the whole we find accordingly to the tenour of article, 1st,—

“ That God Almighty is duly served throughout this Province according to the Book of Common Prayer in every Parish where there is an incumbent every Sunday and in many every holiday the blessed Sacrament is administered according to the rites of the Church of England. There are in most parishes sufficient number of churches, it were to be wished the parishoners would take a little care to put some in better order and decency.

“ Glebes are various, in some very good, in some but small ones and in some none. We cannot but averr that most of our Parishes have but very bare competency which we are ready to make out by enumerating particulars and appealing to your excellency the honourable Council and all the world.

“ We beg your excellency's leave to add a word concerning Libraries that it is commonly received by many in England and particularly by the Hon. Society for propagating the Gospel in Foreign parts, there is a Library in every parish, yet we find by a careful computation there are Parishes in this province that neither have nor ever had a Library.

“ Art. 2. Every minister is principal vestryman in his Parish.

“ Art. 3. We know of none which administers in the sacred offices of our church without orders, and for your excellency's full satisfaction we are ready to produce our Ministerial letters. Some of us who live most remote from this city pray your excellency would depute any of your hon. council to inspect them.

“ Art. 4. We do all profess with one voice that we

have due sense of the Lord Bishop of London's jurisdiction here and we will ever do all we can to promote the same as long as it shall please God to continue him to us.

“ Art. 5. The case of the schools is very bad, good schoolmasters are very much wanting, what we have very insufficient and of their being qualified by the Bishop of London or Governours licence it has been entirely neglected.

“ There is a Table of Marriages in every Church, and there is a severe law to prevent incestuary Marriages.

“ The seventh and last article which truly we regard as of the utmost consequence in religion we say we have and shall use our best endeavours in the exercise of our functions to discountenance the sins of drunkenness, debauchery, swearing, and blasphemy, and we pray your excellency to enjoyne the civil magistrates to see the wholesome laws of this province put in execution in order to suppress them more effectually.

“ To conclude we hope your excellency will not take it amiss if we add that we humbly think the penalties annexed to some laws against certain sins, particularly the sin of fornication, too light to suppress the sin ; and your excellency would be pleased to propose to the honourable house of delegates that they would seek an expedient against the damnable sin of polygamy.

“ The growth of Popery by the coming of so many Priests of late, and the abuse dissenters make of the indulgence given them by law, we humbly propose to your excellency's serious consideration.

“ As to the last particular of your excellency's proposals we thankfully embrace it and have unanimously made choice of Mr. Henry Hall, Mr. Thos. Cockshutt,

Mr. Joseph Colbank, Mr. Jacob Henderson, Mr. Richard Sewell, and Mr. Henry Nicholls to consult affairs.

“Your excellency’s most obed. humb. servants,

“ THOMAS BAYLYE,	CHRIS. WILKINSON,
ALEXANDER WILLIAMSON,	R. OWEN,
JACOB HENDERSON,	HENRY JENNINGS,
RICHARD SEWELL,	J. FRASER,
THOMAS COCKSHUTT,	JAMES WILLIAMSON,
JONATHAN CAY,	THOMAS THOMPSON,
JOHN DONALDSON,	WILLIAM TIBBS,
JOSEPH COLEBANCH,	ROBERT SCOTT,
HENRY HALL,	DANIEL MAINADIER,
JONATHAN WHITE,	WM. MACHONCHIER.”
HENRY NICHOLLS,	

CAROLINA AND GEORGIA.

AN ACCOUNT OF THE CHURCHES IN SOUTH CAROLINA,
BY MR. WOODMASON, IN 1766.

“*St. Philip, Charlestown.*—This church is allowed to be the most elegant religious edifice in British America.

“In this church is a good organ the great organ has sixteen stops, the choir organ 8. It has rich pulpit cloths and coverings for the altar and a very large service of plate.

“Divine service is performed here with great decency and order both on holy days and week days.

“*St. Michael.*—Is a new-built church on the model of that at Greenwich. It has eight bells: a noble organ is now in hand and to be sent over. The plate and ornaments of the church are superb. Divine service is regularly performed on Sundays, holidays, and week days.

“ *St. Andrew's* was lately consumed by fire, but is rebuilt : it has an organ : there is a chapel of ease.

“ *St. George's*.—A very handsome brick church with steeple and four bells and an organ : an endowed free school is in this parish.

“ *St. John's, Berkely county*.—Burnt and not yet rebuilt.

“ There is a chapel of ease and a handsome school with a house and an endowment.

“ *Christ Church, St. Thomas*.—A pretty brick building but very plain : is a good church : has a chapel of ease and a public school well endowed.

“ *St. James'*.—This church fell into decay some years ago and has not been since rebuilt : service is performed at (what was formerly) a chapel of ease.

“ *St. James', Goose Creek*.—This is one of the best country churches in the province and both it and the parsonage stand by the bridge : the minister is therefore daily pestered with travellers for lodging and entertainment.

“ *St. Matthew's*.—Just laid out no buildings or glebe.

“ *St. Helena, in the town of Beaufort* : the second town in the province, the meanest church in it.

“ *Prince William*.—The second best church in the province : it is beautifully pewed and ornamented.

“ *Prince George*.—The pulpit and pews well executed but the altar piece is not yet up. Here is a free school.

“ The other churches are all timber buildings : the parsonage houses of most are of brick the glebes of *St. Andrew's* *St. George* and *St Stephen's* are valuable.

“ In Charlestown a public provincial school endowed with £100 sterling per annum.

“ The free-masons and other public societies maintain charity schools. So that there is not a beggar in the

province : every parish maintains its own poor : but there are few or none out of Charlestown.

“ *Augusta* is a town high up on the river Savannah : a place of great resort for trade with Indians.

“ The reason why no more Parishes are laid out arises from political motives as it would increase the number of assembly men ; which place is so troublesome and expensive that few are to be found at an election to undertake it.

“ Beside the two episcopal churches in Charlestown there are a Presbyterian meeting, the minister of the kirk of Scotland and acting by the model of the Directory.

“ 2, and Independent meeting in Alliance with those of new England.

“ A Baptist meeting in harmony with those of Pennsylvania.

“ A Quaker meeting ditto.

“ (N.B.—There are but two or three Quakers in town so no congregation of them.)

“ An Arian meeting acting on Whishton’s system and principles : there are but few members but it is well endowed.

“ (N.B.—All the teachers of these meetings wear gowns and have good salaries paid them by their respective congregations.)

“ *A Dutch Lutheran church* service is performed here in the German tongue. It has an organ : the pastor officiates in his surplice and cope, after the manner of the Danish church in Well close square.

“ *A French Calvinist Church* : service is performed in the French tongue after the Geneva pattern : it has but a small congregation but is rich and well endowed.

“ 8. A Jews’ synagogue.

“ There are very few communicants in any congregation : which is partly owing to the false zeal of the Presbyterians who by forcing their people indiscriminately to the holy ordinance have made more dissenters than volunteers in the cause of religion.

“ *The Province of Georgia* is laid out into Districts or Parishes and that is all.

“ The church in Savannatown is mean.”

NORTH CAROLINA.

“ A church was founded at Wilmington in 1753.

“ East Florida consists only of one town.

“ *St. Augustine's* : it is tolerable well built after the Spanish manner the town is one of the healthiest in America. Everything is very dear it receives all its supplies from Charlestown. There are two chapels but quite naked the Spaniards having stripped them of everything.”

THE SERMON WAS TOO LONG.

“ *Mobille* is a fort. There was a clergyman there once when the General Congress with the Indians was held ; and at their departure the clergyman gave them a sermon : the interpreter explaining his words to them sentence by sentence. The Indian chief was very attentive and after dinner asked the preacher Mr. Harte where this great warrior God Almighty which he talked so much of lived ? and if he was a friend of his Brother George over the great water.

“ Mr. Harte then expatiated on the Being of God and His attributes ; but could not instil any sentiments into the Indian or bring him to any the least comprehension of matters : and dwelt so long on his subject as to tire the patience of the savage, who at length took Mr.

Harte by the hand with one of his, and filling out a glass of Rum with the other, concluded with saying :

“ ‘ Beloved man I will always think well of this friend of ours God Almighty whom you tell me so much of, and so let us drink His health ’ ; and then drank off his glass of rum.”

A LONG VOYAGE.

A missionary writes from Purisburg, South Carolina :

“ We have been near six months on our passage and the victuals perished the last two months, during which time we had but half a biscuit per day for one person without meat and only one pint of water, and it was so corrupted that it could be smelt from one end of the vessel to the other. We have been two months before Halifax, but it was not in our power to enter in, our vessel was leaking and took so much quantity of water that we were obliged to pump day and night continually without exception, the captain let the ship drive with the winds and storms.”

MEAT AND DRINK.

Another missionary writes :

“ The victuals of the country are not less hard than the climate. The bread is made of Indian corn, boiled in water : and we have but once a week fresh beef but the heat is so great that it can be made use of but one day, we have no other liquor but rum we mix it with water, a pernicious liquor that kills many that drink to excess.

“ The Parish I serve is vastly large it contains about two hundred miles in circuit, one Plantation is far from another about ten miles.

"The road is very often my stable it is a cause why few people come to church on Sunday: it is the cause that almost every day I am called in every part of the county for the busines of my ministry. I have often been in great danger to lose my life on the road.

"I preach and strive daily as much as possible to bring all the poor lost sheep under one crook. I preach English for the English people and in the French tongue for the French people. My time is entirely taken up sometimes I am fasting since the morning till the night.

"J. ADAM DE MARTEL.

"13th July, 1769."

PRICES IN CAROLINA, 1718.

"Prices current of some necessaries in Carolina May 15th 1718. (The money of Carolina is at present very bad one hundred pounds of it being not equal to twenty pounds sterling: I have added the prices current of some necessaries whereby your lordship may judge of its real value.—WRODWELL BULL.)

