

LETTERS FROM THE CLERGY OF THE ANGLICAN CHURCH IN SOUTH CAROLINA

c. 1696-1775

Edited by George W. Williams
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This material is made available in Memory of and as a Tribute to
George C. Rogers, Jr.
(1922 to 1997)

The largest group of private letters surviving from early South Carolina consists of those written by Anglican clergymen to the Society for the Propagation of the Gospel in Foreign Parts (SPG) and to the Bishop of London. These letters are among the most important sources for the social history of the province. In addition to recording the religious work of Anglican ministers, they contain some of the best available information on the development of education, Native Americans, major events such as the Yamassee War, slavery, architecture, and many other subjects.

Nearly all of the more than fifty clergymen represented were college graduates, and their letters are well informed and well expressed. The records also include some letters from governors, vestries, and others and some miscellaneous documents such as relevant legislative acts. Until the Revolution, Anglican parishes were the only units of local government.

The letters and related documents made available through this website consist of abstracts and in many cases the full texts of letters from two archives and from six publications. Altogether, nine groups of documents have been combined to create a single chronological series:

(1) SPG Series A: 1702 to 1737: Abstracts of copies of letters to the Society, volumes 1-6, and of correspondence, volumes 7-26; these letters were copied into letterbooks, and most of the originals no longer survive.

(2) SPG Series B: 1701 to 1786: Abstracts of original letters to the Society and drafts or copies of letters sent by the Society primarily to the American colonies. The correspondence with the Carolinas dates from 1715 to 1781, but dates mainly after 1738. They were bound in 25 volumes, and the Carolina letters are in volumes 4 and 5.

(3) SPG Series C: 1717 to 1769: Abstracts of unbound original letters to the Society. These letters were arranged and numbered for binding.

(4) "Letters of Rev. Samuel Thomas, 1702-1710," transcribed by W. Noël Sainsbury from letters in the possession of the SPG and edited with an introduction and notes by A. S. Salley, Jr., for the *South Carolina Historical and Genealogical Magazine* in 1903 and 1904 (volumes IV & V). The complete text of the letters themselves is included on this website, but without the notes added by the editor.

(5) *Carolina Chronicle: the Papers of Commissary Gideon Johnston, 1707-1716*, edited by Frank J. Klingberg from transcripts in the Library of Congress and published by the University of California Press (Berkeley and Los Angeles, 1946). The complete text of the letters is included on this website (without notes). The full text of Klingberg's volume is linked to the bibliography of this website and to the catalog entry for this volume in the College Library.

(6) *Carolina Chronicle of Dr. Francis Le Jau, 1706-1717*, edited with an introduction and notes by Frank J. Klingberg from transcripts in the Library of Congress and published by the University of California Press (Berkeley and Los Angeles, 1956). The complete text of the letters is included on this website, but without notes prepared by the editor. The full text of Klingberg's volume is linked to the bibliography for this website and to the catalog entry for the volume in the College Library.

(7) "Letters to the Bishop of London from the Commissaries in South Carolina" (Gideon Johnston, 1707 to 1716; William Tredwell Bull, c. 1719 to 1723; and Alexander Garden, 1729 to 1755), edited with an introduction and notes by George W. Williams and published in the *South Carolina Historical Magazine* in 1977 (vol. LXXVIII). The complete text of the letters is included on this website, but without notes prepared by the editor. The list of SPG missionaries that accompanied this article is available on this website. The commissaries were in charge of South Carolina clergymen, and they reported primarily to the Bishop of London, but also kept the Society informed.

(8) *The Fulham Papers in the Lambeth Palace Library; American Colonial Section Calendar and Indexes* by William Wilson Manross (Clarendon Press, Oxford, 1965). These abstracts are of letters by South Carolina missionaries to the Bishop of London, and the originals of these letters survive in Lambeth Palace.

(9) *S. P. G. Papers in the Lambeth Palace Library; Calendar and Indexes* by William Wilson Manross (Clarendon Press, Oxford, 1974). These papers include the letters by South Carolina missionaries written to the SPG from 1701 to 1711, and the originals survive in Lambeth Palace.

The SPG in South Carolina

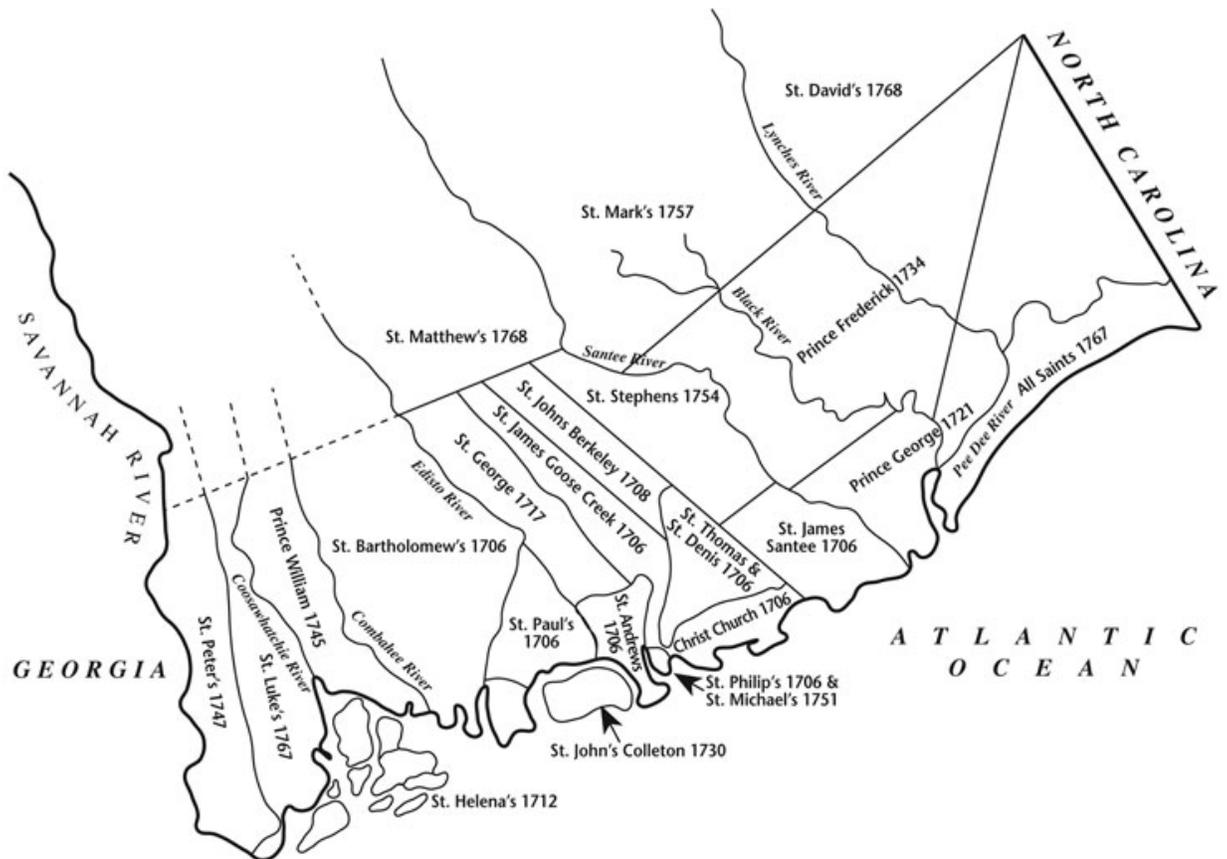
The SPG was a private organization created by Royal Charter on June 16, 1701, and the charter states that "plantacons, colonies and factories beyond the seas are wholly destitute and unprovided of a mainteynance for ministers and the public worshipp of God[;] and for lack of support and mainteynance for such, many of our loving subjects doe want the administration of God's word and sacraments, and seem to be abandoned to atheism and infidelity..." (Pridmore n. d.). Moreover, there had been no coordinated effort by the English to convert Native Americans that was comparable to efforts by the Spanish and French, and this had serious political as well as religious implications. The Society was also empowered to promote the creation of colonial schools and libraries.

The founder of the SPG was the Rev. Thomas Bray, who had been Commissary for Maryland in 1696 and had a personal knowledge of colonial problems. In 1698 he persuaded the Archbishop of Canterbury (Thomas Tenison), the Bishop of London (Henry Compton), and the Lower House of Convocation to join him in petitioning King James II to create the Society; and in 1701 William III issued the charter.

The original intent of the Society was to pay salaries for three years, after which colonial governments were expected to take over this responsibility. Local governments continued to rely on the Society's generosity as much and as long as possible. The SPG selected the ministers who were to be sent to British colonies worldwide. Since there was no Anglican bishop in the American colonies, the SPG's ministers had to be ordained in Britain. During its early years, the work of the Society's clergy was supervised primarily and informally by Bishop Compton. After Bishop Gibson was given formal authority to supervise the Anglican Church in the American colonies, the Bishops of London regularly corresponded with the Society's missionaries.

In the 17th Century, South Carolina was renowned as a haven of religious toleration. The Fundamental Constitutions of 1669 provided great encouragement for persons of all faiths except Roman Catholics to emigrate to the province. The only requirements were to "acknowledge a God, and that God is publicly and Solemnly to be worshipped." In 1670 this constitution was amended by the Proprietors to authorize the provincial government to levy taxes to support the Anglican Church (Sirmans 1966: 14). In 1706, the provincial legislature passed an act that established the Church of England as the state church of the province, even though the majority of its settlers were Dissenters.

The Church Act of 1706 created ten parishes, and their boundaries were set in 1708. Twenty-three parishes served as the principal units of local governments in 1778, when the Constitution of South Carolina disestablished the Anglican Church.



Map of Anglican parishes in South Carolina (South Carolina Department of Archives and History)

The provincial legislature eventually paid much of the salaries of the Society's ministers and a large part of the expense to construct Anglican churches, which are among the earliest and most important buildings surviving in South Carolina from the colonial period. Photographs and drawings of these buildings are available through the website of the Historic American Building Survey (HABS): http://lcweb2.loc.gov/ammem/collections/habs_haer/ . Congregations of every Protestant denomination in South Carolina selected their own ministers, but Anglican congregations could not dismiss them. Dissenting congregations paid their ministers and dismissed them at will, and they built their churches without state support.

Parish records included the only vital statistic kept at public expense. Births, deaths, and marriages were regularly recorded for Anglicans, and many of these records have been published in *the South Carolina Historical and Genealogical Magazine*. These records and vestry minutes are in the South Carolina Historical Society.

SPG ministers were expected to extend the Anglican Church; to conciliate dissenters and prevent the increase of other denominations; to lead exemplary lives and combat sin; to convert infidels, Indians, and slaves; to indoctrinate; and to supervise schools and libraries. With such broad duties, their letters are uniquely informative on all of these and other subjects for South Carolina during most of the 18th Century.

These ministers found it largely impossible to convert so many small groups of Indians with so many different languages, and they had difficulty initially to persuade planters to allow their slaves to be baptized. In 1707, after the failure to make a satisfactory number of conversions among the Indians of New York, the Society largely abandoned its efforts to convert Indians (Manross 1974: 142). Otherwise, the ministers of the Society largely succeeded in the goals the Society had set for them. After 1766 the Anglican clergy in South Carolina ceased to be supported by the SPG. In 1785 the Protestant Episcopal Church in the United States of America was created in place of the Church of England in the United States. It continued to be closely associated with the Anglican Church.

The Online Edition of the Papers

The SPG letters were abstracted under the supervision of George W. Williams in a project sponsored by Duke University. All abstracts were made from a microfilm entitled "British Records Relating to America in Microform. A Program of Microform Publications [by] Micro Methods Ltd. East Ardsley, Wakefield, Yorkshire, England, in Conjunction with British Association for American Studies." This series was edited by Walter Minchinton, Professor of Economic History, University of Exeter. This microfilm reproduces original documents in the possession of the Society for the Propagation of the Gospel in Foreign Parts. These records were subsequently transferred to Rhodes House Library at Oxford University.

The Lambeth Palace Library has the originals of early correspondence and other records of the SPG from 1701 to 1711 and some later minutes including original letters by Le Jau, Johnston, and others and some documents not copied into the SPG letterbooks (Manross 1974). Lambeth Palace Library also has the Fulham Papers, which include correspondence from American ministers (primarily commissaries) to the Bishop of London (Manross 1965). Lambeth Palace is the London residence of the Archbishop of Canterbury, and Fulham Palace in Middlesex was formerly the residence of the Bishop of London.

Both sets of records in Lambeth Palace have been made available on microfilm by World Microfilms, and a copy of the South Carolina documents is in the College of Charleston Library. The letters of South Carolina commissaries are being made available with permission from Dr.

Richard J. Palmer, Librarian and Archivist of Lambeth Palace Library (letter dated July 29, 2008), and Mr. Matthew Lockhart, Editor of the *South Carolina Historical Magazine* (letter dated July 23, 2008).

The published letters by Gideon Johnston and by Francis Le Jau were edited by Frank J. Klingberg from transcripts in the Library of Congress, and a microform copy of the South Carolina portion of these transcripts is in the College of Charleston Library. The two volumes of letters by Johnston and Le Jau were published without a copyright notice in 1946 and 1956, and if copyrights were granted, they have since expired and were not renewed (letter of Anthony J. Bogucki, Senior Copyright Research Specialist, Records Research & Certifications Section, United States Copyright Office, August 11, 2008). These volumes are now in the public domain.

Several generations of students at Duke University, under the direction of George W. Williams, Professor of English, and with the support of the Undergraduate Research Assistantship Program, have prepared the abstracts of the letters from the missionaries: Linda S. Didow, Diane Weddington, Harry Harkins, Nancy Tomlinson, Madeleine White, John Hebb, Fran M. Black, Dixie Walker Anderson, Melissa Weber, Mary Ann Edgerton, Tucker Doe, Nancy Hanway, and Harriet Williams. Of primary assistance has been Miss Ruth Zaslow (with a special grant for research in London from Ernestine Friedl, Dean of Trinity College), whose scholarship and zeal have been essential in the preparation of the project. Ms Walker Mabe has given valued assistance in the completion of the final typescript.

The assimilation of these various sources into one chronology was done by Gene Waddell, Archivist, Special Collections, College of Charleston Library. Sam Stewart scanned and edited the letters of Thomas, Johnston, Le Jau, and the Commissaries. John White created the website. Marie Ferrara, Head of Special Collections, authorized the project and supervised the work that was required to create it.

This present compilation of letters has received funding from the Dalcho Historical Society and staff and technical support from the Addlestone Library of the College of Charleston.

Further Notes

To facilitate searching, each heading includes the standard spelling of the full name of sender, receiver, and the parish represented. Some of the more unusual variant spellings are noted in the list of ministers included in this website.

Until the middle of the 18th Century, Britain and her colonies continued to use the Julian calendar, and its year began on March 25 (with the Feast of the Annunciation). By 1752, the Julian calendar was 11 days later than the solstice, and the British finally adopted the Gregorian calendar. During the first half of the 18th Century, documents created in Britain from January 1st through March 24th were often given split dates. Thus, 1723/4 indicates that that a document was written during the early part of 1724, and [1724] precedes the date indicated in order to help keep documents in chronological order. In many cases, British correspondents designated the previous year after the calendar year had changed, but the actual year can usually be determined by the sequence in which a document was entered into copy books. The inconsistent use of calendar years, delays in receipt of trans-Atlantic mail, and delays in copying resulted in series that were often out of sequence. When the year of a document is unusually uncertain, a question mark has been added.