	£	s.	d.
"candles per pound	0	7	6
Soape per pound	0	5	0
Wheaton flour per hundred ..	4	10	0
Cheese Carolina make per pound ..	0	4	0
Ditto English per pound	0	5	0
Butter salt per pound	0	5	0
Ditto fresh per pound	0	7	6
Beef per hundred	3	10	0
Mutton veal and pork per pound ..	0	1	3
Shoes Carolina make per pair ..	1	10	0
Ditto English	1	15	0
Black worsted stockings per pair ..	3	0	0
hatts of about 8s. 6d. in England here at ..	5	0	0
Black cloth of about 12s. per yard in England is here	7	10	0
The making of a coat, wastcoat, and breeches is here	10	0	0"

PATRONAGE, 1640.

“Whereas divers and sundry of the inhabitants of the Lower end of Piscataqua,

“Do give grant aliene and set over unto Thomas Walford and Henry Sherburn Church Wardens of this Parish, and their successors, the Parsonage house, chappell, field garden glebe lands with appurtenances thereof.

“Mr. Richard Gibson to be the first parson of the said parsonage but when it became void the election to and remain in the power of the said Parishioners or the greater part of them for ever. Given under our hands and seals this 25 day of May 1640 in the 16th year of our sovereign Lord Charles by the Grace of God King of England &c.

“FRANCIS WILLIAMS.

AMBROS GIBSON.

WILLIAM JONES.

RENALD FURNILL.

JOHN CROWTHER.

MICHL. CHATTERTON.

JOHN WALL.

ROBERT PUDINGTON.

HENRY SHERBURN.

JOHN LANDEN.

HENRY TAYLOR.

JOHN JONES.

WILLIAM BERRY.

JOHN PICKRIN.

JOHN BILLING.

JOHN WOTTEN.

NICHS. ROE.

ANTON BRACKETT.

MATT. ROE.

WM. PALMER.

RICHARD CUTT.

RICHD. CUMMINS.

WM. FRYER.

JAMES PENDLETON.

“True copy test. JOTH. PEIRCE,

“Town Clerk.

“18 Feb., 1724-5.”

The following are now amusing instances of the past. They are dogmatic, and serve as relics and reminders lest we fall again into the same spirit of envy, hatred, malice, and all uncharitableness, from which good Lord deliver us, is the prayer of every English-speaking Churchman to-day.

RELIGIOUS DISCIPLINE, 1698.

In small crabbed letters is a quaint form of excommunication used at "the Boston church." It was sent to the Rev. Dr. Miles in 1698. It is an original, forwarded by him to the Bishop.

"At a meeting of the church in the south end of Boston Jan. 22, 1698 Roger Ind was called for and not appearing his case was represented as followeth,

"On Oct. 15, 1697 having been informed that the said Brother Ind was resolved to desert this church on some disgust taken I requested Deacon Keary and Deacon Williams to signify to him how disorderly it would be for him so to do and the sacrament being to be administered the next day and some brethren having been dissatisfied at something of his carriage at a meeting of the church some time before I desired them to tell him from me that there was no scandal alledged against him so as that the church would renounce, and to which they report that he answered that if the church did not renounce communion with him he renounced it with them and would come at them no more or words to that purpose.

"He accordingly withdrew from the communion, and ceased from assembling with us in the public worship of God for a considerable time. And I had reports that he pretended reasons which carried matter of scandal in



them. I thereupon thought it a duty to enquire into it and accordingly desired that he might be named to meet me at Captain Sewals on Dec. 13.

“ Captain Sewal was desired to notify it to him and reports that he refused it, but said that he would tarry at home till the time appointed that if I had anything to say to him I might come to his house, and have opportunity but as to my authority as an officer he acknowledged it not nor would comply with it. I went at the time appointed and Deacon Keary met us there whom I desired to call him and acquaint him that if I had any reasonable offence against him it was my duty to come to him but I had none, but it was a public scandal in which the church was concerned and it belonged to my office that I should enquire into it for which reason I called for him. The answer returned by Mr. Fran’s report was that his house was his castle ; if I had anything to say I must come, but it must be alone and if I brought any with me he would refuse to speak to me, but as for coming to me as an officer he should not for he neither acknowledged me to be so to him, nor the church at which I was to have anything to do with him.

“ On this I sent for Brother J. Wheeler and desired him to go with Deacon Keary and deliver the same message to him who went and returned with the same answer.

“ Whereupon I thought it necessary to refer it to the cognizance of the church and accordingly desired Captain Savage, and Captain Checkley on Jan. 17 to warn him to appear before you this day except [indistinct word] the next day Jan. 18 come to Captain Sewal’s on a private enquiry who were no better treated as they say but all was refused by him.

“ Roger Ind not appearing to make any reply to these

allegations and the Brethren named giving their testimony to the several allegations before mentioned I gave my sense of the case in the following words :

“ ‘ The matter of the offence is not his going off from the church for we acknowledge there is a lawfulness to do so provided it be orderly but the manner of it. I know none of any persuasion but reckon that there is a discipline appointed by Christ in his Churches and a person who is orderly become a member of one Church is liable to be proceeded with in way of discipline in the Church till he orderly removes his immediate relation to another. I know no Church that will admit a member of another church which they hold communion withal who renounces communion with the church that he was of and asks it of them until they have enquired into the matter.

“ ‘ I never did determine the nature of the offence which this Brother was called to answer for but only intended to enquire into it that the scandal might be removed according to the order of the gospell determine that whether the scandal foregoing were given or only taken yet that man contumely utterly refuseth to comply with the Gospel orders and instead of that renounceth all authority to which he before submitted himself solemnly of his own accord and desire is under that qualification Matt. xviii. that he will not hear the church and accordingly to be looked on as an heathen and publican, and when patience and lenity hath been used with him if he persists and grows more resolved in it he deserves to be cut from the communion of such a church and if no acts pass of this nature he may at pleasure come and communicate with us at the Lord's table which cannot but be an offence to all that rightly understand the case.

“ ‘ The sum of the offence is that having declared his renouncing of communion with this church and accordingly departed it he refused to give an account of it when orderly called to it and declared that he neither owned himself subject to the minister nor the church which amounts to contumacy.’

“ It was hereupon voted and consented to that for this offence our Brother Roger Ind be put from the communion of this church and be made incapable of fellowship in all the ordinances of the gospel with them, till God shall give him repentance.

“ Which sentence was accordingly declared.

“ By me,

“ SAML. WILLARD,

“ *Teacher.*”

1725.

“ *To the very Hon'ble William Dummer esq. Lieutenant Governor and Commander in chief &c. to the hon'ble the councillours to the honoured the representatives in the Great and General court of his majesty's province of the Massachusetts Bay assembled and now sitting.*

“ A MEMORIAL and ADDRESS humbly presented

“ At a General convention of Ministers from several parts of the Province of Boston May 27th 1725.

“ Considering the great and visible decay of piety in the country and the growth of many miscarriages which we may fear have provoked the glorious Lord, in a series of various judgments wonderfully to distress us ; considering also the laudable example of our Predecessors to recover and establish the faith and order of the Gospel in the Churches and provide against what immoralities might threaten to impare them, in the way of

General synods convened for that purpose ; and considering that about forty and five years have now rolled away since these churches have seen any such conventions : It is humbly desired that the Honoured General Court would express their concern for the great interests of religion in the country by calling the several churches in the province to meet by their pastors and messengers in Synod, and from thence offer their advice upon that weighty case which the circumstances of the day do loudly call to be considered.

“ What are the miscarriages whereof we have reason to think the Judgment of heaven now upon us call us to be more generally sensible and what may be the most evangelical and effectual expedients to put a stop to these and the like miscarriages ? This proposal we humbly make in hopes that if it be prosecuted, it may be followed with many desirable consequences worthy the study of those whom God has made and we are so happy as to enjoy as the nursing Fathers of our churches.

“ COTTON MATHER

“ (in the name of the Ministers assembled in their General Convention).

“ The Rev. Mr. Danforth, Mr. Williams, Mr. Sewall, and Mr. Thayer are desired to present this Memorial.”

(Manuscript note : “ This has been printed in some of the News Papers ; both at Boston and London.”)

“ IN COUNCIL June 3rd 1725 Read and voted that the Synod and Assembly proposed in this Memorial will be agreeable to this Board, and that the reverend ministers are desired to take their own time for the said Assembly, and it is earnestly wished the issue thereof may be a

happy Reformation in the articles of a Christian life among his Majesty's good subjects of this Province.

"Sent down for concurrence.

" J. WILLARD, *Sec'y.*"

" IN THE HOUSE OF REPRESENTATIVES June 11th 1725
Read and referred to the next session for further consideration.

" Sent up for concurrence.

" WILLIAM DUDLEY, *Speaker.*"

" IN COUNCIL June 19th 1725 Read and concurred.

" J. WILLARD, *Sec'y.*"

(Manuscript note, in margin opposite " June 3rd," etc. : " These subsequent votes have not been printed.")

" THE MEMORIAL of Timothy Cutler, Samuel Myles . . . ministers of the established Church of England in Boston humbly presented to the Hon'ble William Dummer esq., Lieuten. Governour of his Majesty's Province of Massachusetts Bay; the Hon'ble His Majesty's Council and representatives of the said Province in General Court assembled this 10th day of June 1725.

" WHEREAS we are informed that a memorial has been presented to this honoured Court, and that the Prayer of it hath already been granted by the Hon'ble His Majesty's Council and is now depending in the House of Representatives.

" Therefore We humbly beg Leave to offer the following reasons against the said Memorial :

" 1. The matter of the Petition being general, respecting the Miscarriages of the whole body of People in this land, it is presumed to comprehend the Churches of England, wherein the Petitioners have no right to intermeddle.