Gene Waddell, 2008

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SPG Clergy in South Carolina, 1702-1766

The following alphabetical list is from Williams' 1977 article on Commissary letters, and the numbers refer to the letter numbers he assigned. The brief biographical notes on the clergymen derive from: Manross's catalogue and index of the correspondence to the Bishop; Dalcho's *Historical Account* (cited as D); Gregorie's *Christ Church* (cited as G); Klingberg's *Carolina Chronicles* of Le Jau and Johnston; McCrady's *History of South Carolina*; Sirmans's *Colonial South Carolina*; Clement's "Anglican Clergymen," *Hist. Mag.*, XVII (1948) (cited as C); and *passim* from the *Historical Magazine of the Protestant Episcopal Church*, and the *South Carolina Historical Magazine* (cited as *SCHM*):

- Baron, Alexander. Native of Aberdeen; came to Carolina as schoolmaster 1748; ordained 1753; rector of St. Paul's, Colleton, 1754-58, of St. Helena's 1758-59 (d. 1759).
- Baron, Robert. M. A. St. Bartholomew's Parish, 1753-1764; d. 1764 (Klingberg 1941: 141).
- Beresford, John. Minister at St. Michael's, Barbados, before 1701.
- Boschi, Charles. A Franciscan friar converted to Anglican church; missionary to St. Bartholomew's 1744-48; chaplain to garrison at Ruatan (Bay of Honduras) 1749; d. 1749 (C, 221).
- Brayfield, ———. Chaplain to His Majesty's forces in Carolina 1723.
- Bugnion, Joseph. Missionary with Swiss colonists at Purrysburg 1732-33; requested transfer to St. James, Santee, 1733, because too many in parish spoke German; dismissed from St. James 1735 because too many in parish spoke English but continued there until 1736 (D, 297, 385-86).
- Bull, William Tredwell (1683-1738). Second Commissary (-1723); rector of St. Paul's, Colleton, 1712-23 (D, 352); returned to England 1723; rector of Greensted Parish (Essex), 1724-38.
- Clark (Clerk), Moses. St. John's Parish, 1720.
- Colladon, ———. Missionary to St. James, Santee, 1733; d. 1733.
- Cotes, William. Ordained deacon in 1746 and priest in 1747. St. George's Parish, Dorchester, 1747-52 (Klingberg 1941: 142).
- Coulet, Stephen. A convert from Rome; missionary to St. James, Santee, 1731-33; d. 1733 (D, 296).
- Cuming, Robert. M. A. Ordained deacon and priest in 1729; St. John's Parish, 1749-50; d. 1750 (Klingberg 1941: 142).
- De Richebourge, Phillippe. First rector St. James, Santee; d. 1718 or 1719.
- Duncan (or Duncanson), Alexander (?). Licensed 28 Jan. 1717; serving St. John's, Berkeley, 1718 (C, 211, 227).
- DuPlessis, Peter. Missionary to St. James, Santee, 1736-42. (Transcribed "Du-Phelps" in Manross.)
- Dun, William. St. Paul's Parish, 1706-07 (Klingberg 1941: 142).
- Durand, Levi. Missionary to Christ Church 1740-52 (G, 39-45); to St John's, Berkeley, 1752-65; d. 1765 (D, 269-72).
- Dwight, Daniel (1699-1748). Yale grad. 1721, Oxon. M.A. 1729; missionary St. John's, Berkeley, 1729-48; d. 1748 (D, 268-69; C, 227).
- Dyson, Edward. Minister at St. John's, Berkeley, 1729; at Christ Church 1730 (D, 280); chaplain

to the garrison at Port Royal 1735.

Fordyce, John. M. A. Ordained 1730; missionary to St. John's, Newfoundland, 1730-35; minister to Prince Frederick's 1736-51; d. 1751 (C, 228).

Fullerton, John. Missionary to Christ Church 1735; d. 1735.

Fulton, John. Missionary to Christ Church 1730-33; suspended in Commissary's Court 1734; rice planter 1735.

Garden, Alexander (1685-1756). Third commissary (1729-49); educated Aberdeen, M.A.; curate All Hallows, Barking; missionary to St. Philip's, C'town, 1719-53; apptd. Commissary 1729; returned to England 1754; came back to C'town in 1755; d. there 1756. See Pennington, *Hist. Mag.*, III (1934), 48-55, 111-19; Keen, *ibid.*, XX (1951), 136-55; Kenney, *SCHM*, LXXI (1970), 1-16.

Garden, Alexander, Jr. (nephew of the above). Elected teacher of languages in school in C'town 1743; assisted at St. Thomas 1743-44; rector at St. Thomas 1744-83; d. 1783 (D, 289-93).

Gardiner, Edward. St. George's Parish, Dorchester.

Gignillat, James De. St. James's Parish, Santee, 1710. Resigned.

Gowie, Robert. Missionary to St. Bartholomew 1734; d. 1734 (cf. C, 230).

Guy, William. M. A. Cambridge 1695; ordained 1711; assistant minister to St. Philip's 1712-13 and 1716-17; missionary to St. Helena's 1714-15; to Narragansett, R.I., 1716-18; to St. Andrew's 1718-51; brief service in Providence (Bahamas) 1731; d. 1751 (D, 337-40, 376; C, 230).

Harrison, James. M. A. Queen's College Oxford; curate in Battersea for two years; ordained priest 1750; St. James's, Goose Creek, 1752-1765 (Klingberg 1941: 141).

Hasell, Thomas. S.P.G. catechist in C'town 1706-9; deacon at St. Thomas 1706-09; ordained priest 1709 in England; missionary to St. Thomas 1709-44; d. 1744 (D, 285, 289).

Hunt, Brian. M. A. Cambridge 1705; former naval chaplain; curate of Halstead (Essex); missionary to St. John's, Berkeley, 1723-29 (resigned his post after complications in the Cawood-Wright marriage); author of *Parochial Pasturage* (London, 1722); went to Barbados 1731 (C, 233).

Johnston, Gideon (ca. 1671-1716). First Commissary (1707-16). See Klingberg, *Carolina Chronicle: The Papers of Commissary Gideon Johnston* (1946); H. E. Kimball, *Hist. Mag.*, XLII (1973), 5-35. Ex-vicar of Castlemore, Ireland (Klingberg 1941: 140).

Jones, Gilbert. Oxford 1707; missionary to Christ Church 1712-21. Resigned. (D, 277-79).

Jones, Lewis. Oxford 1724; missionary to St. Helena's 1725-45; invited to St. James, Goose Creek, but declined 1730; d. 1745.

Lambert, John. Schoolmaster at C'town and assistant at St. Philip's 1728-29; d. 1729 (C, 236).

Langhorne, William. Ex-curate, Pickering. Ordained deacon in 1747 and priest 1749. St. Bartholomew's Parish, 1749-1752, and St. George's Parish, 1752-1759. Resigned from illness (Klingberg 1941: 141).

La Pierre, John (de). Missionary to St. Dennis 1708-28; to Cape Fear, N.C. 1728-33; in New Hanover, N.C. 1734. See L. F. Wood, *Hist. Mag.*, XL (1971), 407-30.

Le Jau, Francis (Dr.). St. James's Parish, Goose Creek, 1706-1717. Born Angiers, France c. 1665; D. D. Trinity College, Dublin; ex-Canon of St. Paul's Church, London; missionary to St. Christopher's, West Indies, 1700-1701; d. 1717 (Klingberg 1941: 141).

Leslie, Andrew. Missionary to St. Paul's, Colleton, 1729; regarded as too strict and not elected rector 1734; visited Ireland 1734; in S.C. again ca. 1735-40, abandoned St. Paul's 1740 to return to England (D, 354).

Levi, Durand. M. A. Ordained deacon 1738 and priest 1739. Christ Church Parish, 1740-1750, and St. John's Parish 1750-65; d. 1765 (Klingberg 1941: 142).

Ludlam, Richard. Missionary to St. James, Goose Creek, 1723-28; bequeathed his estate of £2,000 to establish Ludlam Fund; d. 1728 (D, 253).

Lucius, Samuel Frederic. Cuffeetown (Coffee Town, an Indian town) 1770-1783. Refugee in Charlestown and in the Congarees during the Revolution (Klingberg 1941: 140).

Macgilchrist, William. Licensed to Carolina 1741 (C, 214; C, 237 in error); assistant to Garden 1742-49.

Marsden, Richard (ca. 1671-1742). In Barbados and Md. 1700; ordained 1700; missionary to St. Michael's, Talbot Co., Md., 1700-1705; missionary to St. Philip's 1705-7; to Christ Church 1708-9; (G, 10, 12, 14); schoolmaster in Chester, Pa., by 1714; returned to England to a cure in Leicestershire; chaplain to the Duke of Portland 1719-24; arrived in Jamaica 1723; at St. John's Parish until 1726; in New England, then to Va. 1727, curate Lynnhaven Parish, Princess Anne Co., Va., 1727-29; absconded to N.C.; then to Portugal in 1729; back to N.C. as a merchant 1732; back to England 1737; missionary of S.P.G. 1737 to Brunswick, N.C.; commission canceled 1739; d. 1742 (James, *William and Mary Quarterly*, XI [1954], 578-91).

Martyn, Charles. M. A. Balliol College, Oxford; curate in Devon; ordained deacon in 1746 and priest in 1748. St. Andrew's Parish, 1753-1761 as an SPG missionary; continued serving until 1770.

Maule, Robert (c. 1680-1717). M. A. St. John's Parish, 1707-17 (Klingberg 1941: 142).

Merry, Francis. St. Helen's Parish 1720; St. James's Parish, Goose Creek, 1721-1722; resigned (Klingberg 1941: 141-142).

Millechamp, Timothy. Oxford 1718; missionary to St. James, Goose Creek, 1732-46; returned to England, instituted as rector of Colesbourne, Gloucestershire; on sick leave from 1746-1748; resigned 1748 for Colesbourne, Glostershire (Klingberg 1941: 141).

Morritt, Thomas. Schoolmaster in C'town before 1717 (D, 98); ordained 1717, 1718; schoolmaster in C'town 1723-28 (see Livingstone, *Hist. Mag.*, XIV [1945], 151-67); missionary to Prince George's, Winyah, 1728-34; to Prince Frederick's 1734-36; apptd. to Christ Church by S.P.G. 1736; summoned before ecclesiastical court 1736; gave up Christ Church 1737.

O'Neill, Laurence. Missionary to Christ Church 1734-35.

Orr, William. Presbyterian in Cecil Co., Md., 1732-35; ordained 1736; assistant to Garden 1737-41; missionary to St. Paul's, Colleton, 1741-46; to St. Helena's 1746; to St. John's, Colleton, 1750-55; d. 1755 (D, 127, 355, 361; C, 240).

Osborne, Nathaniel. Missionary to St. Bartholomew's 1713-15; d. 1715 (D, 366-67).

Peasley, William. M. A. Transferred from Newfoundland. St. Helen's Parish, 1751-56 (Klingberg 1941: 142).

Powderous (Pouderous), Albert. A convert from Rome and a Huguenot refugee; preached in French churches in London; minister at St. James, Santee, 1720-30; d. 1730.

Pownall, Benjamin. Oxford 1709, 1715; missionary to Denby Ch., Warwick Co., Va., 1717-22; to Christ Church Parish 1722; returned to England in 1724 (C, 242).

Quincy, Samuel. Native of Boston; ordained 1730; missionary to Ga. 1733-36; rector St. John's, Colleton, 1742-45; St. George's Dorchester 1746-47; assistant to Garden 1747-49; returned to Boston; author of *Twenty Sermons* (Boston, 1750) (D, 161, 349, 361).

Roe, Stephen. Dublin 1726, 1729; missionary to St. George's, Dorchester, 1736-42; apptd.

assistant at King's Chapel, Boston 1742-44; dismissed by S.P.G. (C, 244).

St. John, Richard. Missionary to Bahamas; to St. Helena's 1747-50.

Small, Robert. Missionary to Christ Church 1738-39; d. 1739.

Smith, Michael. M. A. Trinity College, Dublin; ordained deacon, 1740, and priest, 1747; Prince Frederick's Parish, 1753-1757 (Klingberg 1941: 141).

Standish, David. St. Paul's Parish, 1724-28; d. 1728.

Stone, Robert. Hertford College Oxford; missionary to St. James's, Goose Creek, 1749-51; d. 1751 (D, 258).

Taylor, Ebenezer. Presbyterian minister in C'town; took Anglican orders 1711; missionary to St. Andrew's 1712; "troublesome"; chosen to go to N.C. in 1715, but did not go until 1717; in N.C. 1717-20 instructing Indians and slaves (C, 246).

Thomas, John. Appointed to St. James's Parish, Goose Creek in 1729; d. 1729 (Klingberg 1941: 141).

Thomas, Samuel (of Ballydon, Sudbury). St. James's Parish, Goose Creek, 1702-1706; d. 1706 (Klingberg 1941: 141).

Thompson (Thomson), Thomas. St. Bartholomew 1733; St. Paul's, Colleton, 1734, and returned to St. Bartholomew same year; returned to England 1741; missionary to St. George's, Dorchester, 1748-50.

Tissot, John James. Missionary to St. Dennis 1730; d. 1763.

Tustian, Peter. Missionary to St. George's, Dorchester, 1719-21; removed to Md.; inducted in St. James Parish 1722; returned to England 1725 or 1726. Biography in 11 (cf. C, 247).

Usher, John. St. George's Parish.

Varnod, Francis. Missionary to St. George's, Dorchester, 1723-36; d. 1736 (D, 346-48).

Walter, ———. Minister of S.P.G. traveling in S.C. 1734.

Whitehead, John. Apptd. curate to Gideon Johnston 1714; "troublesome"; salary discontinued by S.P.G. 1716; schoolmaster in C'town 1716; d. 1716 (C, 249).

Wintley, John. Missionary to Christ Church 1727; dismissed for immorality 1728; missionary to St. Bartholomew's 1729; dismissed; apptd. schoolmaster C'town but not hired 1731; apptd. chaplain to the garrison at Savannah 1731 and dismissed 1733; d. 1733.

Wood, Alexander. St. Andrew's Parish, 1707-1710.

Wye, William. Apptd. to St. James, Goose Creek, 1717, but dismissed by S.P.G.; missionary to St. Philip's 1718-19; in Md. ca. 1720; then Va. 1727-31; then Md. 1731-44 (C, 250).