“ 2. Whereas by the Tenour of the petition which is to revive decaying piety, in conformity to the Faith and Order of the Gospel ; In Explication of which terms the Petitioners refer this Hon’ble Court to a time (45 years ago) when there was no Church of England in New England : we therefore apprehend that the Synod petitioned for is designed to prejudice the people of this land against the said Church, and we have little reason to expect, that in such a Synod She will be treated with that tenderness and respect which is due to an established church.

“ 3. As the Episcopal ministers in this Province are equally concerned with the Petition for the Purity of the faith and manners in this land, it is disrespectful to them not to be consulted in this important affair.

“ 4. Whereas it is desired that the several churches in the Province do meet, &c. It is either an hard reflection upon the episcopal churches as none in not including them ; and if they are included, we think it very improper, It being without the knowledge of their right reverend Diocesan the Lord Bishop of London.

“ 5. Whereas by Royal authority the colonies in America are annexed to the Diocese of London and inasmuch as nothing can be transacted in ecclesiastical matters without the cognizance of the Bishop, We are humbly of opinion that it will neither be dutiful to his most sacred Majesty King George, not consistent with the rights of our right reverend Diocesan, to encourage or call the said Synod until the pleasure of his Majesty shall be known therein.

“ We humbly pray this hon’ble court to take the premises into their serious consideration.

“ TIMOTHY CUTLER.

“ SAMUEL MYLES.”

“ IN THE HOUSE OF REPRESENTATIVES June 11th 1725 Read.

“ IN COUNCIL June 14th 1725 Read.

“ 22nd Read again and

“ Whereas the Memorial contains an indecent reflection on the Proceedings of this Board with several groundless insinuations, VOTED, it be dismissed.

“ Sent down for concurrence.

“ J. WILLARD, *Secr'y.*”

“ IN THE HOUSE OF REPRESENTATIVES June 23rd 1725 Read and concurred.”

(Note in margin : “ This has not been printed in any of the News Papers neither in N. England nor in London and is a curiosity that may be acceptable to many readers.”)

“ MAY IT PLEASE YOUR LORDSHIP—

“ I most humbly beg leave to lay before you the acts of the last session of the General Court here among which are two directly tending (and I believe calculated) to hinder the growth of the Church of England in these parts.

“ They have specious titles each. The one (in p. 380) entitled An act for the better observance and keeping of the Lords day. The other (on p. 383) intituled an act for the settlement and support of ministers.

“ Permit me my lord to make a few remarks relating to matters of fact. There are but a few churches (at a great distance from each other) in this great country ; and the churchmen being dispersed throughout the whole territory they are obliged (some of them) to ride 30 or 40 miles to partake of the holy sacreament.

“ It is moreover usual for the churchpeople to walk or

ride 6, 8, or 10 miles upon the Saturday evening or very early on the Sunday morning to the town where the Church of England is settled, and to return home again on the Sunday evening.

“ But if a stop is not put to the first law, they will be obliged to spend the greater part of Saturday and Monday in going (for all will not be able to keep horse) in riding to church and returning home. But this will be very hard upon poor people who are generally the husbandmen &c.

“ There are but five towns wherein the church is settled viz. Boston, Newbury, Mablehead, Bristol and Brantry tho there are a 130 towns in this province as may be seen by p. 396 of the acts. But all the churchmen throughout the whole country are to be taxed toward the support of the Congregational Ministry unless their habitations are within five miles of some church either in their own or some neighbouring town. This is something specious. For five miles from the church one way and five miles the other and so all round forms a circle whose diameter shall be ten miles. This would be thought a large Parish in England. But my lord the fallacy lies here.

“ The townships in New England are (many of them) 8 some 10 and others twelve miles square. One is 20 miles square. The place for public worship is generally nearest the centre, the inhabitants dwelling round about it, the outskirts of the township being for the most part uncultivated land. Moreover the five towns in which the church is settled in this province are bounded on one side by the sea. By the last act of the two above recited the Congregational assemblies are called the Churches established by law. In the Act of Union the Church of England is established in all his Majesty's territories (Scotland only excepted).

“ By the Charter of this Province Liberty of Conscience is granted to all Christians (except Papists) inhabiting here ; and the General Court is expressly inhibited from making any laws repugnant to the Laws of England and toward the latter end of the Charter are these words viz. ‘ And we do for all of us our heirs and successors establish and ordain that the said orders laws, statutes and ordinance be by the first opportunity after the making the same sent or transmitted to us our heirs and successors under the public seal to be appointed by us for our or their approbation or disallowance. And that in case all or any of them shall at any time within the space of three years next after the same shall have been presented to us, our heirs and successors in our or their privy council be disallowed and so rejected and so signified by us our heirs and successors under our or their sign manual, signed or by order in our or their privy council unto the Governour for the time being then such and so many of them as shall be so disallowed and rejected shall forthwith cease determine and become utterly void and of none effect.

“ ‘ Provided always that in case we our heirs and successors shall not within the term of three years after the presenting of such orders Laws statutes and ordinances as aforesaid signify our or their disallowance of the said orders statutes and ordinances shall be and continue in full force and effect according to the true intent and meaning of the same until the expiration thereof or that that same shall be repealed by the General Assembly of our said province for the time being.’

“ Thus far the Charter. But we have reason to believe that many of the Laws of this Province have never been presented according to the directions given in the Charter. Otherwise (it is humbly conceived) they would

have been most certainly immediately disallowed. As we hope these two Laws will be ; the Church people throughout the whole country being in the utmost consternation about them.

“ One of the rev. Mr. Miller’s hearers and communicants who lives about eleven miles from the church at Branbry had three warrants served upon him on Friday the 22nd instant, and was then brought down to Boston to be committed to the common Goal ; and the constable threatens to bring the Father of the same man down next Tuesday in order for commitment. They threaten the churchmen all over the country affirming themselves to be as firmly established as the Church of England and that we are the Dissenters here.

“ And though they boast that they have now fully effected all that was to have been done by the Synod ; yet the remembrance of your Lordships seasonable and happy interposition in procuring that NEVER-TO-BE-FORGOTTEN letter from their excellencies the Lords Justices gives the churchmen good ground for hope that the INDEPENDENTS will as soon find themselves mistaken in this case likewise ; and that they will not be permitted to satiate themselves and glut their eyes with seeing the church fall a sacrifice to appease the MANES of their defeated Synod.

“ JOHN CHECKLEY.

“ BOSTON, NEW ENGLAND,
“ *March 31, 1728.*”

VIII

PAPERS QUOTED AT RICHMOND

EXTRACT FROM A LETTER, DATED "THE FALLS,
APRIL 6, 1679."

" **A**ND to my Lord of London, who (as I am informed by Captain Bird, a gentleman to whom I am many ways besides this exceedingly obliged) has thereupon effectually recommended to my Lord Culpepper, whose arrival not only I, but all men also that love peace, and a Settlement of affairs impatiently desire. Col. Jeffries died not long since, and this Country that little time I have been in it has been much infested by its barbarous Enemies the Natives, not our Neighbours but some from the Northward, who (as the Goths and Vandals and other Northern People have done before them) come to the Southward to seek themselves better Habitations, plundering and destroying all as well Indians as English, Dutch or French that lie in their way, and are unprovided for them. Last summer they made several Invasions among the inhabitants on the Roads of Rapahannock, York, and Our (*i.e.*) James River; destroying their cattle, rifing their houses, and killing and carrying away some Families. But tho' we were sufferers in our Stocks and Crops, and some by the loss of household goods also, yet (blessed be God) none of us lost our lives. One

Coll. Epes indeed was killed who with some Forces raised in Our, *i.e.* Henrico County, came in pursuit of them two days after the mischief was done. They found them shut up in a Cornfield belonging to the Upper Plantation, on the North-side of the River, and had they been but half so courageous as they were cautious might have cut them all off together. But whilst one durst not shoot nor the other for want of extent of Com'ission, and for fear of breach of Peace, out got the Indians, gain the clear'd ground and fire on them. The Coll. paid dear for his deliberation, he was shot in the throat by an Indian at least 200 paces distant. We lost another stout man at the same time, one Major Harris, who rashly pursuing the flying Enemy with a Pistol only in his hand, and that too discharged was shot and died a martyr to his foolhardiness. The Indian that shot him was kill'd, and one woman taken prisoner, the rest escaped over the River, and in their way were foul of the Aspammatocko, a Town seated on the Southern branch of our River bearing that name. They attempted likewise the Ockanigee Island, and destroyed a town or two farther up Roannoah River ; and are we hear now seated on the Other side the Mountains ; tho' some and that with probability enough conjecture, they are fortified in, in a large Island at the foot of the Mountains, on our River about 150 miles from the Falls. This spring another party of them follow'd, and in Rapahannock set upon one Capt. Roulth who with 10 men ranging the woods in discovery of a track that had been seen, unfortunately fell among them ; he charged through and through, and got off, but with the loss of three of his men, and two more wounded. This has alarmed us, and we are in a posture of defence, daily expecting them in those parts. This is a Country excellently well watered and so fertile

that it does or might be made yield anything that may conduce to the pleasure or necessity of life. But want of Peace too much land, and that great crop of Tobacco men strive to make hinders Virginia from improving. Sir Will. Berkely and others in his time endeavour'd something at the Silk Trade : but that of Flaxe I believe if once introduced would in a small time turn to very great account. Our clear'd grounds abound with a sort of Marsh-mallow, whether it grows below in the Salts I have not yet had any convenience of informing myself, however from its likeness I will presume to call it Marsh-mallow: Its rind or peel is very strong, and I am confident if well ordered would prove excellent for cordage.

“ We meet with also frequently enough a sort of Milky Plant call'd here Silk-Grass. The peel when dry and beaten becomes a very fine Shining Something between hair and silk ; the Indians dye it of several colours and weave it into Baskets and Cohobbos, a thing of about a hands breadth in the middle which comes upon their breast, and is prettily wrought, terminating in two long strings with which they bind up their trunk at their backs.

“ Of this well-spun and woven Chamolet-wise might be made a very neat and I dare say lasting stuff. We sow here most sorts of English Grain besides those proper to the Country, as Maize of which there are divers kinds, not to mention its accidental differences (if they are no more) I mean its coloured, red, blue, yellow, white and mixed whereof there are but two I think commonly planted among us ; the one we call Flint corn which is of a rounder form and harder substance ; the other She Corn, this is more soft and feminine, on whose Superficies Nature has impressed the signature ♀. The Indians

have two sorts more of Rath-ripe Corn; the ears of the lesser sort are no bigger the haft of a knife, and its stalks not much higher than one's middle; of these they can make two crops in a year. I believe they might find genial heat in England more than enough to bring forth one. Several kinds of the Phaseoli and other Legumes; besides Pumpkins and Marocks of several sorts, Musk and Water-melons which are a large very pleasant and innocent fruit, I have eaten near half a score of them in an afternoon. Most of them I suppose grow naturally somewhere or other in this Continent, for the Natives had them before this was a Colony, and we from them. We have also Potatoes—not of that kind you call *Virginianensis* which is erect: ours run on a Vine and are the same they plant in the Barbados: we bury them near our hearths to keep them from the frost; the great roots we eat, reserving the little ones which we call Plantings for the next year's increase.

“Of our Staple Commodity Tobacco here are two kinds, sweet-scented, which is that usually piped in England: It is, if merchantable of a bright Nutmeg-Colour; and Arianocoe, which for the most part those on our River plant. The best of this which is large and bright almost as gold, is sent into England, Holland and other Places beyond the Seas: that which is Dark and not fit for the Market we sell to Irish and West Country men, or to the Barbadians for Rum and Sugar. Of each of these there are many kinds, distinguishable by their leaves and known to the Planter by such odde names Gardiners give their Tulips and *Ranunculus* as Prior, old Tom, One and All, &c. My little experience will not let me say more of this at present, nor much of the Indian Trade once great and good, now dwindled almost into Nothing through the jealousies and Panick fears of

a Company, I had almost said a Country of Fools. This tho' it be esteemed by the People that weigh not things aright, the great cause of all our troubles is, if rightly considered our Vinculum Pacio. For since there has been a way layd open for Trade, and many things which they wanted not before because they never had them, are by that means become necessary both for their use and Ornament if Obstructions be made, so that they cannot supply their wants by Barter, no marvel if they attempt to do it by force. It chiefly consists in the Furrs of Beaver, Otter, Fox, Cat, Raccoon and Deer-skins. It will not be besides my purpose if I say something of the Oeconomy of the Animal first mentioned.

“ They cohabit and build themselves houses on the Banks of Creeks, dividing them into partitions, into some of which the water flows, which by building a damm below they keep at a stay tho' the Current rise. There is one among them the Indians call Porerno, the Overseer of the gange, whose care it is to see his hands mind their Work, which is falling of Saplings, these they hale joyntly to their house or dam, the overseer walking with them, and biting or lashing forward with his Tayl those that keep not up and bear their equal weight. Our Fox is something less than yours, but better furred, it lives not in holes unless those of Trees. Our Deer skins are very good, and their flesh new roasted as sweet as mutton.

“ From the time that Leaves are fallen and dry till the Spring is well come on, the Indians catch great quantities of them. A company goe out and fire the Woods in a Circle of four or five miles compass, when they have compleated the Round they step Ten or Twelves Paces in, each at his due distance, and put fire to the Leaves again to accelerate the Work, this they

repeat till the Circle be almost closed, and they see their Game together, panting and almost stifled with heat and smoke, then they fire upon them, and which is very strange, tho' they stand all Round clouded with Smoak, and within Shot yet they never hurt each other. This they call fire hunting. We have here also (besides our Tame Breed of Cows Horses and Hoggs) Bears, Panthers, Elks, Possums, a sort of creature with a false belly, into which it receives its Young when in danger ; it hangs by its Tayl, and is frequently shown in England for a sight. Three sorts of Squirrels, Hedge-Conies and other Quadruped Inhabitants of the Woods. Here are some Years such huge flights of Pigeons that they darken the Sky, the Wind of their Wings is like the rushing of Waters, and they sit so thick on the Trees they alight, that they break down great Limbs with their Weight ; And store of Wild Turkies ; I have heard some Old men affirm they have known Cocks weigh 60 lb., but we commonly met with those of 30 odd. Besides Water Fowl of many kinds as Swans, Geese, Ducks &c. Our Rivers abound with very good Fish, Sturgeon, Shads, Herrings, Rocks an excellent Fish, Catts, Garrs, Perches, &c. These we catch in the Freshes ; what kinds more the Salts yield, I am yet ignorant. This country brings forth multitudes of vegetables, many of them unknown to me ; not to mention Peaches more and better kinds than yours (tho' they might be reckoned among the Spontanea for the same Reason Marocks and Melons are thought so). Our ground naturally and in great plenty produces vines of several sorts, of which here has been made very good Wine : Mulberries black and white ; the Percimmon a sort of fruit between the Plum and Medlar. It is a pleasant Fruit enough when rotten, and pleasanter dried, but green it is of an exceeding harsh Tast which draws

the Mouth into a purse. I am persuaded twill make an excellent Surfing Water. It has flat brown seeds or kernels which when clean'd from the Pulp you would take for some Legume ; its outer skin is very tough, but that once taken off it opens itself flatwise, like the Bean, into two Lobes, between which lies the Tree in Embrio : Not as grows Plums, in a plicature of Macroscopiral Leaves but with a solid trunk and two expanded Similar Ones, the Print of whose turgid Veins may be plainly seen in the Cavity of the Lobes without the help of a glass. Here grows also the Chinquapin Bush. The Black Walnut you know ; the Pirk-hinkkory or Hirkkory, its leaves are like those of the Common Walnut, and so is its fruit but much harder. Nine or Ten kinds of oak, two or three sorts of Laurustine, one very elegant one with an embossed Flower a sort of Bay I suppose undescribed ; Three kinds of Lady-slipper, we call them Mockasin flowers ; the Indians call their shoes so which they much resemble ; a kind of Sena which doubling the dose they say has the same Effects as that of Alexandria, this *i.e.* an Insensible sort of sensitive plant we have (if I may call it so without a Bull) are perfect Legumes, yet make not Papilio nareous flowers. An early dwarf sweet-smelling Iris, several sorts of rare Capillaries, Funguses &c. I met with one last Fall, its Gland was of a Red colour, with the foramen Urinale open. It was cover'd over with a slimy kind of substance which stunk egregiously. I never smelt anything vegetable or animal like it ; that of the most fetid of the Tragorchides comes not near it. The Thora or Skin through which it thrusts itself is of a whitish colour which it might have appendent tho' suddain Surprise prevented my Curiosity to examine. But afterwards perceiving in it no apparent

Fraction I concluded that I had taken up all that Nature gave it. If you would have it cut you cannot copy it better than from that of a Dog, however I have sent you natures Autograph : when I gather'd it it was turgid and full of that fetid seminal matter, tho' now it be flaccid and lank and nothing but skin. Besides those I have mention'd both here and in my Catalogue I have met with a great number of Trees, Shrubs and herbs that I know not what to make of for want of Books and other helps and Assistancess pertinent to him that undertakes and intends to go through with such a Work. Little discovery can be made of the Mineral Kingdome in this Country, because we seldome break the Earth any further than with the Plow or Hoe. Coals we want none, nor do any search for Stone. In Our parts where these mighty Sons of Earth voluntarily shew themselves, all I have seen are of so harsh a Gritt, and loose Contexture they will neither cut nor polish nor so much as burn to Lime. I long to see what Naturals of this and other kinds the great Ridge of Mountains that runs across the Continent does produce. When Times are settled and a Trade open, it would be expedient I went among the Indians to take a View of their towns, Forts, Manner of Living, Customes &c. And also to inform myself of the Names, but especially the Virtues of Plants, which Nature has taught them to a Miracle. They have a very odde but Experience the best Master tells us, it is an exceeding good way of Sweating. By the River side they dig a Hole like an Oven open at the top, but to cover with a Stone. Every town has one of these Sweating Houses in it, and a Doctor paid by the Publick to attend it ; when they would sweat (as they commonly do when they are weary) the Doctor gets 4 or 5 pretty big stones, heats them red hot and lays them in the

middle of the House. This done they get in stark naked, 6 or 8 of them, as many as can sit round and the mouth is closed. Then the doctor to raise a steam casts water on the stones, and the sweat begins, which you may imagine is very violent. He now and then, as he thinks fit, casts cold water on them, perhaps to keep them from fainting, when they have sweat their time which is about $\frac{1}{4}$ of an hour, he rolls away the stones and they get out and plunge into the River which closes the Pores, so that they take not cold. The heat being driven from all parts to the heart makes them weak and faintish for a time, but they presently recover, and their Joints are limber and supple as if they n'ere had travell'd. I know a gentleman cur'd of a Violent Fever by this way of Sweating.

“ This is all I have yet observed. You may perhaps find one better able, you cannot I am sure find one more willing to serve you and his country than

“ Sir,

“ Your obliged Humble Servant

“ JOHN BANISTER.”

Endorsed “ To Captain Morrison.”

QUOTED BY THE BISHOP AT RICHMOND, OCTOBER 4
(SEE ART. XI.).