Anglican Clergy by Parish, 1702-1783

(adapted from Dalcho 1820; cf. Klingberg 1941: 140-142)

All Saints, Waccamaw (no clergy recorded in Dalcho)

Christ Church Parish

1712-1721 Gilbert Jones
1722 Benjamin Pownall
1727 John Winteleley
1730 Edward Dyson
1730-1733 John Fulton
1735 John Fullerton
1735-1736 Thomas Morritt
1738-1739 Robert Small
1740-1752 Levi Durand

Prince George's Parish, Winyah (including Georgetown)

1728-1734 Thomas Morritt (Plantersville)
1746-1749 Alexander Keith
1757-1760 Samuel Fayerweather
1763-1767 Offspring Pearce
1772-1777 James Stuart

Prince Frederick's Parish, Winyah

1734-1736 Thomas Morrit
1736-1751 John Fordyce
1753-1757 Michael Smith

Prince William's Sheldon

1748-1758 Assisting clergy
1758-1759 Robert Cooper

St. Andrew's Parish

1707-1710 Alexander Wood
1712-1717 Ebenezer Taylor
1718-1751 William Guy
1753-1761 Charles Martyn

St. Bartholomew's Parish

1713-1715 Nathaniel Osborne
1729 John Whitley
1734 Robert Gowie
1734-1743 Thomas Thompson
1744-1748 Charles Boschi
1749-1752 William Langhone

1753-1764 Robert Baron

St. David's Cheraw

1770 James Foulis
1772 Mr. Robinson

St. Dennis' Parish

1708-1728 John La Pierre
1730 John James Tissot

St. George's Parish, Dorchester

1719-1721 Peter Tustian
1723-1736 Francis Varnod
1737-1742 Stephen Roe
1744-1746 Thomas Thompson
1746-1747 Samuel Quincy
1747-1752 William Cotes
1752-1759 William Langhorne

St. Helen's (including Beaufort)

1714-1715 William Guy
1720 Francis Merry
1725-1745 Lewis Jones
1745-1750 William Orr
1747-1750 Richard St. John
1751-1756 William Peaseley
1758-1759 Alexander Baron

St. James's Parish, Goose Creek

1702-1706 Samuel Thomas
1706-1717 Francis Le Jau
1717 William Wye
1721-1722 Francis Merry
1723-1728 Richard Ludlam
1729 John Thomas
1732-1746 Timothy Millechamp
1749-1751 Robert Stone
1752-1765 James Harrison

St. James's Parish, Santee

1710 James Giguillet
c. 1718 Phillippe de Richebourge
1731-1733 Stephen Coulet
1733 Colladon
1736-1742 Peter Du Plessis

St. John's Parish, Berkeley

1707-1717 Robert Maule
1718 Duncan, Alexander (?)
1720 Moses Clark (clerk)
1723-1729 Brian Hunt
1729 Edward Dyson
1729-1748 Daniel Dwight
1749-1750 Robert Cuming
1752-1765 Levi Durand

St. Luke's Parish (no clergy recorded in Dalcho)

St. Mark's Parish

1766-1770 Charles Woodmason
1770-1773 Thomas Walker
1773-1774 Mr. Davis

St. Matthew's Parish

1766-1777 Paul Turquand

St. Michael's Parish (Charles Town)

1761-1776 Robert Cooper
1765-1770 Oliver Hart
1770-1774 John Bullman

St. Paul's Parish, Colleton

1706-1707 William Dun
1712-1723 William Tredwell Bull
1724-1728 David Standish
1729-1739 Andrew Leslie
1734 Thomas Thompson
1741-1744 William Orr
1742-1745 Samuel Quincy
1748-1750 Thomas Thompson
1750-1755 William Orr
1754-1758 Alexander Baron
1756-1762 Jonathan Copp
1764-1765—Isaac Amory
1765-1767 William Dawson
1769-1773 John Lewis
1773-1774 John Dundas
1775 Mr. Blackburn

St. Peter's Parish, Purrysburg

1733-1734 Joseph Bugnion
1744-1758 Henry Chiffelle

1760-1766 Abraham Imer

St. Philip's Parish (Charles Town; see also St. Michael's Parish)

1680-? Atkin Williamson
1696-1699 Samuel Marshall
1699-1705 Edward Marston
Before 1701 John Beresford
1705-1707 Richard Marsden
1705-1708 Thomas Hasell
1707-1716 Gideon Johnston (Commissary)
1712-1713 William Guy
1714-1716 John Whitehead
1716-1717 William Guy
1717-1728 Thomas Morrith (assistant minister)
1719-1754 Alexander Garden (Commissary)
1728-1729 John Lambert (assistant minister)
1737-1741 William Orr (assistant minister)
1741-1745 William McGilchrist (assistant minister)
1746-1747 Robert Bentham (assistant minister)
1747-1749 Samuel Quincy (assistant minister)
1749-1753 Alexander Keith (assistant minister)
1755-1756 John Andrews (assistant minister)
1755-1759 Richard Clarke
1756-1801 Robert Smith (assistant minister, 1756-1759; minister, 1759-1801; first
Bishop of South Carolina)
1761-1767 Joseph D. Wilton (assistant minister)
1767-1768 James Crallan (assistant minister)
1769-1775 Robert Purcell (assistant minister)

St. Stephen's Parish (including St. Stephens)

1749-1773 Alexander Keith
1773-1783 Alexander Finlay

St. Thomas' Parish

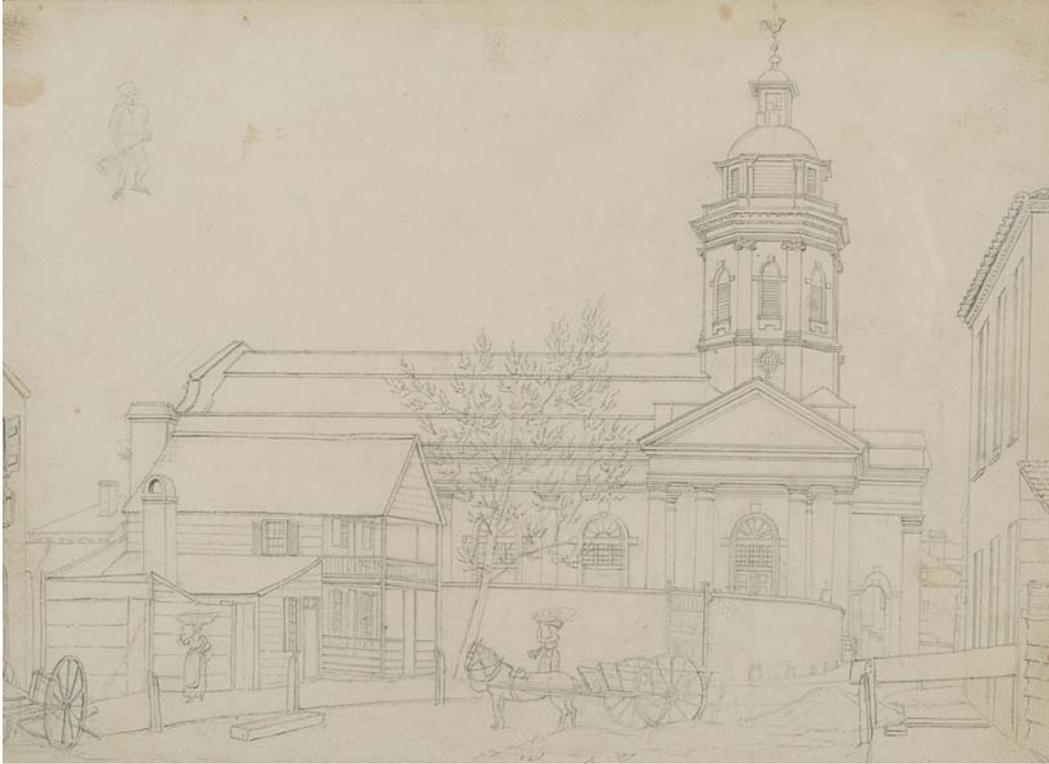
1706-1744 Thomas Hasell
1744-1783 Alexander Garden (the younger)



St. James's Parish Church, Goose Creek (1706-1719; HABS)



St. Andrew's Parish Church (1706, 1723; HABS)



Second St. Philip's Church (c. 1721-1723; William Birch, c. 1830; courtesy, Winterthur)



St. Helena's Church, Beaufort (1724; HABS)



Strawberry Chapel (1725; HABS)



Prince George's Church, Georgetown (1745-1747; HABS)



St. Michael's Church (1752 to 1761; HABS)



Prince William's Parish Church, Sheldon (1753; HABS)



St James's Church, Santee (1768; HABS)



Pompion Hill Chapel (1763; HABS)



St. Stephen's Parish Church (1767; HABS)

Documents: Abstracts or Transcriptions When Available

c. 1696

[c. 1696] n. d.: Act of Assembly (SPG series A, volume VIII, pages 414-419)

“An Act to settle a maintenance on a minister of the Church of England in Charles Town.”

1. The Commission shall determine the purchase of land and building of a parsonage
2. One male slave, one female, four cows, and four calves shall be purchased with funds from the public treasury
3. Land, parsonage, and chattel are for the use of the Charles Town minister
4. The minister’s salary shall be £150
5. Samuel Marshall is appointed Charles Town minister for life [arrived in South Carolina in 1696]
6. Captain James Moore, Captain John Hewes, Captain George Dearsly, Jonathan Armory, John Buckley, Joseph Cofsheff (?), and George Logan will purchase slaves and cattle and build the house
7. If the church treasury lacks funds, the minister shall be paid from the Public Treasury
8. The commission, aided by Five “reputable freeholders” may tax the people according to each one’s wealth to raise the £150
9. The constables are under a 50 pound penalty to carry out Item 8

[signed by] Joseph Blake [Governor 1694, 1696-1700], Stephen Bull, Thomas Cary, James Moore, William Howell

1702

1702 Aug. 17: Mr. Samuel Thomas, Rye, to the Rev. Dr. Bray (SPG series A, volume I, number XXI. Letter number 1, “Letters of Rev. Samuel Thomas,” *South Carolina Historical and Genealogical Magazine*, volume 4 [1903]. The original of an undated testimonial to Thomas is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 88.)

For the Reverend Dr Bray
att Chelsea near London.

Rye 17. August 1702.

reverend Sir,

I had writt to you long since but your not obliging me hereunto when I left you made me think you did not expect it from me. I will take care to deliver the Box according to your Order if it please God we arrive at Charles Town. It is impossible to return the letter you desire by the Post by reason that the Box is fixed (as the Captain tells me) under some other Boxes and Chests that he cannot come at it til he unlade the ship, but if you please I will take care it shall not be delivered and may return it to you from Carolina if need be.

I was at Sandwich with my Brothers 3. weeks and 4 days before the Brigantine came into the Downes and we have been here 3 weeks on Thursday next the wind being contrary; it is very uncertain whether we shall stay till the next return of the Post, and if the wind be fair for us, our Captain says he will not put in at any other Harbour except Portsmouth; if you please to

direct a letter to be left at the Post House there, probably I may have it, if we call at Portsmouth, I will certainly enquire at the Post House for it.

Reverend Sir, I return you my most hearty thanks for all your favours particularly for your letters to Carolina. I most humbly begg your daily prayers, my discouragements in this voyage are more than a few; our vessel is very mean and scarce fitt for the seas, and we are of no strength to defend ourselves, having no guns, nor above 7. or 8. men, besides passengers, nor have we any Convoy, so that in the judgment of all considering persons, we are in eminent danger of being taken by the French; our Captain is a very ill-tempered and profane man, and is unkind to me; and tho' my passage will cost me more than ten pounds, yet will not he allow me a cabin to lye in but I am forced to lye upon a chest and he and his men are so very wicked, that I think we have but very little reason to expect a preservation. The voyage is like to be very long, hazardous, burthensome and chargeable.

With great gratitude I acknowledge the goodness of the Corporation to me, but being obliged to leave some of that money they allowed me with my family, and to lay out a part of it for cloth & linen and being at much greater charge on shipboard than I did expect, I have reason to fear that I shall arrive at Carolina with an empty pocket, my manner of lodging and living on board is much different from what I ever was accustomed to, and if when I come into a strange land I have no money to support myself, which you may (good Sir) easily judge how melancholy the prospect will appear, to a man that never experienced the like difficulty, to remedy which I humbly begg that I may have an order from the Corporation to receive of the Govrnor or who elsethey please, the forty shillings a month which the Corporation generally allows their Missionaries till such time as they are settled in their respective cures

Your answer to and compliance with this Proposition or something of the like nature by which I may be certain of something to support me when I come there in case of sickness &c. will oblige me by God's assistance to do my utmost to answer the end for which they send me and to subscribe myself their's and
your most humble

grateful servant

Sam: Thomas. [MS. Vol. 1, No. 21.]

1702 Sept. 8: Samuel Thomas, Plymouth, to John Hodges (merchant in College Hill, London; SPG series A, volume I, letter XXV. Letter number 2, "Letters of Rev. Samuel Thomas," *South Carolina Historical and Genealogical Magazine*, volume 4 [1903]. The original of this letter is in the SPG Papers, Lambeth Palace Library, volume I, page 80.)

For Mr John Hodges, merchant
In College Hill near the Church
London.

Plymouth Sept: 8. 1702.

Dear Sir,

With great gratitude to Almighty God and to the Honbl Society I acquaint you that yesterday I received your letter with the Bill for £25. in Carolina money. It came very seasonably for I am but just recovered of a very violent feaver which confined me to my bed & chamber for some days, since we came into this Harbour. I was so very weak that our Passengers despaired of my life. I was obliged to come a shoar and being a stranger to lodge in a Publick House, and to procure a nurse & physician which was no small charge to me. I bless

God that I am now perfectly recovered, and more than a little revived at the Goodness of your Corporation God Almighty reward their great charity and enable me to answer their expectations which by God's assistance I shall carefully endeavor. I am a humble Petitioner to them for their daily Prayers that Almighty God would be pleased to honour me with large abilities and blessed opportunities of doing Him service. I have more than a few ill conveniences and discouragements on shipboard the chief of which is an incapacity of doing or receiving good there, the generality of our ship's crew being such as refuse instruction and all means of reformation. After many importunate and humble persuasions I have at last obtained leave to read Prayers once and sometimes twice a day but I am often cursed and treated very ill on board. I hope God will forgive them (I do), our Vessel is very mean and leaks much, so that our Passengers fear the consequence of bad weather, which we must now expect, we have nothing encouraging but only the infinite power and providence of Almighty God. You may please to give my humble duty & service and hearty thanks to the honourable Society and assure them that I have a just sense of my obligations to Almighty God and to them and if it please God I arrive safe at Carolina will give them an account thereof and shall readily obey and humbly entreat their Councill and Prayers.

I am, Good Sir

Your's and the whole honble Society's
Humble, grateful servant
Sam: Thomas.

Sir, I have here inclosed a few lines to Mr Amy, wch you may please to view, and either deliver or intercept as your prudence shall think most proper. Be pleased to give my hearty respects to your messenger. We have been in this Harbour 16. days expecting a convoy and a fair wind [Ibid, No. 25.]

1703

[1703] Jan. 20, 1702: Samuel Thomas, to Dr. Bray, Chelsea (SPG series A, volume I, letter LXXXVI. Letter number 4, "Letters of Rev. Samuel Thomas," *South Carolina Historical and Genealogical Magazine*, volume 4 [1903])

To the Rev. Dr Bray
att his house in Chelsea.

Carolina January 20th 1702.

Revd Dr,

These acquaint you that blessed be God I arrived safe att Charles Town on Christmas Day having been 12 weeks and 2. days at sea, the first six weeks I was ill, but the last God gave me perfect health blessed be His Name, He still continueth my health. We had a very long and chargeable voyage. The Captain was civil to me giving me leave to exercise my Function. I read prayers twice every day and preached and catechised every Lord's day. We had about 30. passengers which generally attended. I delivered your letters and Books according as they were directed.

Mr Trott is very civil to me, into his custody I committed the gift which your Corporation sent to the Indians. The Yeamansee Indians have lately been engaged in a war with the Spaniards and are in so much danger of an invasion by the Spanish that they are not at leisure to attend to instruction nor is it safe to venture among them. Sir Nathaniel Johnson is extremely kind to me, has taken me into his family, and sometimes to all the neighbouring Plantations, the People are extremely apt to hear and a Minister qualified by piety, prudence and moderation may by God's blessing do great service to religion in general, and to our church of England in particular. Sir Nathaniel hath promised to send for some of the chief of the Yeamansee Indians down that he and I may treat with them, and if Sir Nathaniel find that the instructing them in the principles of Christian religion be practicable, he will order me among them, of which I will give you and the Corporation a more particular account next shipping. I most gratefully acknowledge the Corporation's kindness to me in what they have done already for, and promised to me. The Bill which they sent me from Mr Amy was very honorably paid me here: it cost me £12. to pay my passage afresh and fifty shillings to support me when sick on board, we having a physician with us, and other absolutely necessary charges have taken up most of the remainder. I therefore humbly beg of the Society that they would pay to Mr Hodges ten pounds for my use to whom I have wrote desiring him to lay it out in such goods as will be present money with some advantage to me here And I desire them also to pay the Rev. Mr Burkit minister of Dedham £20. for the support of my dear wife and family. After these sums are paid with all humble and hearty thanks I acknowledge that I have received the first fifty pounds for one year which they were pleased to promise to continue to me as their Missionary for 3. years &c: I humbly hope that they will allow the 3. years to commence from the 3rd day of July 1702. which will appear most reasonable if the honble Society please to consider that the length of the voyage vastly increased the charge. I thank God I had opportunity of exercising my Function almost every Lord's Day from that time, for it so happened that the time we were in Harbour att Plymouth I officiated severall Lord's Days for a Minister at Plimstock, who was both sick and lame, and whose family is great, and circumstances in the world mean. I received nothing from him but his blessing and thanks. On Board I preached and catechised 12. Lord's Dayes and read prayers twice every day, but so slender a sense of religion they had, that I was glad that I could prevail with them to hear sermons and prayers tho' they costs them nothing, so I asked none nor did they give me one farthing. I have preached every Lord's day since I came on shore here but I expect never a penny for my paines. Here is a vast Tax of £10000 or more upon the Planters occasioned by burning of severall ships which otherwise the Spaniards would have taken, which loss the Country must make good and this renders most of the Planters incapable of doing anything for the encouragement of Religion att present. If the Corporation would be pleased to send over a few Common-Prayer Books to give away to young persons they would be sutable and acceptable presents. I shall add no more att present but only my earnest desires and to hear from you. I am
 Rev. Sir yours and the whole honble Society's humble, grateful and
 obedient Missionary and servant
 Saml. Thomas.