“ *Treaty of peace made and concluded on the one part by the Hon^{ble} Alexander Spotswood her majesty's Liet^t Governour and Commander in chief of the Colony and Dominion of Virginia for and on behalf of the said Colony and on the other part by Ouracoorass Turheer of the Nottoway Indians in behalf of the said nation done and signed at Williamsburgh 27. Feb. 1713.*

“ Whereas the Lands laid out and appropriated for the settlement of the Nottoway Indians in pursuance

of the Articles of Peace made at Middle Plantation the 29th day of May, 1677, being now encompassed by the latter settlements of the English inhabitants, are thereby become inconvenient for the hunting by which the said Indians subsist, in regard that being obliged to pass through the Plantations of the English quarrels do often arise to the interruption of good correspondence between Her Majesty's subjects and the said nation of Indians ; whereupon the Turheer of the said Nottaways having intimated his desire to change his present settlement for one more remote from the English. . . .

“ The Governour of Virginia being desirous to grant so reasonable a request ; and at the same time to employ the service of the said nation of Indians . . . for the protection of Her Majesty's subjects inhabiting the Frontiers of this Colony, and willing also to improve the favourable disposition of the said Indians towards embracing the Christian faith, by which means the glory of God may be promoted, and the fidelity of the said Indians secured by the stricter Ties of Religion ; hath therefore by and with the advice of Her Majesty's Council concluded this present Treaty as follows :

“ I.

“ The said nation of Indians shall from henceforth continue Tributaries to her Majesty of Great Britain and her successors under the subjection of the Government of Virginia.

“ II.

“ The said Indians do consent and promise that as soon as a Tract of Land shall be allotted for their habitation, and a School Master and minister established among them, all their children and also the children of

any other nation of Indians who shall incorporate with them shall be taught the English language, and instructed in the principles of the Christian religion. And in the meantime shall send twelve boys to be educated at the Saponic Town whenever a schoolmaster shall be established there.

“ III.

“ The said Indians shall be faithful and justice to be done according to the Laws of the said Colony. Neither shall it be lawful for either party to seek redress, by any other means.

“ IV.

“ If the said Indians shall at any time discover conspiracy to give notice to the Governor.

“ V.

“ There shall be set out . . . a tract of land between the Rivers Appomattax and Roanoake, equivalent to six miles square, . . . and a sufficient tract of hunting ground.

“ If it become necessary to remove the said Indians to a further distance a tract of the like quantity of land shall be of new laid out and assigned for their habitations, and a sufficient satisfaction made for such improvements as they shall leave behind them.

“ . . . A tract not exceeding 2,000 acres for the better support of the minister and school master to be established there, and of the officer and men to be appointed for the guard of the said Indian Fort . . . without being subject to Alienation Mortgage or Lease . . . if the Indians shall decrease to an inconsiderable number . . . [land]

to the proportion of 100 acres for each person with the liberty of hunting on all unpatented lands between the said Rivers as aforesaid shall be granted.

“ VI.

“ For the better defence of the said Indian settlement, an officer and twelve men to reside in the Fort . . . to assist them against any strange Indians . . . and to go out with them in their hunting as there shall be occasion.

“ VII.

“ During the continuance of the officer and men at the Fort . . . none of the Indians to depart . . . except in company with some of the English residing at the Fort.

“ VIII.

“ A Public Mart and Fair at their settlement at least six times in a year, . . . exchange with the Indians for their skins, furs and other commoditys, and magistrates shall be appointed to see the trade justly managed.

“ IX.

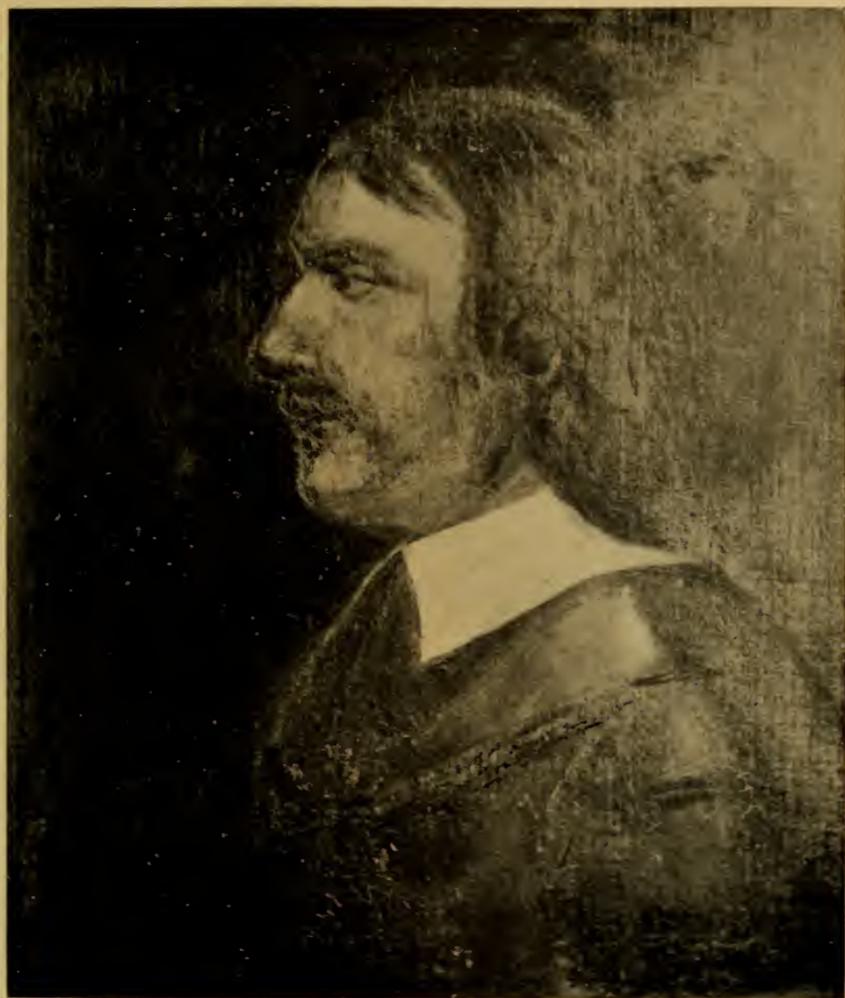
“ These articles of peace to extend to all other Indians who shall hereafter incorporate with the said Nottoways.

“ X.

“ If any infringements of this treaty . . . due reparation and satisfaction shall be given them.

“ XI.

“ *Art. XI.*—Whereas the Governour of Virginia did some years ago in order to encourage the said Indians to send some of their children to be educated at the



OLIVER CROMWELL.

From an Oil Painting in Fulham Palace. Painter unknown.



College of William and Mary remitt the Annual Tribute of Skins which were payable by the said Indians to the Governour for the time being and it being stipulated by the first article of the present Treaty that the said Indians shall continue tributaries without mentioning the quality and proportion thereof to be paid by them : the said Governour being still desirous to encourage and promote the conversion of the said Indians and by easing them in their said tribute to encourage them the more to a faithful observation of this present Treaty doth hereby stipulate and agree with the said Indians that the said nation shall only pay as an acknowledgment of their dependence on the Crown of Great Britain the yearly tribute of Three Indian arrows to be delivered by the chiefmen of the said nation to the Governour or commander in chief of Virginia for the time being yearly on St. George's day at the Palace at Williamsburgh.

“ The mark of

“ OORACOO ξ RASS,

“ *Traheer of the Nottoways.*”

“ July 12, 1700.

“ *Draft of a Charter of Incorporation for Harvard Colledge at Cambridge in New England agreed by the Council and House of Representatives of His Majesty's Province of the Massachusetts Bay to be humbly solicited for to his Majesty.*

“ JS. ADDINGTON, *Sec'y.*

“ WILLIAM THE THIRD BY THE GRACE OF GOD OF ENGLAND ETC.,

“ Greeting.—Whereas there hath been for many years in the town of Cambridge . . . a society commonly known by the name of Harvard Colledge where many persons of known worth have by the blessing of Almighty

God been educated, and the better fitted for public Employments both in the Church and in the Civil State.

“ And whereas the Governour &c. have supplicated our Royal Grace and favour in the settlement of the aforesaid Colledge that it may be done in such a manner as may effectually secure the same to be a nursery for the supplying the Churches of our said Province with able learned ministers agreeable to the Chief end and intent of the first Founders of the said Colledge

“ Shall from henceforth be a Corporation, consisting of seventeen persons.

“ INCREASE MATHER (*1st President*),
 SAMUEL WILLARD (*Vice-President*),
 JAMES ALLEN,
 MICHAEL WIGGLESWORTH,
 SAMUEL TORREY,
 NEHEMIAH HUBBARD,
 PETER THACKER,
 SAMUEL ANGIER,
 JOHN DANFORTH,
 COTTON MATHER,
 NEHEMIAH WALTER,
 HENRY GIBBS,
 JOHN WHITE,
 JONATHAN PIERPONT,
 BENJAMIN WADSWORTH,
 (*Masters of Art and all of them
 inhabitants of our province, etc.*)

“ The housing and lands of said Corporation, in the personal occupation of the President and Fellows residing at the said Colledge shall be exempt and free from all rates and taxes. Them and their servants exempted from all personal Civil offices, Military Exercises, Watchings and Wardings.”

“ VIRGINIA, THE UPPER
“ PARISH OF THE ISLE OF WIGHT COUNTY,
“ July 21, 1724.

“ MAY IT PLEASE YOUR LORDSHIP,

“ I rejoiced greatly on the reading of your Lordship's letter and queries, for the apposite Counsel, precious Exhortation, and sound direction expressed therein, and for the comfortable hope of some future good to accrue to our poor infant Church promised thereby. So that for a constant memorial of these good things, I have retained your Lordship's letter annexed to the queries, which I have returned according to Your desire.