P.S. Sr N. Johnson did expect to have received a letter from you. [Ibid, No. 86.]

[1703] Jan. 29, 1702/3: Samuel Thomas, Carolina, to Dr. Woodward, Minister of Poplar near London (SPG series A, volume I, letter LXXXIII. Letter number 3, "Letters of Rev. Samuel Thomas," *South Carolina Historical and Genealogical Magazine*, volume 4 [1903])

To the Rev. Dr Woodward
Minister of Poplar
near London.

Carolina 29. January 1702.

revd Sir,

Your great goodness to me doth require my grateful acknowledgment and oblige me to think that these may be acceptable unto you, which acquaint you that blessed be God I arrived safely here on Christmas Day having been at sea 12. weeks and odd days. I have wrote to my Lord of London and acquainted his Ldp with the reasons of my not being gone among the Yeamanser Indians, and to that letter I humbly refer the Honble Society for satisfaction in that point. I wrote also to the Rev. Dr Bray desiring him to acquaint the Corporation that I received the money here upon Mr Amy's bill and to begg of them to send me £10. paying it to Mr Hodges to whom I have given directions how to convey it to me and also to pay to the Rev. Mr Burkitt £20. for the support of my wife and family after which I most thankfully acknowledge that I have received £50. of the Honble Society one year's salary according to the proposals made when I received my Mission and for reasons there mentioned I have humbly begged that they would account from the time that I received my Mission of my Lord of London which was the 3rd July 1702. For a fuller account of this I also refer you to the Drs letter and humbly beg of you to use your interest in the Society, to accomplish it (What I have further to acquaint you with is God's great goodness to me in bringing of me safe hither in a time of such danger and hazard, and giving me an opportunity of exercising my Function on board and now that I am here it hath pleased God to incline Sir Nathaniel Johnson our Governor to be very kind to me, he hath taken me into his house and his family is very large, many servants and slaves among whom I have a prospect of doing much good by God's assistance. The neighbourhood here¹ to whom I preach every Lord's day by Sir Nathaniel's direction, are an ignorant but well inclined people, who seems to want nothing to make them truly pious but the common assistance of God's Holy Spirit, Ministers & Ordinances Here are many Anabaptists in these parts, there being Preachers of that sort here, chuse rather to hear them than none. I hope in God I may establish many and bring back some. I have here a multitude of ignorant persons to instruct, too many profane to awaken, some few pious to build up, and many Negroes, Indians to begin withall. I humbly beg your fervent prayers to God to direct and assist me in all difficulties. If the Corporation would be pleased to send a few Bibles and Common Prayer Books to give to the poor Negroes, I think it would be a most laudable charity.

I take the utmost care I can in penning and delivering my sermons and I thank God they are very acceptable to the People, of which they give me daily proofs.

God's good providence has already placed me in the most advantageous post for publick service that I can be in, in having the countenance of the Governor who is a good man and in high esteem among the People.² My settlement upon this River is most earnestly and daily desired, and here is as absolute a necessity of a Minister as in any part of the world. I humbly beg therefore that by the approbation of the Corporation I may continue here. I have now only to add Dr Sir that with great gratitude to Almighty God and thank's to you, I remember your great kindness in being instrumental to procure my Mission for which I hope myself and some few besides will have reason to bless God to eternity. I begg your Prayers and shall be extremly

glad to receive a letter from you to know that I am not forgotten by you, will be a comfort and encouragement.

to Revd Dr
your & the whole honorable Society's
humble, grateful and obedient
Missionary and Servant.
Sam. Thomas.

[TO THE SOCIETY.]

Carolina 18. January 1702.

Honor'd Srs,

Be pleased to pay to the Rev. Mr Burkit twenty pounds at the humble request and for the support of the family of Gentlemen

your very grateful, humble
obedient Missionary and servant

Sam: Thomas. £20.

To the Honorable Society
for propagating the

Gospel in Foreign Parts. [Ibid, No. 83.]

[1703 c. Feb. 1]: Edward Marston, London, to the Society (SPG series A, volume VIII, pages 65-67; letter marked "missing")

He was sent by Bishop of London and Board of Proprietors to South Carolina [in 1700] and was deprived of his Charles Town parish by the "intruders," those Society-sent ministers. He wishes to be employed by the Society, either in England or America.

[1703] 1702/3 Feb. 2: Edward Marston, Charlestown, to Rev. Dr. Thomas Bray
Charlestown (SPG series A, volume I, letter LX)

Received yours on Xmas Day by Mr. Thomas now at Nat. Johnston's. Desired Sir Nathaniel to recommend him to Gov. Moor. Going to supply church at Goose Creek, Mr. Corbin having left and gone to Barbados. Quarrel between Gov. Moor and Corbin concerning his "too free familiarity" with Mrs. Stephens of Goose creek.

Capt. Hon and Gov. Moor agreed to entertain Mr. Thomas at Goose Creek, but had no house to board him in. "His going among the Yamosees according to his Mission is not judged here as yet safe." They revolted to us against Spain; because they would not be Christian if we require it they will return to Spain.

Sir Nat. Johnston has lost the use of his limbs. He declined being Governor. I fear he will not act as such. The country needs his wise head when we face such dangers from the Spanish and French.

Gov. Moor with 500 men invaded Florida with the hope of capturing the castle at St. Augustine from the Spanish. Unfortunately they had to raise the siege and set fire to their own ships and return home by land. Expedition to cost the country £8000. Our men did much mischief. They burnt the town of St. Augustine and the convent, ravaged the country and brought a few prisoners (three Franciscan friars) and £200 worth of church plate which Gov. Moor promises to the Carolina Churches and Meeting Houses.

Thanks to Dr. Bray for care to Libraries. People here more concerned with getting money than with Books and learning. Burnt Library at St. Augustine worth £600. (Greek and Latin Fathers and Holy Bible in Latin) Done by order of Col. Daniel, one of Lord's Deputies and of the Council here.

Mr. Trott (to whom paid the Guinea) has promised to send you a catalogue by the first ship to London. Lent him the one you sent as a specimen for our churches.

They are building a church for Mr. Kendall (no more in the country but mine and Goose creek where common prayer is used.) One Mr. Williams formally gave an account itinerant about Colony and Plantations. Country not divided into Parishes; despair of seeing orderly division, as the Dissenters in Assembly oppose it.

Mr. Delamotte the French minister with a wife and three children. Hope Society might give him some relief. Tried to procure testimony and petition from French here but they oppose him because he is a Proselyte from the Church of Rome. I think him a poor harmless creature and have been charitable to him. He promises to use the liturgy of the Church of England among the English planters where he is settled. The Bishop of London's charity was abused by the French laity. Some have brought over a cargo of 200 whose passages have been paid by the Bishop of London. Some are loose and idle men.

Letter sent by way of Bristol. Therefore would not wish him the unnecessary charge of extra papers. Would have enclosed latest letter of M. Lescots to me. He is minister of French church here. So your Rev. would know why people have such an aversion to Delamotte.

[1703] Feb. 17, 1702/3: Nicholas Trott, Carolina, to Archbishop Tenison (Fulham Papers, Lambeth Palace Library, volume IX, pages 1-2)

“Anabaptists' are so numerous in the colony that he asks the archbishop to arrange for a printing of 500 copies of John Philpott's tract against them. Trott has just completed an 'explication of the Hebrew of the Bible' which he has asked Dr. Bray to submit to leading Hebraicists. If they approve of it, he asks the archbishop to sponsor its publication” (Manross 1965: 130).

1703 Mar. 13: Charles Smith to the Secretary (SPG series A, volume I, letter CXXXIX)

Clergyman in debt, but not willing to go to Five Nations or Roanoke, NC, where Society would send him, as he wants to take wife.

Willing to go to South Carolina where his friend Mr. Mosely, Deputy Secretary to Mr. Franklyn of London has a property there. Says they need a minister there.

[1703] Mar. 22, 1702/3: Samuel Thomas, Carolina, to Mr. Hodges (the Hon. John Hodges, merchant on College Hill, London; SPG series A, volume I, letter XCV. Letter number 5, “Letters of Rev. Samuel Thomas,” *South Carolina Historical and Genealogical Magazine*, volume 4 [1903]. A similar letter with the same date seems to have been sent to the Treasurer of Carolina [presumably of the Lords Proprietors in London], and the original of that letter is in the SPG Papers, Lambeth Palace Library, volume I, pages 78-79; Manross 1974: 140.)

For /

The honble John Hodges
Eng: Merchant on College hill

London.

Carolina 22. March 1702/3

Honrd Sir,

I writ to you formerly to desire you to receive £10. of the honble Society for me, and to send them to me in Goods; I now humbly renew this request to you, but desire that you would send me no woollen but all linnen, some blew and white, and some all white, such as is common for gentlemen's shirts, and I desire it may be sent by Captain Cole who I hope is arrived safe and will return to us, (as I suppose) about September next. I bless God I have my health very well here, and an opportunity of doing much service to this Infant Church, and myself; and this People find abundant cause to praise God and to pray for your honble Society. I hope good Sir you will pardon this trouble and grant me your daily Prayers and a liberty to correspond with you by letters

I am honrd Sir
Your's & the whole Societys
humble, grateful, diligent
Missionary and servant

Saml. Thomas. [Ibid, No. 95.]

1703 Jun. 5: Rev. Berkitt, Minister at Dedham, to Rev. Dr. Woodward, Poplar near London (SPG series A, volume I, letter LXXXIV)

Plead that Thomas might remain where he is. "Wonder not that Mr. Marston and Mr. Kendall are for his removing farther; they fear they shall be outshined." Glad to hear what the Society resolves next Friday at its meeting. Also hopes to receive the £20 for his family who need it.

Concerned with raising subscriptions for the Society, what to do concerning Thomas' request for books to be sent him. Discussion of his own scholarly work.

n. d. [c. 1703]: Robert Stephens, Goose Creek, to the Bishop of London (SPG series A, volume I, letter CIV)

Thanks for sending such a good man as Mr. Thomas, though your intentions concerning the Yamosee may not be realized. Sir Nat. has made him his chaplain and will further the work of the church.

Had heard Mr. Marston had taken him into his house, but when in Town found that neither Mr. Marston nor Mr. Trot had provided for him. Thomas has accepted Stephens' invitation to his plantation. "Nice Sir Nat. had better provided for him."

1704

[1704] **1703/4 Mar. 10: Samuel Thomas**, Study at Sir Nat. Johnston's, Governor of Carolina, to Dr. Woodward and the Society (SPG series A, volume I, letter CLXXX. Letter number 6, "Letters of Rev. Samuel Thomas," *South Carolina Historical and Genealogical Magazine*, volume 4 [1903]. The original of this letter is in the SPG Papers, Lambeth Palace Library, volume I, pages 81-82.)

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To the Rev. Dr Woodward &c.
at Poplar.

From my study at Sir N. Johnson's.
Govr of Carolina. 10. Mar: 1703/4 .

Revd Dr

I wrote to you the last year by Captain Cole and did hope for the favour of a line from you by his return which would have been a great satisfaction to me: I most gratefully acknowledge my high obligations particularly for your assistance in procuring for me Holy Orders a blessing for wch myself and many others (I hope) will bless God to Eternity. I beg of you Rev: Sir to communicate to the honble Corporation of which you are a worthy Member the following lines from

Your most obliged, humble servant
S. Thomas

To the Rev. and Honble Society for Propagating
the Gospell in Foreign Parts.

Most Revd & Honble Gentlemen,

Your unworthy but laborious Missionary whom you sometime since sent to labour in the Ministerial Function in the Province of Carolina thinks himself obliged to communicate to you the account of his arrivall and the success of his labours in this Province. Blessed be God after much difficulty and many dangers I safely arrived at Charles Town in Carolina on the 25. Decr 1702. and took the first opportunity of going up in the Country to wait upon our Governor the honble Sir N. Johnson who received me with great Kindness and then and ever since has treated me with extraordinary respect and civility: with much kindness his Honor invited my stay in his family and being duly sensible of his duty and obligations to Almighty God, he obligeth me to officiate dayly in his house as Chaplain, and to labour on the Lord's Day in the instruction of the Inhabitants of Cooper River which is so thin settled and the Inhabitants live at so wide a distance from each other that I am forced to officiate in 3. severall Branches of the River about 15. miles from each other, and because I can be but with one Congregation on the Lord's Day so each can be supplied but 1. Lord's day in 3. therefore at their request I preach a lecture on the Week Days to each of them, this considering the many miles I must travel to meet each Congregation makes my labours very considerable, but I bless God it is my delight to serve Him and His Infant Church, and my ministerial work is my recreation, I bless God, I have not labored in vain in this Province, for since my coming into these parts, there is a visible abatement of vice and immorality, and many of our People who were careless in religion are prevailed on to a ready and constant attendance on God's Publick worship and I have prevail'd on several to set up the worship of God in their private families and have prevailed with many to a careful preparation for and to participate of the Blessed Sacrament of the Lord's Supper. The first time I administered that Holy Ordinance I could find but 5. Communicants but they are now increased to the number of about 32, and are yet increasing, here being some few young persons who submit to my instructions in order to their being prepared for the Blessed Sacrament at Easter next. By my encouragement about 20. Negroes have learned to read, and I am acquainting them as I have opportunity with the Principles of the Christian Religion, and

have lately baptized one Negro man, and hope in some time to find more fitted for that Holy Institution. There haveing been no Minister on this river, who lived regularly and preached practically & constantly, the People are much divided, but I have some reason to hope that severall of them will now come into the Communion of the Church of England, themselves have told me that if I had been in the Country before, I had prevented their separating from the Church. I find by experience that an humble and obliging carriage a moderate and prudent conduct, practical and serious preaching together with a Holy and circumspect life is the more effectual means to remove prejudices out of men's minds agst our Church and Ministers. In great sincerity Gentlemen I assure you, it hath and by Divine grace ever shall be my constant endeavor to the utmost of my power to promote true religion and the interest of the Church of England, being in some measure sensible of my infinite obligations to Almighty God and of your noble bounty and charity to me, which shall ever be gratefully acknowledged and carefully improved by Honrd Gentlemen

Your most obedient, humble & faithful
and laborious Servant & Missionary
Samll Thomas.

Gentlemen,

You sent as a gift to the Indians by me stuff to make match coats, Sir. N. J's ordering my residence in these parts, I had no opportunity to dispose of the to the end for which you designed it, and finding that it was like to decay, by the advice of the Governor I had it appraised and sold it, and the money is in the hands of Sir N. J. and I am waiting for your order to return it to you, or dispose of it as you think best. The last year I desired by a letter to Mr Hodges that £20 might be paid the Revd Mr Burkitt for the use of my dear wife, and £10. sent me to Carolina for my support here, with great gratitude I acknowledge your goodness in doing the former but I have had no account of the latter. 'Tis my humble request that this year you'l please to pay the whole Salary to the Revd Mr Burkitt for the assistance of my family and that £10. behind of the last year's salary you'l please to send me into Carolina. Sir N. J. is very noble to me and the Planters are kind to me according to their ability, for I bless God my people have an entire love for me, but they are generally poor and I have lately had a long and chargeable sickness being afflicted with a violent feaver for 10. weeks, and tho' I had the priviledge of Sir N. J's house, yet I was obliged to pay my nurse and Doctor myself which cost me much money: and my great distance from some of my people has necessitated me to buy a horse, which is here very dear, and so likewise are all sorts of cloth and linnen. For these reasons the £10. would have been welcome to me, I refer myself entirely to your bounty, charity and goodness and will continue your

Gratefull, obedient and dilligent Missionary
and humble servant.

S. Thomas. [Letters of the Society for the Propagation of the Gospel in
Foreign Parts, MS. Vol. I., No. 180.]

1704 May 3: Samuel Thomas, Carolina, to Mr. Hodges, (SPG series A, volume I, letter CLXXIX [damaged]. Letter number 7, "Letters of Rev. Samuel Thomas," *South Carolina Historical and Genealogical Magazine*, volume 4 [1903]. The original of this letter is in the SPG Papers, Lambeth Palace Library, volume I, pages 83-84.)

For Mr Hodges &c. London.

From my study at Sr N. Johnson's in
Carolina. 3rd May 1704.

Dr & Worthy Sir,

Yours I received by Captain Martin the 14th March last with the Parcell of Blew Hartfords—for your particular care and trouble and for the honble Society's kindness and charity therein, I return my most sincere and hearty thanks Before Martin came in I had wrote a Publick letter to the honble Society in which I acquainted them that I had then heard nothing from any of my particular friends in that Body, which was more than a little concern to me. I also acquainted them with the need I stood in of the ten pounds, & with my selling the stuffs sent for presents to the Indians and lodging the money in the Govrs hand till their order to dispose of it. I acquainted them also with the success of my poor labors in these parts, and begged that their charity to me for this year may be paid as formerly to the Rev. Mr Burkett. For a fuller account of these things dear Sir I refer you to my Publick letter. I have received no letter from Mr Secretary Chamberlayne and therefore should have been extreamly glad that you had explained what you barely mention (viz.) an Order made by the honble Society that my kind reception here by the Governor and People should be no precedent, which passage in your's I don't well understand. Dear Sir I am extremely obliged to you for your great kindness, particularly for your Seamens packetts, I am glad to see so noble and Christian a design on foot, and I will make the best use of them I am capable of. I long to hear how the religious Societys and those for Reformation prosper in this reign, and to Lave some account of the proceeding of your honble Society, to whom I am so highly obliged, particularly if you receive a satisfactory account of the success of the Labors of your Missionaries abroad, for nothing would be more pleasing to me, than to hear that the Church flourisheth under the conduct of Pious, prudent and learned Guides: If your time will permit you to give me some account of these affairs in your next you will highly oblige me. Blessed be Divine Goodness, Good Sir I continue very happily in the Governor's family, and in the entire affections of my dear People, and opportunities of doing God and His Church some service in this poor Province: my ministerial labors are very considerable, being obliged to preach three times a week and to ride many miles in order to the meeting my People who are at considerable distances, these Publick Offices together with my necessary studies and some personal instruction which the ignorance of many of my People makes highly necessary, takes up the whole of my time and the utmost of my strength, but I desire to praise God for nothing more than for the blessed opportunitys that He has given me of laying out my time and strength in His service. We have in the whole Province of S. Carolina but two Church of England Ministers besides myself, namely Mr Marsdon Minister of Charles Town and Mr Williams who supplieth 2. or 3. Congregations to southward near Edisto River and myself am appointed by Sir N. Johnson our Governor to take care of the Inhabitants of Cooper River. The Town Minister has a very noble maintenance settled on him out of the Publick Treasure: but we Country Ministers have nothing to trust to, but only a small and uncertain subscription. The Country stands in great need of more Ministers especially of one for a Place called Goose Creek, a Creek the best settled with Church of England familys of any in Carolina, they have a small Church built, and at the earnest request of some of the Inhabitants I lately preached there and administered the blessed Sacrament and baptized 7. children, the Congregation was so numerous that the Church could not contain them, and many stood without door the poor people were very attentive to the word of Salvation and my soul was justly moved to see the best and most numerous Congregation in all Carolina as sheep without a Shephard.

My engagements are so much with my own People that I can't give them above 1. or 2. Lord's Days in a year and they very rarely have any assistance from any other Minister. I am fully satisfied that a pious, prudent and laborious Divine might do God and his Church great service.⁴ I fear under the present charge which the Country is by reason of the War, these people can't maintain a Minister entirely without some assistance from England. If you think convenient you may recommend this to the honble Society. The Governor in a letter to my Lord of London concerning myself, which I suppose will be publickly read, acquaints his Ldp that we greatly want a Minister for this Place above mentioned. I shall add something more on this subject in a letter to Dr Woodward, Good Sir with humblest duty and service and gratitude to the honble Society and yourself, I am your and their

Most obedient, dilligent & faithfull

Missionary and servant.

Samll Thomas. [Ibid, No. 179.]

1704 Nov. 24: Testimonials to William Dun (SPG Papers, Lambeth Palace Library, volume I, pages 90-92)

“...formerly of the Diocese of Clougher” (Manross 1974: 140).

1705

1705 Apr. 21 and Sept 21: Governor and Council, Carolina; testimonial for Samuel Thomas (“Letters of Rev. Samuel Thomas,” *South Carolina Historical and Genealogical Magazine*, volume 5 [1904], pages 24 and 30-31)

[SPG Minutes, September 21, 1705, paragraphs 7, 8.]

Dr Woodward acquainting the Society that Mr Samuel Thomas one of the Societys' Missionaries in South Carolina attended at the door, he was called in, and laid before the Board the testimonials of Sir Nathaniel Johnson Governor of Carolina, and a letter from the said Governor and Council to the Lord Bishop of London which were read; the said Mr Thomas informed the Society that Colonel Nicholson the late Governor of Virginia had given thirty guineas to be laid out in books for six Parishes in South Carolina and £20. more to be distributed amongst the Ministers that shall go over to the said six Parishes. A Motion being made that the salary of the third year due to the said Mr Thomas may be paid to him. Agreed that this matter be farther considered at the next meeting when the Lord Archbishop of Canterbury shall be present.

Mr Samuel Thomas his Testimonials from Carolina.

South Carolina

By the right Honble Sir Nathaniel Johnson Knt ,
Governor of South & North Carolina; and by the
Honble Members of the Council.

These are to certify unto all persons that the Bearer hereof the Rev. Mr Samuel Thomas for some years past hath been one of the Ministers of the Church of England in South Carolina and that during his residence here he hath lived a religious and virtuous life, & by his diligent and constant preaching hath done much good in this Province, and hath now the leave and

consent of the Governor and Council of this Province to go to England in order to settle his own affairs there and then to return again with his family to this Province to exercise his ministerial Function here, and is also further empowered and desired by the said Governor, Council and Parliament to make choice of five such persons as he shall think fitt, learned, pious and laborious Ministers of the Church of England to officiate in the vacant Parishes, pursuant to a late Act of Parliament for the encouragement of the Public Worship of God according to the Church of England in this Province, and in the behalf of the said Governor and Council recommend such Persons as he shall so make choice of to the Right Honble and Right Rev: Father in God Henry Lord Bishop of London for his Ldp' s approbation. In testimony of the truth of the above written we have hereunto set our hands and the publick Seal of this Province this 21st day of April in the fourth year of the reign of our Sovereign Lady Anne by the Grace of God of England, Scotland, France and Ireland Queen Defender of the Faith &c and in the year of Our Lord one thousand seven hundred and five.

N. Johnson.

Ja: Moore

Tho. Broughton

Nicholas Trott. [No. LXVIII.]

1705 Jun. 23: Testimonials to William Guy (SPG Papers, Lambeth Palace Library, volume I, pages 93-97)

1705 Aug. 20: Thomas Nairne, South Carolina, to Marston, sent to Bishop of London by Robt. Stevens (SPG series A, volume II, enclosed in letter CLVI)

Nairne answers Marston. The Indians have received nothing from the Society. See by a paper that the good intention of the Society has switched to converting the Negroes at Goose Creek. "All Carolina laughs at that untruth." That the richest people should employ the man and money set aside for the poor Indians. These gentlemen could raise own sum to convert the slaves. Have already written many letters as to the advantages of converting Indians. Examples of Spanish friars' good influence upon Indians.

Our recent policy has brought 1600 more Indians to settle among our Indians. These people have had Christian churches for 100 years. Must work as hard as Spanish or will bring from Christianity to Barbarism.

Greatest number of Indians subject to this government of any in America. Almost as many as all the English put together. They are ready to obey, easier than in the North. Also their language is full of Spanish words pertaining to religion.

Great benefit to have a good man live among them free from trade, to be their protector and represent their grievances to the Governor.

Must have letter from Proprietors and from Secretary of State in Queen's name giving their concurrence and threatening of displeasure if not carried out. The missionaries sent must be willing to endure, live among uncivilized people, learn their language, come without hope of riches, expect to live with only two or three other English. Must settle method of paying before they come. Nairne's plan has joint support of Queen, Proprietors, and local traders, because Indian trade is of such great importance to all.

[c. 1705 Aug. 20] n. d.: Robert Stevens to Society (SPG series A, volume II, letter CLVI)

Knows Capt. [Thomas] Nairne who “liveth by” the Yamosee Indians, who is disappointed that the English were not converting the Yamosees after they left the Spanish. Nairne thought the Yamossee to be more serviceable to the English if they became Christian. Robert Stevens wrote to the Bishop of London who as a result sent Mr. Thomas. Mr. Thomas instead preached to a congregation already supplied, Mr. Kendal whom they asked to leave his living, St. Georges, Bermuda offered him more profitable terms. Mr. Thomas turned the congregation away from Mr. Kendal. Capt Nairne wrote Thomas telling him it was safe to live with the Indians and he could live at the Nairne’s house free. Stevens sent the above letter to the Bishop of London.

Found a letter from Goose Creek printed and dated on the 4th 1703/4 saying Thomas instructing Negroes at Goose Creek. Stevens denies the work among the Negroes is extensive, now five or six Christian Negroes; were three or four. Those with books the late Gov. Moore’s slaves. Wanted to correct the Bishop’s misinformation concerning Carolina. Sending a copy of Captain Nairne’s letter to Mr. Marston by James Bivos, merchant.

1705 Nov. 21: Testimonials to Francis Le Jau (SPG Papers, Lambeth Palace Library; volume I, pages 98-99)

“...formerly of Trinity College, Dublin, signed by Bishop Compton and others....”
(Manross 1974: 140).

1705 Dec. 21: Account by Samuel Thomas, London, to the SPG (“Letters of Rev. Samuel Thomas,” *South Carolina Historical and Genealogical Magazine*, volume 5 [1904], pages 31-39. The original of this document seems to be in the SPG papers, Lambeth Palace Library, volume XVII, pages 80-87)

[Account of the Church in South Carolina.]

A memorial relating to the State of the Church of England in the Province of South Carolina, offered humbly to the consideration of the Honble Society for Propagating the Gospel in Foreign Parts.⁸

By their humble and faithful Missionary
Saml Thomas.

The first and chief Parish in South Carolina is Charles Town which is a large Parish and hath a very honourable maintenance for the Minister, but it being at present under the pastoral care of Mr Marston who hath been there for five years, I forbear to say anything of its inhabitants or their sentiments, as to religion.

The next Parish to Charles Town is Goose Creek, one of the most populous of our Country Parishes containing (as near as I can guess) about 120 familys in which Parish live many persons of considerable note for figure and Estate in the Country, many of which are concerned in the Government as Members of the Council and Assembly, most of these Inhabitants are of the profession of the Church of England, excepting about five familys of French Protestants who are Calvinists and 3. Familys of Presbyterians and two Anabaptists.

Here is a small Church for some years erected by some few of the Chief Inhabitants in which they had divine service and sermons & sacraments as often as they could procure a Minister to officiate. I officiated there constantly once a quarter at which times I always administered the Blessed Sacrament of the Lords Supper, the number of Communicants were about 30. of which one was a Christian Negro man.

The Church of Goosecreek was very well frequented as often as any of our Ministers officiated there. The number of Heathen Slaves in this Parish I suppose to be about 200. twenty of which I observe to come constantly to church, and these and several others of them well understand the English tongue and can read.

The next Parish to Goose Creek is that upon the western branch of Cooper River, in this Parish there are two general Settlements, one called by the name of Watboe and the other called Wampee; this parish contains about seaventy families, there was no church in this Parish during my stay in Carolina, but there is a church now building in this and every other Parish by order of the Government, who have by an Act of Assembly appropriated several sums for this end, In this Parish I officiated one Lord's day in the month & one week day in the month, in some of the Planters houses or in the summer under some green tree in some airy place made convenient for Minister and people. There are in this Parish about forty families of the profession of the Church of England, and 30. Families who dissent from the Church, these are more generally Anabaptists, and they have a preacher of that sort among them, one Lord's day in three; my congregation here consisted of about 80. persons and sometimes near 100. the Dissenters frequently making a very considerable part thereof, they coming to our Churches when their own Ministers did not preach. The number of communicants with the church of England were 20. the number of heathen slaves in this Parish are about 180. three only of which are Christians. The next Parish to this is situated upon the eastern branch of Cooper river which Parish I by order of the Honble Governor had the care of and did constantly officiate in 3. Lord's days in 4 throughout the year and two week days in a month, the number of Inhabitants in this Parish are about 100. families 80. of which are of the profession of the Church of England & about 20. Dissenters from the Church, 17. of which Presbyterians, 2. Anabaptists, and 1. Quaker.

The number of those who attended constantly upon the Lord's day service were generally 100. and upon those days on which the Lord's Supper was administered 140. The number of Comunicants in this Parish 45, the number of heathen slaves 200. of which 20. have by my encouragement learned to read and I hope by God's grace will with many others be fitted for Baptism and the Lord's Supper upon my return. Here is one church already erected (since my arrival) by the peculiar direction and religious care of Sir Nathaniel Johnson and at the charge of the Parish. The next Parish to this is situated upon a river called Wandoe, and contains about 100. families, 60. of which are of the profession of the Church of England and about 40. Dissenters from the Church which are Presbyterians; here has been a small church for sometime erected, but the People has never had a constant Minister, The congregation when there is a Minister to officiate consists of about 70. The Lord's Supper has never been administered: the number of slaves may be about 100. not one of them Christian or preparing for it. The next Parish to this is situated upon Ashly river and contains about 100. families, in this Parish there never hath been a Minister settled, so that at present but few of the People are in the interest of the Church of England; here are in this Parish many Presbyterians and Anabaptists, and but about 30. families of the profession of the Church of England. Here has been no church nor has the Lord's Supper ever been administered here: the number of slaves may be about 150. but one of them a Christian which I instructed and baptized.

The last Parish in Carolina is situated upon a river called Stono, it is very large and extensive being the only Parish in that County, which we call Colleton County, in the Southern parts of this Parish are settled about 60. families of Dissenters, Presbyterians and Anabaptists, but in the northern part thereof near Charles Town are about 40. families who profess

themselves of the Church of England, here is no Church nor Minister, the Lord's Supper hath never been administered here: In this Parish are about 150. slaves not any of them Christians.

I crave leave further to acquaint this Honble Society that the Province of S. Carolina is but very lately divided into Parishes by Act of Assembly procured by the religious care of our present excellent Governor Sir Nathaniel Johnson, and that it is entirely owing to him and the present Members of the Council and Assembly that there are any salaries settled upon Ministers of the Church of England, for there being so many Dissenters in the Province (many of which have always been in the Government) it was a work of no small difficulty to get an Act to pass in favour of the Church of England clergy, especially for their having a publick salary, which those who dissent from us violently oppose in those parts of the world.