“ I beg your Lordship's pardon for my not being satisfy'd to return the answers, only so far as the interlineary spaces of the queries did admit : and I hope you will pardon the fault, haveing understood the principle that led me into it, viz. That your Lordship is the Physician, and wee are the Patient (God knows very much distemper'd with inveterate Diseases). O, That therfor as a faithful and tender Physician will deign to hear the relation of his patient with regard to the malignant malady he is afflicted with ; so your Lordship will vouchsafe to lend an ear to the rehearsal of a few things respecting the crazy state of our Ecclesiastick Constitution. I have therfor noted some deficiencies of the duty of Ministers, with some Impediments to their office, some dispositions of the people and defects of duty on their part towards their Pastors, which I have done by answering more fully your Lordship's queries numbered here in that order they were sent unto us.

“ I. Haveing been ordained in the Bishop's Chappel at Fulham Die Lunæ, quarto Sc Die mensis April. A.D. 1709. and Die Dominico, quinto sc. Die mensis

Martii A.D. 1709. I went over to Virginia as a Missionary in 1710.

“ I have here inserted the date of my letters of orders, to satisfie your Lordship of the Canonicalness of my mission : because some years ago when there was a Convention of the Clergy, in which the ordination of some was questioned, and examin'd, I was absent thro' unavoidable impediments, and was returned absent to the Bishop by my Commissary. But your Lordship will have no cause to doubt of it, after you have seen my name and the date of the year, answerable to what I have written, on the Bishop's register. And for farther confirmation therof, I was recommended to the then Lord Bishop of London by one William Forbes Esquire of Badsley near Limminton Hampshire, a Gentleman of good account with, and familiar acquaintance of his Lordship. I was also known to the Reverend Dr. Forbes a Canon, and possessed of a living near Guilford in Surrey.

“ I confess 'tis necessary for Your Lordship to inspect into the legality of our mission, for I have heard of some that have presumed to intrude into our Office without any mission, and others that have been received as Ministers of the Church of England, whose ordination they never had. And this irregularity our Church here is liable to, because often missionaries are not required to produce their letters of Orders, whether they have come from England or some other foreign plantations.

“ II. I never had any Church before this which I now possess, but since I came first to this Church, I did officiate about XX months at a Church of the next County viz. Nansimond, and in November last was removed hither again, the reason of which was, Because,

the bounds of this Upper Parish of the Isle of Wight are so great, my health was much impaired by being exposed to the excess of the weather (here very hot in the summer and piercing cold in the winter, and always variable) on so long and frequent Journeys : so that I was forced to apply my self to the Governour, to put me into some Parish more proportionable to my health and Strength, who ordered me to move into the Upper Parish of Nansimond. But after some time the Gentlemen of the Isle of Wight being destitute of a minister and not likely to be supply'd on the terms I served them, requested me to return to them again promising to reduce their Parish unto reasonable bounds ; which I did, having first asked my Commissary's advice and consent.

“ Now notwithstanding I my self in these instances have involuntarily changed my Parish, yet I must caution Your Lordship in this, that the custom here of ministers so frequently changing their Parishes not for laudable or necessary ends, is very offensive, and alwayes interpreted by the people to proceed from levity or avarice therefor for *this irregular practice the dissenters, and others disaffected to religion, do vulgarly apply unto us all that of the proph. Is. lvi. II.*

“ III. I have been duely licensed by the Bishop of London to officiate as a missionary in this Government of Virginia. My License is dated, Sexto die mensis martij A.D. 1709. And also my Certificate from the Bishop, the Sixth day of March 1709.

“ Here is another Irregularity many have been and some are guilty of now ; for ministers coming from New York, Mary-land, and other Plantations, wherever they find a vacant Church, make their application there, and commonly find reception without any more

to do, none ever questioning either their mission or License.

“ IV. I have never been inducted into my liveing. Here Your Lordship discovers a defect on the other side ; for as some of the ministry are of too vagrant a temper never fixing their resolutions on the discharge of their office over one flock ; so the parishoners are very defective being either averse from, or very regardless of committing themselves solely to the care of one Shepherd, which may be inferred from their neglect or dislike of Induction, so that Induction is very little practis'd here. Some did refuse it, and opposed the Induction of a Minister, tho' a man of blameless life and conversation, as some of his strong opposers owned to me. And Colonel Spotswood our late Governour, (a gentleman well disposed toward the interest and defence of the Clergy) told me, that he had gained many enemies to himself, by his endeavouring to induct that person, tho' by the law of the Colony he was impowered to do it. The which disposition of the people here, when I had considered and examin'd the reason thereof, I found this, That hereby they wou'd reserve to themselves this handle of restraint on the ministry, Of not being bound to a Minister (as they express it) lest he should afterwards prove disagreeable to them, in which case they might the more easily cast him off for another more suitable to their humour ; or lest he shou'd become burdensome to them when he grows old and unable to serve them. According to which their policy, I know a good honest man, a sound teacher, and observer of the Discipline and Ceremonies of the Church of England (so far as it can be done here) who, growing infirm as he ent'red into old age, and being thence render'd incapable to officiate in very

remote parts of his Parish extravagantly large, was so much clamoured at for his neglect (as they esteemed it) that he was ready to quit one half of his benefice, to get rid of their threatenings and satisfy their complaints, had not Death prevented him. On which followed the correction of their Ingratitude (some of themselves owning it to be so, for their bad treatment of a good man), their Church lying long vacant afterward, and at last God permitting vicious and dissolute preachers to come among them, whose practices and conversation were wholly inconsistent with Christianity.

“ V. I am always resident in the Parish to which I do belong, but when I officiate among remote inhabitants on some intermediate day of the week.

“ That Your Lordship may know what is meant by remote Inhabitants, be pleased thus to take it. My parish lyeth on the South Side of James River, extending, as some others do also, from East to West ; they began first to seat and inhabit on the Eastern parts, where they built their Churches at their first Settling ; and proceeding on, as they encreased in their Situation westerly, but neglecting to fix any bounds, they have now seated themselves very remote from their parish Churches ; so that such Inhabitants can neither be profited by their Church or Chappel, they being too far distant even from this last named. Among those I have often preached both in mine own parish one Sabbath day of each month ; and in other vacant adjacent parishes, that are under the same ill circumstances of Remoteness.

“ VI. My parish entendeth upwards of LX miles in length in breadth about XI, the number of families is uncertaine, but so far as may be gathered from the number of assessed persons, the number of familys may

seem to be about 400. O! this excessive length of my parish, I have found by long experience to be so incommodious, that I could never perform my pastoral office as I ought, altho' I have spared neither cost nor labour on the attempts and endeavours therof. But I must observe to Your Lordship that this disproportionate length, is not from necessity but negligence in some, and the covetousness of others, who think if their parish be cut shorter, it will too much augment the charges of maintaining a minister. Yet I doubt not, but if this county were divided into three parishes, there being now but two, Your Lordship wou'd Judge the charges to be very tolerable ; for even in this case, the minister's Salary wou'd not exceed XXXII pounds of tobacco—*i.e.* about three shillings to be pay'd by each tythable or rated person every year.

“ The inconvenience and prejudice of such large bounded parishes are very great. For tho' the people are very ignorant and undisciplin'd, the Word of God can be preached but seldom among them, the use of the Sabbath day is converted by them into some diversion or worldly business. They cannot be catechis'd so frequently as their need requires, their sick cannot be visited.

“ VII. There are Infidel slaves (*viz.*) Negroes, which as soon as they are capable, are taught and baptized by the care of some Masters but too much neglected by many. We have also in this Parish a town (as they call it) inhabited by Indians tributary to this Government ; they are in number about LXX excluding females and children ; a certain number of whose youth, is educated at the Colledge by the charitable beneficence of the good and Honourable Rob. Boyle Esquire. But all means used for their conversion is like to prove

ineffectual because of those obstacles which seem to impede the conversions of Infidels wherever Christianity is professed, *i.e.* The wicked lives of Christians as 'tis demonstrated in that excellent book called 'A Demonstration of the Messiah,' Part II., pages 77 and 85.

"VIII. In our Church Divine Service is performed twice in three weeks, and at one Chappel, distant from the Church XXIII miles, once in three weeks; In remote parts of the parish once in four weeks at some private house; besides some principal Holy-days. But this is to be understood of the order and times when I perform Divine Service my self. By the law of the Colony they have also a Reader, that reads the service and a Homily in the Church or Chappel the Minister is absent from, when he officiates at another place. The number of hearers is sometimes but small.

From this answer Your Lordship will observe that Divine Service is too seldom performed, all Holy Days not being constantly Observed here, which happeneth unavoidably in these extensive parishes; for the reason, That so much time and travel is required for preaching among them on Sabbath days at Chappels and private houses, as aforesaid. But I wish the defect were not observable also in other parishes where no such excuse can be pleaded for it. Too many Holy days are omitted in the Colony without celebration of Divine Service. The fifth of November and XXXth of January are little regarded. But with respect to those very long Parishes, I hope it will appear to your Lordship how great the necessity is of their being divided for their large extent is not only the cause of the omission of Holy days; but very often I have found that labour to be fruitless which I have employed in room of their observation: for sometimes after I have travelled fifty miles to preach

at a private house, the weather happening to prove bad, on the day of our meeting, so that very few or none have met ; or else being hinder'd by Rivers and swamps render'd impassable with much rain, I have returned with doing of nothing to their benefit or mine own satisfaction. I have added in the answer the number of hearers is sometimes but small, which is meant not only in the cases of the just now mentioned Impediments ; but also when a greater number might reasonably be expected to meet. The reasons of which seem to be (1) That the distance of the way may hinder many at sometimes who cannot be prepared to come X, XII or XV miles, tho' they might and would if they had but V or VI. (2) We have Sundry Dissenters as Anabaptists, and Quakers, and also others that care little for any religion. (3) There is diffused thro' all such a disregard and negligence of publick worship, that many think it not a thing necessary to be punctually observed.

“ IX. In our Church the Sacrament of the Lord's Supper is administered thrice a year. The small number of communicants is usually from ten to fifteen or twentie. It is not for the want of preaching up the observance of this great duty that so few observe it. I did formerly divide my long parish into six parts, and that none might be ignorant or pretend they never heard of it ; I preached fully on the nature, use and necessity of this Ordinance, but what should harden so many hearts against it, I know not ; except it be chiefly the general decay of Christian piety ; and loss of the true and serious sense of religion in this unhappy age, seemingly abandon'd to luxury, pride, covetousness, corrupt principles, vitious conversation.

“ X. I catechise the youth of my parish on Sabbath

days when their Parents or season of the year will permit them to come to Church. But I must own to Your Lordship, that because of these hindrances and others included herein this office is not done as it ought to be, considering that it is a material and fundamental one; which is also obstructed very much by the too great distance of inhabitants from their Churches and Chappel. I did endeavour once to supply this defect by chatechising and expounding some of the Commandments or articles of the Creed in private houses of the parish divided as befor mention'd, and that quarterly setting apart a whole week for that purpose; the which method tho' it was approved oft, and generally embraced by the people at first, yet I had scarce continued this course for the space of three years, but their remissness to attend grew so great, that I was discouraged my self from bestowing so much time and travel therin. Yet I know not but this carelessness of people in a matter of so great importance as catechising most certainly is, doth very much proceed from their never haveing been inured to this most necessary discipline; so that now they hold not their selves oblided to give their attendance thereto. Thus in Nansimond parish, where I did officiate lately, it form'd a new and strange thing even to ancient people, when I called their youth to be catechised at Church according to the Canon: so that I fear if ever this excellent manner of Instruction was observed at all, 'tis too much disused in some places of this Colony.

“ XI. As to our disposition and provision in the Church for the decent and orderly performance of Divine Service, they are both imperfect; our Chappel hath lyen unfinished for some years bygone, consisting as yet only of walls and roof; the Surplice is wanting, as

also in most other Parishes. Wine is not duely provided for the Sacrament of the Lord's Supper. In a word the LXXX. LXXXI. LXXXII. and LXXXV. Canons ecclesiasticall are much transgressed in some Churches ; which I suppose happened partly from sparingness, tho' this excuse drawn from a pretence of poverty, should now be laid aside, when parishes are grown populous and sufficiently able to provide such things ; partly from ignorance, I haveing been conversant in some parishes, the Rulers whereof had never so much as heard, that there was a book of Canons extent in the Church.

“ XII. My living (as of all Ministers in the Colony) is 16,000 pds. tobacco, valued by our antientest laws at 80 lb. current money, *i.e.* about £65 ster. The tobacco is raised by the assessment of all male persons of the age of sixteen and upwards, and of all Negroe, Molatto, and Indian women of the same age not being free. But the value of liveings is very unequal because of the unequal value of tobacco in different places of the Colony. On the North side of James River in many parishes their tobacco is sold at 20 Sh^s per hundred, so that Minister's Salaries in those parishes are worth 160 pd. p. ann. and sometimes much more when tobacco sells at the highest rate. And they have this advantage that their Tobacco seldom goes so low but that they have a competent liveing therby. But on the South side of James River the value of tobacco is much inferior ; for in most parishes it rarely exceeds 10 Sh^s a hundred, and very often doth not amount to above one half of that sum ; so that instead of 80^{lb} we have but 40^{lb} most commonly ; except it be in some few parishes. And there is also this great detriment which accrueth to some of us who live in these very spacious parishes,

That the collection of our salaries cannot be duely made because of the spaciousness of the parishes which last has been such an effectual hindrance to me in the discharge of mine office, that I have never been able to do it, as I would have done ; and what I have done, has been under the difficulties of poor and mean worldly circumstances. I'm sure Your Lordship will be persuaded of this by considering only (1) when trade is dead our tobacco is sold at half the value set upon it by Law. (2) Most things pertaining to domestick necessities raiment and clothing especially, are sold at double and treble the rate here that they are in England. (3) The great disadvantage arising from the bad method of collecting and defective payment of my Salary. But concerning this last Your Lordship shall be more fully informed, and of the means I have used to redress it, together with other matters presented by me to our General assembly, after you have read what I have copy'd out therof ; which I have set here at the End of this ; and which may perhaps give Your Lordship some farther insight in the state of our affairs here.

“ XIII. I have no house but at mine own cost and charge, the glebe not being worth the building upon. The hiring of workmen being very chargeable here to other things relating to building, this hath greatly augmented the difficulty of my circumstances ; yet for it all I could not hitherto supply my own necessity in this, so as not to be greatly incommoded with regard to my calling. So that

“ XIV. I have never been able to build or repair a Convenient and decent house at my own expence. Some parishes have good glebes, others very mean, others none. There is now a vacant parish, to wit, the Lower of Nansimond County, that has a very good glebe.

“ XV. I have but one Cure, but so extensive, that I cannot serve it as it ought to be. Here each Minister hath properly but one parish, except a very few who have two small parishes joined together, and served at one parish haveing a church and chappel. But it often falleth out that we have void parishes, which are supply'd by Ministers invited thereto by the parishoners, or else who offer themselves to visit such parishes on some day of the week they find most convenient. Where I must admonish your Lordship that such proceeding is not alwayes regulated in due and decent manner for some undertake to serve so many vacant parishes, that they must of necessity neglect their own. I have also heard lately of a very unseemly and offensive contention, at a certaine Church before Sunday Spectators, between two ministers, striving together which should be employed to supply the vacancy.

“ XVI. We have no publick school, the defects of our private schools Your Lordship will gather from one of the propositions presented to our assembly. I have observed that some honest and well disposed men might be beneficiall in this office, but for some vagrant and loose persons pretending to teach at a lower rate than another who would honestly mind his buisness can afford to do so as subsist by it.

“ XVII. We have no parochial Library. Our private Library's even those of the ministry are many of them very mean. Mine own is such, tho' much better than sundry of my Bretherens that I have seen. The wants of my family could not hitherto permit me to purchase some books, which I woud gladly otherwise have done. I have had the peruseing of some good commentators, such as Bishop Patrick, but have none of mine own to consult with on every occasion. I have greatly wished



A CRAYON SKETCH OF A CHURCH FOR VIRGINIA
DATED 1722, UNSIGNED.

to be of ability to purchase the Bibliotheca Critico-Sacra ; and a compleat Ecclesiasticall history, having none but Irynæus's collection of the first six centuries, and the Bishop of Norwich's book of Canons articles etc. Ecclesiasticall. To remedy somewhat the want of commentators I have no other means left but attending more diligently to the originall texts and most celebrated versions, with which I'm furnished from the Polyglot Bible. And even this prodigious Work (as Bishop Burnet stiles it) is not useless in this country, tho' lately formed out of a wilderness (which one would therefore think might have continu'd longer in its primitive simplicity, free from the corruptions of abused literature) where yet, we have some shrewd objectors among the Quakers and even Deists whose mouths (which must be stopp'd from this Waltonian Prodigy) Robert Barclay's learning hath filed with some of the learned arguments against the Bible ; while he tells us (Apol. pag. 81) that the controversie about the Hebrew points, and the various readings, etc., do not a little derogate from the Holy Scriptures. And truely what Barclay there says to this purpose, must needs startle, if not cause to stumble a considerate reader, if unacquainted with the hebrew text and uncapable of examining these various lections ; of which his literall sense makes exceeding high mountains highly derogatory to our holy Oracles ; but these mountains viewed with the Noble Perspectives of Bishop Walton and D. Castellus, of Glorius Memory, do soon dwindle into mole-hills, especially in the Judgment of a Pious man an unprejudiced reader.

“ Thus I have adventured to represent to Your Lordship some defects and Irregularities with regard to the state and condition of our Church here ; being such

things as have been, may be, and really are amiss among us. I would have added more (from an earnest desire to see a reformation of abuses and enormities begun and promoted in the Church) but being an utter Stranger to Your Lordship, I shall forbear, referring Your Lordship to Colonel Spotswood our late Governour (a gentleman of known credit and good esteem and well affected to the Church of England, and well acquainted with the state and circumstances thereof in this Colony ; who still resides in this Country at his own house of Germanna Town in Spotsylvania County) for a more full and accurate relation of these things which may be serviceable to Your Lordship in the Enterprize and achievement of so Good, Great, and necessary a Work ; a work which hath not only the concurrence of my hearty desires and prayers to God for its process but for the promotion whereof, I will not, must not any longer conceal (tho' hitherto I have conceal'd it as men do hide a shameful disease) the necessity there is for that, which is most essential and absolutely necessary, to wit, the recuperation of the unspeakable loss, and reparation of the Enormous Infringement of the LXXV. Canon Ecclesiasticall the which I doubt not, will be no less Grievous to Your Lordship to hear, than it is to me to have occasion of writeing such things but besides this hint (that Your Lordship may have a more certain ground for reproof, correction, or application of a speedy remedy ; for which intents also I have sent a letter wrote by Commissary Blair to one of the clergy) I shall here insert a passage of a letter that was written to our present Governour, on this doleful Theme, viz. :

“ ‘ And these Grievances are the most unworthy and Scandalous Carriage of some ministers of the Church who by their Corrupt Conversation and vitious practice

do demolish more in one year, than even a Wisemaster builder cou'd Reedifie in a much longer space of time— whose Behaviour is such, that it greatly tends to confirm Atheists in their Infidelity and contempt of Religion, yea to make Proselytes thereto, or to any party besides the Church of England. So that on occasion taken from those mens offensive carriage, the Doctrine of our Church, the Discipline, and ministry thereof, have been lately reproached, slandered, and Impugned by a Quaker teacher, and that openly in the face of the County Court of Nansimond. And such are the natural fruits that do arise from the wicked lives of Spiritual Guides in any such Church whatever for when there is such obvious Contradiction between the Doctrine and Practise of these men ; even Miracles could not maintain the credit of that Church, where such loud and Profane Ministers are Tolerated or Connived at.'