The present Government of South Carolina hath given us a very high instance of their zeal and affection for the Church of England as by law established, in what they have at present done for the encouragement of the publick worship of God according to our most excellent Church, for the present war having obliged us to be at very great charges in fortifying our Town, and in providing Stores of ammunition to prevent our being surprized by the enemy, these with some other occasional charges had so emptied the Treasury that it was indeed a work of almost insuperable difficulty to get a fund appropriated to the Service of the Church. South Carolina is but an infant Colony, and their Treasury at best but small out of which they have at present appropriated £2000. to the service of the Church for the building six churches, and as many parsonage houses, and buying Glybe land, so that for every particular Parish, the Publick disburse £333. and £50, annually for all the six Parishes, which considering the present circumstances is very extraordinary, and perhaps such instances of zeal can hardly be paralled in those parts of the world.

I now beg leave to offer some brief remarks upon this account of the state of the Church in South Carolina to the consideration of this honorable Society.

First, By this account it is sadly evident how destitute our Brethren of the Church of England in South Carolina are of spiritual guides and Publick Ordinances, and in how much danger they are of famishing in grace for want of the word and sacraments, or to be led aside to error while destitute of the public ministry to confirm them in the truth, for as circumstances are at present in this our Province not one person in 20. among those who profess themselves of the Church of England can have ordinarily, the benefit of the word and sacraments from a church of England minister, the Dissenters have at present 4: ministers among them besides one Anabaptist Preacher lately gone in to Carolina from Biddiford in the West of England, and I am informed that 3. or 4. more dissenting Ministers are going for Carolina in the Spring, all which (I humbly conceive) makes it very needful that our church of England members be provided with pious and painful divines such as will live exemplarily and preach practically and constantly, and catechise frequently that so their people may not be tempted to put themselves under the conduct of those who differ from us, as we have great reason to believe they will if they see themselves neglected.

I further remark to this honble Society that altho' the Province of Carolina hath done very much for the encouragement of Church of England Ministers (considering their present circumstances) yet is the provision which they have made but mean in itself, and such as will scarce support a Minister and his family if there, much less will it be any motive to clergymen to leave England and to submit to the fatigues of a long and hazardous voyage while they are in any tollerable circumstances here in England, for the salary which the Country allows is but £50. per annum in Carolina money which makes but about £33. sterling and the Parishes not being

populous their perquisites will not amount to anything considerable. It is therefore humbly begged that this venerable Society would out of their most Christian charity and noble bounty think of making some augmentations to these salaries or of continuing an annual assistance to these Ministers which they in their great wisdom & goodness shall think most fit and I cannot but inform this honble Board that the Government of Carolina hath assured me that as soon as it is possible to be done and their circumstances will admit, they will themselves by an additional Act make such further provision as shall capacitate their clergy to live comfortably without any assistance from England, I have before observed that the Government of Carolina has been at great pains and cost in building houses for their Ministers and in setting out Glebes in every parish, I therefore humbly propose to this Honble Society that if they would think fit to advance any sums to stock the same Glebes with negros (which might be a stock unalienable) it would save the Society much money in allowing Pensions to their Missionarys and would be a very considerable augmentation to the value of their living, it is certain the present maintenance (tho' very liberal considering the circumstances of the Province) is not sufficient to encourage any person to settle there with a Family. I further remark to this Honble Society who I well know delight in doing good and will rejoice to hear that the Church and Kingdom of Christ are enlarged that from the account that hath been given there seems to be a prospect of bringing many of the Indian and Negroe slaves to the knowledge and practice of Christianity, I have here presumed to give an account of 1000. slaves belonging to our English in Carolina, many of which are well affected to Christianity so far as they know of it, and are desirous of Christian knowledge and seem to be willing to prepare themselves for it in learning to read for which they redeem time from their labour, many of them can read in the Bible distinctly and great numbers of them were learning when I left the Province, and that which I have often reflected upon with pleasure is, that among many of our ignorant slaves there is a great freedom from immorality, so that in some Plantations of fifty or sixty slaves we find not a drunkard, nor a profane swearer among them, which aversion to vice, I hope may be some preparation for Christian virtues, when they shall know their duty and obligations thereunto and the means of attaining them, now if every one of these Parishes be so happy as to have a prudent, pious and zealous minister settled in it, they might very easily redeem time from their studys for the instruction of these poor slaves and I verily believe and hope by God's blessing many of these might be brought into the folds of Christ, were we so happy as to have men of true piety, zeal and prudence sent upon this evangelical design. There is but one remark more which I shall trouble this venble Body with, and that is the different temper which a Minister in the Province of Carolina will find, in the people belonging to his charge, for here in every Parish are many professing Christianity and many heathens, among our English inhabitants are many of considerable learning, good judgment and acute parts, and many very ignorant and mean in their attainments, again there are some truly religious and conscientious and others haters of religion and practical Godliness: yet further there are some who are heartily in the interest of the Church of England, and understand and approve its constitutions, and there are others who are not positively determined as to their choice who have not actually put themselves under the Conduct of either our Ministers or of those who differ from us, and there are lastly more than a few that do dissent from us and join in comunion with the Presbyterians, Independents and Anabaptists of all which there are considerable numbers in the Country, and this I humbly remark to this venble Society that hereby they may be the more sensible of the necessity there is of their Missionarys being duly qualified to treat with all possible advantage with Persons of this differing temper and profession. I humbly say that I found by experience that by a diligent application in the duties of my Function, and with the

blessing of God upon my endeavours, the labours of my ministry have been effectual upon those under my charge. I count it no small happiness that I have been engaged in this Christian employment under the encouragement of this Venble Society and I now return to offer not only my own thanks for their generous allowance but also the thanks of the whole Province who are very sensible of the obligations they owe to this honble Society and indeed during the whole time of my Mission I have had such frequent and blessed opportunities of doing good and such real love and respect from my People that I purpose with all speed to return thither with my wife and children, and tho' the maintenance already settled be but small for the provision of a family, and the transporting my family will be a very great charge and burthen, yet I doubt not but God's Providence will support me comfortably, and I humbly recommend my present circumstances to the consideration of this truly honble and charitable Society not presuming to make any particular request after they have so liberally encouraged my past services, but with hearty prayers for all possible success to their most noble and Christian pains, I subscribe myself with profound respect and gratitude their faithful and humble Missionary

Samuel Thomas.

P. S. There is one thing more which I think it my duty to observe to this Honble Society and it is a relation I received from a Master of a ship belonging to N. England who acquainted me that the last year, there went out Batchelors of Arts near 20. young men from their college, all or most of whom he assured me would gladly have accepted episcopal Ordination if we had been so happy as to have had a Bishop in America from whom they might have received it, but being discouraged at the trouble and charge of coming for England, they accepted of authoritys from the Dissenting Ministers and are all dispersed in that way. [No. LXXIV.]

n. d. [c. 1705] Governor and Council (Nat. Johnson, Thomas Broughton, James Moore, and Nicholas Trott of Carolina) to Lord Bishop of London (SPG series A, volume II, letter LXXXV)

Mr. S. Thomas is bringing this letter, coming back to settle own affairs and bring family. Act of Association provides for six ministers outside of Charles Town. Asked Mr. Thomas to choose five new ministers. Ask Lordship to approve them and grant them that Bounty usual for travel into the American Plantations.

Tell his Lordship how well Samuel Thomas has done since his arrival. Won over dissenters, brought Church of England members back into religious life. Hope Samuel Thomas will have your Lordship's favor and the Society will continue his salary though he has not lived with the Indians.

1706

[1706] Feb 21, 1705/6: Robert Stevens to Society (SPG series A, volume II, letter CLVIII. The original of this letter is in the SPG Papers, Lambeth Palace Library, volume I, pages 102-103.)

Summary of last letter discouraging Thomas' work among the Goose Creek Negroes and the Yammasses.

Describes the Act of Establishing the Church of England as making it an independent church. No dependence upon your Honors even though province is part of the Diocese of

London. Established Commissioners as a Court, fixed on a party of men for Life. Only by your Honors can we be released from this misery.

By this Court, Mr. Marston of St. Philips is deprived of his living though he is a highly moral man. Being human he suffers from human frailty, but faults that would not have been sufficient in a Court in England. Rumor that the Bishop had turned him out of his living and the Governor had a letter (so it is said) signed by the Lord Bishop desiring Marston turned out and Thomas given his living.

This action causes people to believe that Act was not for the Establishment of the Church of England, since they have ousted their only qualified minister. The only other in the province having, in his Cups, baptized a bear! He has been given Marston's place.

Also passed an Act in the name of the Church allowing as members of the Assembly only men who have taken Church of England sacraments within a year. Electors deprived of right of electing and good men of being in Assembly. He can only find three or four men who communicate with Church of England. Country so thinly settled, hardly enough able people with such a severe restriction. Apologize to Bishop for bothering him but wished him to know the truth.

[1706] 25 Feb. 1705/6: Edward Marston to the Society (SPG Papers, Lambeth Palace Library; volume I, pages 104-106)

“...complaining of his ouster” (Manross 1974: 140).

1706 Mar. 30: Samuel Thomas to the Secretary (SPG Papers, Lambeth Palace Library; volume I, pages 107-108; see also, Jun. 21, 1706)

“...defending himself from an attach by Marston” (Manross 1974: 140).

1706 Apr. 12: Lord Weymouth to the Secretary (SPG Papers, Lambeth Palace Library, volume I, pages 109)

“Present disordered state of South Carolina gives little encouragement for sending missionaries there” (Manross 1974: 140).

1706 Apr. 20: Samuel Thomas, Portsmouth, to the Secretary (SPG series A, volume II, letter CXLIX. Letter number 8, “Letters of Rev. Samuel Thomas,” *South Carolina Historical and Genealogical Magazine*, volume 4 [1903].)

Portsmouth April 20th 1706.

Honor'd Sir,

Last night (blessed be God) we arrived safe here, and it is generally said we shall sail again on Monday but we are to put in again at Plimouth, so that if you have anything to communciate to me, or any of us, it will be most likely to meet us if you direct it to Plymouth. I had wrote to you good Sir from the Downs from whence we sailed on Thursday last but that my time was wholly taken up in waiting upon my brother a Church of England Minister at Sandwich whom I found very ill of a feaver and left dying, which affliction so oppressed my spirit that I was not capable of paying this duty to you.

We are very full of Passengers upon which account we are obliged to submit to many ill conveniencys. This day arrived from London two dissenting Ministers which Mr Boon (the gentleman which petitioned the House of Lords) sent, and we have on board a young man which

he sends over also for a schoolmaster, who is a Scotch Presbyterian, by which I suppose a judgement may be made of Mr Boon's sincerity when he pretends to be an Advocate for the Church of England in Carolina. I should rejoice as much as any man to see religion and the power of goodness flourish under any Christian Minister's conduct of what Denomination so ever, so they be sound in the Fundamentals, but I have abundant reason to fear that Mr Boon and those few gentlemen in Carolina who employ him have a design of advancing of their particular Party by the ruins of the interest of the Church of England in that Province, and I must say that I fear, and I believe that fear is not groundless, that the encouragement which the Lords has now given him will tend much more to the discouragement of yr Missionarys, how pious and diligent soever and to the disservice of your Church than to the real interest of Religion in general, I beg good Sir that you would not misinterpret what I have here wrote for I profess a universal respect to sincere piety and desire nothing more than the being master of good temper, and I have, and I hope I ever shall treat pious Dissenters with due respect and tenderness, but I can't but discern that some among them as well as too many among ourselves are hot and violent and so wedded to a Party that they would be glad to raise it upon the ruins of those whom it does not affect, and of this sort without the least breach of Charity, I may by long experience be truly able to say are some few in Carolina, those very persons who employ Mr Boon, oh that God may heal our bleeding division and give us the spirit of holiness, peace & unity that true religion and the fear of God may abound in our Plantations, and that all we especially who are the Missionarys of your honble Society may by the purity of our doctrine, the strict piety of our lives and the most exemplary diligence in our holy Function answer the design of that most venerable Body which sends us.

&c.

Sam: Thomas.⁵ [Ibid, MS. Vol. II., No.149.]

1706 May 6: Francis Le Jau, aboard the *Greenwich* in Queen's Dock near Plymouth; to the Secretary (SPG Papers, Lambeth Palace Library; volume I, pages 112-113)

"...reporting delays in sailing" (Manross 1974: 141)

1706 May 28: Francis Le Jau, aboard the *Greenwich* in Plymouth Sound (SPG Papers, Lambeth Palace Library; volume I, pages 114-115)

"Ship is now under orders to sail at the first opportunity" (Manross 1974: 141).

1706 Jun. 21: Defense by Samuel Thomas to the SPG ("Letters of Rev. Samuel Thomas," *South Carolina Historical and Genealogical Magazine*, volume 5 [1904], pages 28 and 39-54. The undated original of this defense seems to be in the SPG Papers, Lambeth Palace Library; volume XVII, pages 92-98; for "undated answers of Johnston to quires of the society," see pages 101-102 and for the "undated 'case' of Johnston," see pages 103-104; Manross 1974: 151.)

[June 21, 1706, paragraph 10.]

Also that having read a Memorial of Mr Saml. Thomas containing an answer to the charge against him by Mr Marston Minister of Charles Town in South Carolina, in a late printed Pamphlet, it was their opinion that there are several particulars in the said Memorial worthy the notice of the Society. And also having read a letter from Mr Stevens of South Carolina relating to the affairs of the said Mr Thomas there they had agreed that both the said Memorial and letter should be laid before the Society. The said Memorial and letter being very long, Ordered that

the Secretary do prepare an abstract of the same against the next Meeting, and in the meantime lay the originals before his Grace the Lord Archbishop.

Mr Samuel Thomas's Remonstrance in justification of himself.

To the Honorable Society for Propagating the Gospel in Foreign Parts. ⁹

The humble Representation of Samuel Thomas their diligent and faithfull Missionary, containing a just vindication of himself from the false Calumnys of Mr Edward Marston Minister of Charles Town in South Carolina with a true character of the said Mr Marston, honestly designed to prevent the venerable Societys being imposed upon by his misrepresentations.

May it please this Honble Society

With all due respect and humble submission to this Venble Body I beg leave to make my just defence against the unjust and false charges brought against me by Mr Edward Marston Minister of Charles Town in South Carolina in a late printed letter of his, I have not seen or read the said letter, but the substance of those particulars which concern myself were read by the most reverend President in the Vestry at St Lawrence the last time you convened there, and are as followeth.

1. That I did not settle among the Yamonsee Indians according to your design in sending me.

2. That I removed Mr Kendal who he intimates upon my arrival and proceedings became distracted.

3. He would insinuate that my ignorance of the Canons and Constitutions of the Church of England and want of courage to reprove vice, were the things which most recommended me to the favour of the Government.

I beg leave to make the following answer First, as to my not going among the Yamonsee Indians, I acknowledge that the circumstances of these poor was mentioned to me by my Lord of London and Dr Bray before I left this Kingdom, they were represented as a sort of civilized Indians well disposed for the reception of Christianity, and I must confess that I thought the design of bringing poor dark heathens to the Knowledge of Christ and his holy religion by wch they may attain eternal salvation, did appear to me so highly acceptable to Almighty God, that I was very glad of and much affected with my mission and did design to pursue it with great vigor and an humble dependance upon Almighty God for His assistance and blessing.

By the great Providence of God I arrived safe in the Province of South Carolina, upon the day of our Blessed Lord's nativity Anno Dm. 1702. at which time war being proclaimed with France and Spain I found these very Indians in conjunction with our Carolina Forces gone upon an Expedition to St Augustin a Spanish Fort in Florida about 300. miles from our English Settlements in South Carolina, they did indeed in a short time after my arrival return from this Expedition but they being settled upon our Frontiers between us and the Spanish Indians, having been engaged in a state of war ever since nothing being more common than their and the Spanish Indians making frequent incursions upon each other in the Night, that all Persons who knew these Indians assured me that they had neither leisure or dispositions to attend to Christian Instructions, and that a Missionary could not in this time of war reside among them without the utmost hazard of his life, it being common for the Spanish Indians to steal upon them in the night and kill some and take others Prisoners, and these Prisoners are some of them burnt alive and others sold to the Spaniards for slaves; this was one great discouragement to my settlement among them during this war.

Secondly that the Indians understood not the English tongue, that their language is barbarous, savage and extream difficult to attain, there being no grammar or rules for the learning that particular Indian tongue, so that it would probably take up one year at least to attain any tollerable knowledge thereof, and then even when one has attained to a perfection therein, yet is this language utterly void of such terms as we express the most necessary truths of Christian religion in, they have no word for God or Heaven, or Kingdom for a Mediator or for his death and satisfaction, and many other things of greatest importance in Christian Religion, and this I was fully convinced of by a Translation of the Lords Prayer into that language which was performed by a gentleman who had long traded among them and was a compleat master of their tongue, where insted of Our Father which art in heaven, the best sense that he could make of it in their words was, Our Father which art a top, and instead of Thy Kingdom come, he tranlates thy great Town come, which I conceive are very improper expressions to convey to them the genuine sense of this most divine prayer, the great improbability of any success upon this account also was another discouragement to my settling among them.

Thirdly I did not settle among the Indians because I found as great numbers of Heathens who stood in equal need of Christian Instruction and were much more capable of receiving it than these Indians, I mean the Negroe and Indian Slaves in our Parishes.

The several Nations of Indians in Carolina are generally small, most of them not consisting of more than fifty, the Yamonse Indians are indeed more numerous there being, as I am informed near 200. of them. Admit then that a Missionary were qualified to converse with them in their own tongue, yet would he after all his pains be capacitated to treat with but one Nation of Indians, and if that one Nation will not hearken to Instruction (as we have just reason to fear) then is all his labour in attaining their tongue lost, for every Nation of Indians has a different dialect and that so independant on each other that the being a perfect master of one Indian Tongue is not the least advantage toward the knowledge of another, so that suppose I had denyed myself the comforts of my life as a Christian, the benefits I mean of God's Ordinances publickly dispensed, and had hazarded my life and health by living among these poor Savages, and in one years time had made myself perfect master of their Tongue, after all I should have been capacitated to treat with one Nation of Indians only, and yet as I observed before have been at a very great loss for words to have expressed things of highest concern, Whereas there are in the Province of South Carolina somewhat more than one thousand slaves, eight hundred of which can speak English tollerably well, and are capable of Christian Instruction, many of 'em are desirous of Christian knowledge, great numbers of these can come to the places of our Publick Worship, and as I have formerly acquainted this Venble Body, there is a probability of enlarging the Church and Kingdom of our dear Lord very considerably by bringing these heathens to the faith, whenever we shall be so happy as to have our Parishes supplied by men of true piety and zeal, who will with great diligence and an humble dependance upon Almighty God set about it. Of these heathen Slaves I had in the Parish of which I was Minister at 200. a number greater than that of the Yamonse Indians and I had a much fairer prospect of doing good among them than among the Indians. If it be asked what service I have done among these Heathen Slaves, I answer, I prevailed with several of them to cease their ordinary work upon the Lord's day, a thing very common among them before my time, I persuaded them to put them selves under the means of Publick Christian Instruction, many of them by my encouragemt have learned to read, I informed several of them in their duty to God and to one another, and I found they made conscience of practising accordingly, some few of them by my instructions became desirous of

baptism and by God's blessing upon my endeavours fit subjects of that Holy Institution, accordingly I admitted them into the Church thereby, and that I did not much more for them in which I might have been like to have had success was not for want of a will but for want of leisure and opportunity being obliged to such frequent exercises of the dutys of my Function among our English Settlers as I shall show more fully in my next particular; this then is the third reason which I offer for the satisfaction of this Honble Body why I did not go among the Yamonse Indians, because I found a greater number of poor heathens in the Parish where the Providence of God directed my residence who were more capable of receiving Instruction than the Indians, and more like to be influenced by it. Certainly all endeavours of propagating Christian religion among Heathens are very laudable in the sight of God and good men, but I beg the freedom to say that I am well assured that any impartial man who knoweth our American Plantations, must and will say, that it is as great a charity and much more practicable to propagate Christianity among our poor slaves in our own Plantations as among the wild Indians in the woods, and will further conclude with me that if Missionarys be sent to seek Indians in the Woods and our poor slaves be neglected at home, as they have been for time past, then the fairest prospect of promoting Christian Knowledge is neglected, and that pursued which is attended with insuperable difficulties and the highest improbabilities, I further add that I verily believe this Honorble Society will find by experience that those Missionarys which they send among and confine to the Indians will but lose time and receive their salaries for no service.

Fourthly, the last reason which I humbly offer to your consideration for my not pursuing my Mission to the Indians is the great and pressing necessitys of many of our poor Christian Brethren in that Province who were in a spiritual sense almost famished for want of the word & Sacraments. Soon after my arrival in the Province of South Carolina I went to wait upon our Governor Sir Nathaniel Johnson, who after he had informed me of the impossibility of fulfilling my Mission as it related to the Indians for the reasons first mentioned, with very great kindness invited my residence at his house to officiate duly as Chaplain and to read Prayers, preach and administer the Holy Sacrament to his Neighbours upon the Lord's day, who stood in very great need of Ministerial Instruction; Sr Nathaniel lives at the head of Cooper River, a river the best settled of any in the Country, and from his dwelling down so far as Charles Town which is near sixty miles in length are some hundreds of English settled, and here was no Minister beside myself; I found the first time I preached amongst them that my poor labours were very acceptable to them, and did excite in them a vehement thirst after God's Ordinances ministerially dispensed These People had never enjoyed a settled Minister, the Lord's Supper had not once been administered to them (many of their children were unbaptized, a great number of people for want of spiritual guides were gone over to the Anabaptists and to other Sectaries and which is yet worse many of 'em had almost laid aside the profession of religion and forgot that they were Christians by name, the Lord's day was almost universally profaned, and many scandalous irregularities abounded, Children were brought up in the grossest ignorance for want of catechizing, in a word the people who were born of Christian parents, being in such a wilderness and so destitute of spiritual guides, and all the means of Grace were making near approaches to that heathenism which is to be found among Negroes and Indians; in this deplorable state I found many in this poor Province, but finding them desirous of my poor assistance, and there being no other Minister in the Province from whom they could have help I did conclude it my duty to continue among them and I am very well assured this Honble Society would have concluded so too, had they been eye witnesses of their misery as I myself was. I doubt not but

you will grant that to prevent the growth of impiety & heathenism among Christians, is a service by which Almighty God is as highly honored as by propagating Christianity among heathens themselves, pious and serious persons in the Province did expressly declare to myself and others upon all proper occasions that I certainly did that which most redoun'd to the honour of Almighty God the true interest of religion, and they thought to the satisfaction of my Superiors too, by staying among the poor distressed English who knew how to prize and improve my ministerial labours.

If it be asked how I employed my time and what service I did among these English I answer I bless God His grace enabled me to show myself a diligent and faithful Missionary among them, The parish was large and I was obliged to preach to three congregations so that I could be with each congregation but one Lord's day in three, and finding that the people stood in need of more constant instruction I preached a lecture on the week day to that Congregation from whom I had been absent upon the Lord's day, so that I had three sermons to preach every week on the Lord's day I read morning & evening service and preached both parts of the day and catechized and explained the Catechism every Lord's day all the summer season, there being but few Ministers in the Province whenever I came into those parts which were wholly destitute, I called together as many of the neighbours as I could and read to them divine service and preached, instructing them in some necessary duty and exciting them to proper Christian practices; my time was wholly employed in the duties of my Function, in visiting the well and the sick, in instructing the ignorant, in baptizing children and in preparing for my Lord's days performances. I bless God I was not altogether unsuccessful in my endeavours for I prevail'd with the greatest part of the people to a religious care in sanctifying the Lord's day which before my coming among them were more generally profaned many of 'em did by my direction and encouragement set up the worship of God in their own families to which duty they had been perfect strangers. The Lord's Supper had not been administered here before my time, and after I had taken much pains upon my first coming among them to inform them of the nature of this Holy Ordinance and their obligations to participate of it I could procure only five to communicate with me which by God's blessing did afterwards increase to the number of forty five, I bless God I saw a visible abatement of immorality and profaneness in the Parish and more general prevailing sense of religion than had been before known, I got a school erected in my Parish for the education of youth and maintained five poor children there upon charity and had procured a fund to pay for their learning for one whole year when I left the Province. These and many other things of publick usefulness did Almighty God make me the happy instrument of; I had in modesty forbore to mention these particulars had I not been constrained by the unjust and false representations which were given of me by Mr Marston to give this account of my Proceedings and their success, thus I have given this Venble Society a satisfactory account (I hope) of the reasons of my not going among the Yamonse Indians, & also how I did employ my time while I continued their Missionary in Carolina, upon the whole I hope this honble Body will see that there is some reason as I am sure there is much truth and sincerity in all that I have said, I hope this honble Society will give their Missionarys a very strict charge to labour with great diligence in the conversion of the Indian and Negroe slaves in their respective Parishes, which is a thing very practicable & I doubt not but by God's blessing they may be very successful therein, and it is this hope together with a just respect to those of our poor Brethren who are in that wilderness scattered as sheep without a shepherd that encourages my return to them with great cheerfulness. It is indeed much to be lamented that the generality of our Planters are no great

friends to the design of giving their slaves Christian instructions but it may be in the power of a minister to gain their consent by proper and prudent applications to them.

And here I cannot but intimate to this honble Society that those two persons Captain Nairn and Mr Steevens who pretend to a great zeal for propagating Christianity among the Yamonse Indians, have not evinced the least Christian concern for their own ignorant slaves at home, of which they have many residing in their houses and so might with much ease be instructed, but I am very well assured Mr Steevens has not done the least this way, nor did I ever hear that Captain Nairn hath, so that the Society has the less reason to credit their complaints who are so backward in that themselves which they would have another attempt, tho' attended with the greatest difficulties and the highest improbabilities, so much for answer to the first charge.

2. He saith I removed Mr Kendal &c.

For Mr Kendal I found him minister of that Parish which is situated upon the western branch of Cooper river, his character with all sober people thro'out the Province was very mean, but he being now dead I am willing to be silent as to all further account of his behaviour. The general report in Carolina was that Mr Kendal had formerly been distracted in Bermudas, of which I do not pretend to give any positive proof, for I never thought myself otherwise concerned in his distraction than as a Christian to pity him and pray for the restoracon of his reason, had I once imagined that any one would have had malice enough to have charged me with being the cause of his distraction which was never done before I should have enquired more particularly into his former temper: its the height of falsehood and injustice in Mr Marston to say that I removed him or contributed anything designedly thereunto, for I do assure this honble Society and will engage to give them the best authority for what I say that the Country can produce, upon my return, if they require it, that I never came in Mr Kendal's Parish to preach or to visit his people or to perform any duty of my Function among them during his continuance with them: and why Mr Kendal should be the least disturbed that one of the vacant Parishes which extreamly wanted a Minister should have a supply by my labours is not easy to imagine. I think any good man should have rather rejoiced that the peoples spiritual necessities were supplied, and that they now enjoyed what they long wanted Ministerial instruction and God's holy ordinances publicly dispensed.

Mr Kendal was indeed distracted sometime after my arrival and his distraction continued for about 3. weeks, after which he recovered the use of his reason and declared to his friends his inclinations of returning again to Bermudas, whereupon application was made to the chief Inhabitants of the country to furnish Mr Kendal with a sufficient sum of money for to pay the charges of his voyage, and for his other conveniences, and many of the gentlemen contributed very liberally, so that I believe he had about forty pounds given him gratis to render his circumstances easy and satisfactory, least the want of money should be any disturbance to him and bring upon him again his former indisposition, and with this provision he voluntarily went off the Country to Bermudas and afterwards from Bermudas for England and was unhappily cast away in the West of England near Falmouth, sometime after his removal from Carolina, the people which he left made their application to me, entreating my assistance to preach sometimes among them, to baptize and instruct their children and to administer to them the blessed Sacrament of the Lord's Supper, and by the consent of my former Parish I had liberty to be with them one Lord's day in a month and because I found they stood in need of more frequent instruction I erected a lecture among them upon a week day once in a month also, but all this was done long after Mr Kendal was removed and gone off the Countrey and this is the real and true

account of my proceedings with relation to Mr Kendal. As to what Mr Marston saith of the Countrys injustice and unkindness to several other Ministers of the Church of England, they being all gone off the Country before my arrival, and I having no personal knowledge of them I think myself not concerned, but there is a debt of justice & gratitude which I owe to the People of Carolina and it is this: to affirm that Mrs Marshall the widow of that Rev. Mr Marshall sometime of Barking in Suffolk, and myself are living testimonies of the civilities and kindnesses of the People of Carolina to Ministers of the Church of England who demean themselves well and as becomes their sacred Function.

3. He seems to insinuate that my connivance at vice and ignorance in the Canons & Constitutions of the Church of England were the things which most recommended me to the favour of the Government. As to the first I bless God my conscience testifyeth for me that I did not suffer any publick vice in any person belonging to my charge, to pass without a just censure faithfully representing to my people from the authority of Holy Scripture the evil and danger of a vicious course of life, and whenever I preached (as I did occasionally) before the Governor and Assembly and before the Chief Justice at our Grand Sessions I made it my care to represent to them fairly and fully whatever I found to be their duty as Christians, and as persons placed in such stations and entrusted with such authorities, and did without respect of persons represent in their proper colours whatever crimes I knew any of them to be guilty of, with great affection beseeching them, for God's sake, and with a due respect to the Publick, to walk worthy their profession as Christians, and their dignity as Magistrates. As to my knowledge of the Canons and Constitutions of the Church of England, Mr Marston can be no judge, having never examined me, but I dare appeal to him or to any other person in the whole Province to accuse me, if they can, of having acted in anything contradictory to the Rubrick or Canons of that excellent Church of which I am an unworthy Minister, or of omitting in the whole course of my Ministry in that Province anything that I am obliged to as a Minister of the Church of England as far as it is practicable in that Infant Colony. If it be said that this is only my own Testimony, I do offer this Venerable Board that if what Testimonials I have already brought from Carolina be not sufficient for their satisfaction, to get upon my return the truth of all that I have written attested by Persons of the most known honour, probity and reputation of any in the Province. I am I hope as hearty a Petitioner for the grace of humility as any man, and as unwilling to say anything of myself which may have the least show of vain glory, but St Paul was compelled to boast when falsely accused: give me leave then humbly and thankfully to say that Almighty God was pleased to make me the happy instrument of enlarging His Church by bringing many into its Communion, by confirming many who were wavering, and by reforming some who were irregular & profane, of all which I could if need required give more than a few particular instances: I most heartily desire that God may have the glory of all the good that hath been done by me, to Him alone it is due.

In the last place I think it is now my duty as circumstances stand to give this venble Society a few hints of Mr Marston's character and conduct, to prevent their being imposed on by him and his false representations to the prejudice of Christ's Infant Church in that Province and to their own dissatisfaction when matters may be set before them in a just and true light.

And here I solemnly profess that what I here represent is not from any disrespect to his person, I heartily wish well to him and his family: and as a Christian I do freely forgive the injury he has done me in his printed letter, and none should rejoyce more than myself to see his temper and conduct so altered that there might be a happy reconciliation between him and his

people; it is a very unpleasant task to me to give any account of the man and his sense of matter, in which I shall be as brief as possibly I can, consistent with my duty and obligations to this Society and to the Church in Carolina.