“ I shall also add, that such are the Defects of Duty, Love, Esteem, and union mutually between Ministers and people that it can rather be said truely, That they have Preachers than Pastours in many places of this Colony. The which being our Inveterate Disease, contracted thro' the want of necessary discipline and due Inspection, 'tis supposed by some (who grieve at this our misfortune) that hardly any thing seems sufficient to extirpate it, but Your Lordship's appointing Two faithful, Industrious, and Prudent Visitors over us (if it might possibly be) One on the North side, and another on the South side (where we have seven large counties) of James River ; there being on both sides bounds large enough for one man to exercise his diligence in that manner and measure the work will require. I have mentioned a vacant Parish with an extraordinary Glebe, if Your Lordship has the happiness to find such

a one for us. But besides this, I think, so unaccustomed are the people of some parishes to Discipline and good Order ; that it will require Line upon Line, Precept upon Precept (Prosecuted by a watchful visitor) to inure them thereto. And the longer the application of some good Remedy is delayed, the more difficult will the cure be found to be ; because in the most remote and undisciplin'd parts of these Parishes, there are still surviving some sober antient persons, who were brought up in the Doctrine and Discipline of the Church of England, who adhere thereto, and seem freely to embrace it ; who I have observed to have great Influence, by their Counsell, and example, on the young and uncultivated generation, to draw them into a good esteem of the Doctrine and service of the Church ; the which recent brood, I fear, without this help, and by a longer absence of Good Discipline, will soon decline unto any party of Dissenters incident, by Good Words and Fair Speeches, to pervert and deceive their simple hearts and Ignorant minds. In Nansimond, a large populous and wealthy County, the Quakers do sensibly encrease not only in offspring, but also, Proselytes ; and so many are the offended persons there high and low, at the Ministry of the Church, that I think, there wants but little more, than a learned, talkative, and subtile Quaker Preacher to persuade a great number of them to Quakerism.

“ But for the prevention wherof and speedy depul-
sion of all other evils, that do or may annoy or oppugn
the most holy Religion of our Blessed Saviour, or (which
is the same in other words) may tend or serve to dis-
parage or defame the Doctrine of the Church of England,
or prostitute her Worship and Discipline to the Oppro-
brious or Malignant, God Almighty, by whose Provi-
dence You are set over us, who hath Inspired Your

Lordship with this Grace to begin So Good a work amongst us, Long Preserve Your Lordship in Health and Life, with authority over us, and with all things requisite for the good progress and desirable Completion Therof. Which is the earnest prayer of

“ May it please Your Lordship,

“ Your most Obedient

“ and

“ Most Humble Servant,

“ ALEX^R FORBES.”

“ TO HIS MOST EXCELLENT MAJESTY GEORGE BY THE GRACE OF GOD OF GREAT BRITAIN, FRANCE AND IRELAND. KING. DEFENDER OF THE FAITH, ETC.

“ *The most Humble Representation of the Society for the Propagation of the Gospel in Foreign Parts.*

“ MAY IT PLEASE YOUR MAJTY,

“ The said Society with greatest Humility crave leave to Represent to Your Majesty that since the time of their Incorporation which was in the reign of His late Majesty King William the Third, They have used their best Endeavour to answer the End of their Institution by sending over at their very great expense and to the utmost of their Ability Ministers for the more regular administration of God’s Holy Word and Sacraments, together with Schoolmasters Pious and usefull Books to and amongst Your Majesty’s Subjects in many Your Majesty’s Plantations and Colonies in America for their Instruction and Improvement in Sound Religion which as they humbly hope hath redounded to the Advancement of God’s Glory and the good of Your Subjects in those Parts. In Prosecution whereof the

said Society were greatly encouraged and assisted by Your Majesty's Royal Predecessor Queen ANNE. To whom among other things They then Represented as they now do must humbly to Your Majesty the earnest desires and repeated applications not only of the Missionaries but of diverse other considerable Persons in those Parts in Communion with our Church to have Bishops settled in Your American Plantations as very useful and necessary for establishing the Gospel there for the due Exercise of Ecclesiastical discipline for ordaining Men well qualified and willing to upon them Episcopal Ordination for confirming Persons baptized and Promoting of Piety, Duty, Peace, and Unity as well among the Clergy as Laity. To which Request she was graciously pleased to make a most favourable answer. But it pleased God the same could not be perfected by Her Late Majesty as the Society humbly hope it will be under Your Majesty's most auspicious Reign.

“Therefore the said Society with all Submission lay it before Your Majesty as their Opinion after the most mature deliberation, That it is highly Expedient four Bishops be sent thither as soon as conveniently may be to forward the Great Work of Converting Infidels to the saving Faith of our Blessed Redeemer, and for the Regulating such Christians in their Faith and Practice as are already converted thereunto. That is to say Two for the care and Superintending of the Islands, and as many for the Continent with the Appointments of fifteen hundred Pounds Sterling p. Annum for each of the Former and one Thousand Pounds p. Annum for each of the latter, as the nature of their Diocesses seem to require, in case the Sees of the former be settled as is humbly proposed by the said Society, The One of them at Barbados for itself and the Leeward

Islands, The other at Jamaica for itself with the Bahama and Bermuda Islands. Those for the Continent the one of them at Burlington in New Jersey where the Society has been at Six Hundred Pounds charge and upwards to purchase a convenient House and Land for his Residence for a district extending from the East side of Delaware River to the utmost bounds of Your Majesty's Dominion East Ward including Newfoundland, The other at Williamsberg in Virginia for a District Extending from the West side of Delaware River to the utmost bounds of Your Majesty's Dominions Westward.

“ The said Society humbly beg leave further to represent That the appointments for the Bishops of the Islands may be raised from the Best rectory in the Capital Seat of each Bishop from Ordinary Jurisdiction, and from the Tenth part of all future Grants and Escheats to the Crown if Your Majesty shall so please, with such local Revenues as shall be thought fit to be made by the Respective Assemblys ; the Bishop of Barbados may have towards compleating the said sum of £1,500 p. annum the Presidentship of General Codrington's College to be erected within the Island by the Society therewith intrusted under Your Majesty's Royal Lycence, and the Bishop of Jamaica may have a Like provision out of the Church Lands of St. Christopher's formerly belonging to the Jesuits and Carmelites and other French Popish Clergy if Your Majesty shall be so pleased to grant them to the use of the said Society for the Propagation of the Gospel in Foreign Parts for the purposes above mentioned. And the appointments for the Bishops of the Continent besides what is expected from St. Christophers may unless other proper means be found out for their Maintenance and support

by Your Majesty's Great Wisdom with that of Your Councill and High Court of Parliament be made up out of the Ordinary Jurisdiction of their Respective Dioceses, some Lands which may be purchased in those Dominions at easy Rates, others which may be granted by the Favour of Your Majesty's Donation with a Tenth part clear out of all Future grants and Escheats, if Your Majesty shall be so pleased, and such Proportion of the Local Revenues as shall be sufficient to make up the Sums proposed; or in Lieu of such appointment which shall not be judged practicable; such Bishoprick on the Continent as shall want a Compleat Maintenance may have annex to it either a Prebend in Your Majesty's gift, the Mastership of the Savoy or that of St. Catherine's, and as to the Bishop proposed to be at Williamsberg the Presidentship of the Royal College there called W^lm and Mary may be appointed to make up his Revenue if Your Majesty shall think it.

"And the Society as in Duty bound shall ever Pray, etc."

"To the Most Serene and Most Mighty Prince George, King of Great Britain, France, and Ireland, and Lord of British America, the humble request of Charles Augustus Ninagrel, Sachem of the Nara-gansett Indians.

"MOST SERENE PRINCE,

"Though I have the honour to derive my descent from princes absolute and independent, yet, when the English settled in this Western World, my ancestors not only submitted to be governed by their laws, but at all times assisted the English against those tribes who at any time, either by themselves, or in conjunction with

the French of Canada, have committed hostilities upon them, and have ever since confessed an entire submission to your Empire, as I and all I have with the most profound submission now do.

“ And I have observed in the lives of the English a more regular practice than can ever (as I am now induced to believe) arise from the principles of mere morality, attribute it to the influence of the religion your happy subjects do profess.

“ Being, therefore, of this opinion, and hoping to be refined by that excellent religion proclaimed to the world by the disciples of Jesus, and to bring my people to be governed by its holy rules, I am very desirous to be instructed and that my people may be informed in the principles of that religion your Most Serene Majesty and happy people profess.

“ In order to obtain this end I propose to make a settlement of a certain quantity of land for a perpetual glebe in my territory of Misquammacuik upon a minister well affected to your Majesty’s person and government, who will take pains to understand our language so as to instruct us in the Christian religion, and would therefore humbly entreat your most sacred Majesty that some pious and discreet clergyman, ordained according to the manner of the Church of England, might by your Majesty be ordered to come and reside as a missionary among us.

“ And forasmuch as I can only give a tract of wild and uncultivated land for the encouragement of such a person to settle among us, I therefore most humbly beseech your Majesty to allow him a salary sufficient to support the character of such a missionary from your Majesty.

“ And perhaps there will not be a more shining instance of compassion and well-bestowed charity in

your glorious reign than in being the instrument of saving (as Europeans call) a savage nation from (what they say it) eternal ruin.

“ This is humbly requested of your most serene and most potent Majesty’s entirely devoted and most obedient and humble servant.

“ The mark of

Charles Augustus Ninagrell,



Misquammacuick, *alias* Westerly, in your Majesty’s colony of Rhodeesland and province of Virginia of America, July 13, 1727.

“ Signed in the presence of

“ JAMES McSPARRAN, *Clerk.*

WILLIAM GIBBS.

JOHN HALL, *Minister.*”

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