Mr Marston is a north Country man, born and lived sometime near New Castle as himself saith: he was curate in a Country Parish in Norththonsire at the time of our happy revolution effected by King William of blessed memory, but Mr Marston being a fast friend of King James's refused to take the oath and as himselfe hath acknowledged to me shewed so great a violence against the Government, and so warm a zeal for the abdicated King James, as that the civil Magistrate of the place was obliged to take notice of him, and he was sometime imprisoned for the liberty he had given his tongue in railing against the Government, he continued a Non juror for many years and gave sad evidences of his uncharitableness to those Bishops & Clergy who had submitted to King William's authority, himself told me that he did refuse to go to church after he was obliged to leave his cure, he saith he served God as acceptably at home. He being much afflicted for the guilt, which he supposed the Nation had contracted by submitting to King William's Government, resolved upon keeping a fast from flesh till such time as the rightful heir, as he supposed, should reassume the Imperial Crown of England, and this fast as he has told me and several others, he kept inviolable for seven whole years, but being reduced to some necessities he was under great temptations to eat such provisions as he could procure contrary to his intentions before either King James or the pretended Prince of Wales, returned to England; this account of himself and his proceedings he has formerly taken great delight in giving myself and several others have often heard him boast of this long fast. It so fell out that Mr Marston being reduced to the greatest necessitys imaginable that at last he bethinks himself and takes the oaths to King William to whom he had declared himself a very open enemy, after this qualification he comes for Carolina about the year 1699. and who could choose but wonder to see so violent an opposer of King William's authority swear allegiance to him, had he but given any tollerable proofs of his honesty and sincerity here in, all good men would have approved his proceedings in this last particular, but insted of that he sheweth himself the same enemy to the Government after he had sworn fidelity to it, that he was before, taking all opportunities to cry up the late King James and the Jacobites, whom he generally termed the honest men of England, and railing very scandalously against King William, the Bishops and Parliament then in being; this he did so frequently and publickly in the ship in which I came for Carolina, that he and some other gentlemen on bord who were better friends to the Government than he, comenced very violent quarrels upon this head, which were not reconciled when they came ashore in Carolina, insomuch that his constant applauding King James, the King of France, the Jacobites and Papists, and his vile reflections upon King William and the pious Bishops and Clergy of this Kingdom had gained him the general reputation on board of being a Roman Catholick; of which he had given very shrewd cause of suspicion, by the use of a crucifix and by his justification of the papist custom of crossing themselves, as Mr Heyrn a considerable Planter now in the Country did very commonly report of him, and did ever with great seriousness say that he saw him use a crucifix in his private devotion in his cabbin, this Mr Heyrn is yet living in Carolina and hath given this account of Mr Marston to myself and to several others.

This Mr Marston has upon all occasions shewed the greatest disrespect to those of our Bishops who were advanced to that dignity by King William, particularly he has so indecently railed against the late Bishop Kiddar and did express himself so unchristianly when he heard of his death, as is not proper to repeat, he joyns with many of his sense in reproaching the late most Rev. Archbishop Tillotson, the present right Reverend Bishop of Salisbury &c.

With some difficulty he got himself erected Minister of Charles Town, some short time after his arrival, which was because there was not another Minister upon the spot, nor any that they knew of like to come in, I shall not entertain this honble Society with an account of his ill conduct in that post to the great prejudice of the Church in that poor Province, only I must not omit letting you know that he has always shewn himself the same disaffected person to the Government which he was at first and continues in his conversation to approve and defend his own and the Jacobites proceeding in their non submission to King William's authority, his temper has ever been most improper for that part of the world where heates and violence & insolence will be as ineffectual as anywhere.

His frequent practice for many years has been almost every Lord's day to preach against the Dissenters whom he treated with so much roughness and severity that they had wholly deserted the Church, and were become very great enemys to his person and ministry, and were wont to speak of him in very indecent terms of disrespect: the Church at Charles Town which in Mr Marshall's time was well frequented is now almost wholly deserted through Mr Marston's imprudent conduct, and the Meetings are thronged, and too many stay at home, because they will worship God publickly in church only, and cannot come there without being shamefully affronted

It will appear indeed very strange that the Dissenters are of late become Mf Marston's friends and advocates, as for our dissenting Brethren, I have as great a value for men strictly conscientious among them as any man has, and many can witness for me that I have intreated them with due respect and tenderness, but in this affair I must say what all who are upon the spot in Carolina cannot but discern, it appears that they are now friends to Mr Marston against whom they have been such known enemys because the supporting him in his place will promote their interest and increase their numbers. The true character of Mr Marston is, that in his judgement he is a violent Jacobite and great enemy to the Government in Church and State as settled under King William, very warm & uncharitable to Protestant dissenters and very frequent and bitter in his pulpit invectives against them; very imprudent in his conduct by which he has greatly prejudiced the Church of England interest in Charles Town, very imperious in his carriage to all in general and very rude and insolent in his behaviour to the Government offering such affronts as authority will by no means bear tho' lodged in the hands of men very humble and of a good temper; this venble Body may if they desire it have satisfaction that this is a just and true character of Mr Marston from under the hands of persons unbyased and of known integrity and reputation, such as may be depended upon. I know that many pious and honorable in that Province who have not thought themselves obliged to encourage a man of Mr Marston's principles and practices will be much concerned to think that the Province and myself should be so misrepresented as we are in this printed letter. I pray God inform Mr Marston's judgment, aright and give him grace for the future better to govern his turbulent and imperious temper, that he may do God and his church yet some service in Carolina, for if he continues what he has been many will conclude that it had been better for him and many in that Province if he had never come there.

I am with profound respect and gratitude

Honord Gentlemen

Your humble obedient and
faithful Missionary

S. Thomas. [No. LXXIX.]

1706 Sept. 9: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A, volume 2, pages 410-412; as printed in Klingberg's *Le Jau* [1956], pages 15-16)

A Board the Greenwich in James River in Virginia

Sr

After ten weeks time since we left Plymouth we safely arrived here, and had thro' God's mercy a Pleasant passage and met with no bad Accident and all our Ships Company in health; we lost but 3 men these five months. We came here in the sickly time of the year wherein feavours are raging among new Comers, occasioned by the Sultry heats wch make every body faint.¹ Govr. Nut dyed of that Distemper a fortnight ago and is very much lamented for his great Moderation and Exactness in doing Justice to all Persons.² I have been very kindly invited by Mr. Wallace Minister of the Neighbouring parish and lived some days at his house.³ I wish I was so happy as to imitate his prudence in the care of his Flock he has won the affections of all Strangers as well as his own people. I have had no opportunity to go yet to Williams Burk⁴ to pay my respects to Mr. Commissary Blair.⁵ I am told there is great want of Ministers in these parts and in Maryland. The Master of a Vessel that came some days ago from South Carolina has reported that Mr. Thomas and the rest of our Brethren were not arrived in the middle of last Month:⁶ I am Discharged from the Service of this Ship, and intend with Gods Blessing to go to the place where I am sent in a few days; there is a Sloop bound that way wherein I'll take my passage but the fleet must sail first because of an Embargo. I hear from some Carolina Gentlemen that are bound for England that the Clergy will find much satisfaction in that Colony where the Inhabitants of the Caribee Island⁷ flock apace: I pray to Almighty God wee may find the People well disposed and yt the Spirit of Jesus Christ may reign in that part of the World where I am afraid Mammon has hitherto got too many Worshipers.

I humbly assure His Grace the President of the Honble Society and my Lord of London of my respects & Obedience and crave their Blessing and the Continuation of their favour; I beg the Charitable help of the prayers of the Hond. Members of the Society whom I humbly Salute and pray to Almighty God to preserve. I will not fail after my Arrival in Carolina to let you know the Condition of things according to the Instructions given to me.

I heartily Recommend you to the Divine Providence and am with due Respect Sr.

Your most humble & Obedient Servant

Francis Le Jau⁸

A Board the
Greenwich in James
River in Virginia
Septr. 9th 1706

1706 Sept. 16: Gov. Johnson and Council of South Carolina, Charlestown, to the Society (SPG Papers, Lambeth Palace Library; volume I, pages 116-117)

“...thanking the society for aid, praising Thomas, and defending themselves against charges by marston” (Manross 1974: 141)

1706 Oct. 1 and Dec. 10: Testimonial to Robert Maule from Archbishop of Dublin (SPG Papers, Lambeth Palace Library; volume I, page 118; Manross 1974: 118.)

1706 Oct. 10: Secretary to Marston (SPG Papers, Lambeth Palace Library; volume I, page 119)

“Society is returning Thomas to South Carolina, with new appointees, Dr. Le Jau, Dun, Auchinleek, and Hassel (the last as schoolmaster). Condition for sending them was repeal of a certain clause in the Church Act, but this has been annulled by the House of Lords. Criticism of Thomas arose out of his support for this act, but Society was satisfied with his explanation” (Manross 1974: 141).

1706 Oct. 29: Mr. Auchinlech to the Secretary (SPG series A, volume III, letter XII)
He sent his last letter by Rev. Thomas Holland. Was sent to Carolina but came to Bermuda. Hear a terrible fever in Carolina carried off Thomas and two other ministers just landed. He is staying there at the request of Benjamin Bennet, Governor.

1706 Nov. 30: Church Act passed by the South Carolina Assembly (SPG series A, volume VIII, pages 384-407. Two original copies are in the SPG Papers, Lambeth Palace Library; volume I, pages 120-138, together with an undated “Act to repeal all church acts prior to [120-138], including act requiring conformity to Church of England from members of the assembly”; Manross 1974: 141)

Act I: “An Act for the establishment of religious worship in this Province according to the Church of England, and for the erecting of Churches for the Publick Worship of God, and also for the maintenance of ministers and the building of convenient houses for them.”

1. Church of England liturgy will be used
2. Names boundaries and divisions of parishes
3. Directions for building and financing churches, cemeteries, and the glebe
4. Churches and parsonages will be built where the Commissary and the majority of Anglicans deem best
5. The commissary shall make all purchases connected with building churches and parsonages
6. Reiterates item 5
7. Churches are solely “for the service of God”
8. There will be a rector in each parish. The rector may sue or be sued in any court
9. Each minister must pay his successor £50, to be matched by the “publick reservoir”
10. Salary of the ministers is £50 each six months
11. The publick reservoir” shall pay any salaries if the Church Treasury lacks funds
12. *blank*
13. *blank*
14. The French-speaking people of the parishes will receive no edification. Translations of the Book of Common Prayer by Dr. John Durell are acceptable
15. *blank*
16. The ministers must meet twice a year
17. That commission will determine the clerks’ salaries
18. “The table of marriage” must be put up in every parish. No one shall be forbidden to marry under this
19. *blank*
20. Each minister shall have his own parish

21. The vestry are to be elected annually by parish freeholders
22. Vestry meeting minutes shall be recorded as will births, christenings, marriages, and burials
23. Church wardens must provide the register
24. Tables of marriage may be set up by the Wardens one year in advance
25. Two church wardens shall be elected annually by the vestry
26. The clerk/sexton will be chosen annually by the vestry
27. The vestry must meet four times per year

1706 Dec. 2: Francis Le Jau, St. James's Parish, Goose Creek, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series 3, pages 119-127; as printed in Klingberg's *Le Jau* [1956], pages 16-21. SPG series A, volume III, letter LXVIII. SPG Papers, Lambeth Palace Library; volume I, pages 141-144.)

Sr

I left Virginia the 12th of Octr. last, and the Divine Providence brought me safe here the 18th of the same Month. I was mightily afflicted when the first News I heard was that of the unexpected Death of our Revd. Brother Mr. Samuel Thomas departed this Life ten days before my Coming he is universally Lamented by all good Men for his Great Zeal and Edifying Life, It is thought he Contracted the pestilential feaver by lying in Charles Town, he was not sick for above a week, and having Implored the Divine Assistance to the last Moment, God in his mercy I hope took him to his holy Heaven Octr. 10th. I flatter'd my self wth the hopes of his Dear Company, help and Advices, But I must submit, and the Lord I adore who has hitherto preserved me, I firmly trust to his Great Goodness that he will take Care of me and direct me in my Mission. We are also deprived of the Presence of our Brother Mr. Auchinleck who has thought fit to stay in Bermudas where I suppose a Minister was wanting.⁹ Mr. Dunn has been afflicted with the Feaver and Ague, and as he was on the recovery is fall'n sick again, and Continues so still; I hope there is no danger.¹⁰ His Parishioners on the Southward of this Colony are willing he shou'd come among them and leave the Neighbourhood of Charles Town that has been so sickly these 7 or 8 Months; I saw him 5 days agoe disposed to comply with their desire. He Charged me to give his Duty to his Grace the President and the Honble. the Members of the Society; Upon my first Landing I saw the Inhabitants rejoycing: they had kept the day before holy for a thanksgiving to Almighty God for being safely delivered from an Invasion from the French and Spaniards, who came with 5 Vessels the 27th. of August last Landed in three places and having had 40 Men killed and left 230 Prisoners were forced back to Sea the 31st. of the same Month; We took one of their Ships and lost but one Man.¹¹ We hope they wont attempt the like any more, and in case of any such Accident, we are well secured by Fortifications and all things in great Order, but our barr 5 Miles from the Town is a good defence, it has but 14 foot water in: The reception I met with was extraordinarily kind, and far more respectfull than I deserve, and I dayly receive great tokens of goodness from his Excy. Sr. Nathaniel Johnson our Govr.¹² and Mr. Chief Justice Nich: Trott a very learned person, and who is about a Work the best of the kind I ever knew, it is a New sort of Hebrew Lexicon.¹³ There are several other worthy Persons who delight in shewing how much they value the Dignity of our Character, and Generally I have met with all the Civility I cou'd wish, even from the Dissenters I have seen. The Sickness wch was still raging in Town obliged me to make no

stay at all there, but I presently was Carried to the Country in the parish the Society was pleased to give me the care of. There I continue among very good and Obliging persons of whom I must declare that by their diligence and attention they shew a true desire to become good Servants of the Lord Jesus. The Change of Climate and the Fatigue of my Voyage had somewhat disordered my health. Thro' God's blessing I am pretty well for the present; and when I am seasoned to the Country I hope I'll do well. Our Church and parsonage house will be fitted up in a short time, Materials are getting ready very fast. In the mean time Great and Charitable Care is taken of me at Mr. Moore's, son to Col Moore who dyed a week before Mr Thomas and in him the Clergy has lost a true friend and the Country a very great Support,¹⁴ But it is not possible for me to forbear declaring the kind usage I receive of the Lady the Coll Widow and all the Family: I am the more particular on this Accot. because I think it an Act of Justice to undeceive the world; and let such Clergymen as the Society please to send come freely they will find matters as I say, and much better; for I must own that for Gentility politeness and a handsome way of Living this Colony exceeds what I have seen. Poor families may come here and live very well; I don't talk of geting easily great Estates which desire shou'd never be in the heart of a Christian, but I mean they shall have a plenty of things necessary for life if they be industrious. For this is the finest Climate I ever saw, the Soil produces every thing without much trouble, and at this time the weather is finer than in Aprill with you in England. The Sickness is I bless God over we are told it is now got into Virginia and New York. Virginia indeed was very sickly when I came way.

Upon the Alarm the Inhabitants [*sic*] made above 1400 good Men in the Town and a great many in the Country besides; There is 100 Families in my parish few Dissenters, several Negroes come to Church, but I will tell the particulars with the help of God according to the form prescribed in the Instructions; in a little time, for I am in a manner unsettled yet. However I must give the Society this Opinion of mine concerning the Spiritual Good of the Indians our Neighbours; I dayly see several of them who seem very quiet, sweet humour'd and patient, content with little which are great Dispositions to be true Christians. They speak divers Languages in their several Nations but I am certainly informed by a Considerable Indian trader, who is now always in the house with me called Mr. Pike a kinsman to Mr. Moore that there is a Language called the Savannas which is fine smoth [*sic*] and easy to be got, and may be called the transcendent Language of America, spoke every where thro' the Continent as Latin was formerly in Europe and Arabick is still in Affrica; and there is an Indian town an 100 Miles of [*sic*] S. Carolina, about S.W. where some English Traders live and that Language may be learn'd. I propose that some young Men not yet in holy Orders, tho' with a tincture of good Learning, shou'd be encouraged to come upon that Account and humbly submit my Judgment to that of the Society. Our Assembly which is the Parliament of the Colony is now sitting. The two Acts that made so much Noise are repealed. The Ecclial Court of Comss. is dissolved.¹⁵ A New Act is passed to erect Eight parishes and to allow to Ministers 50 £ a year for the present and 3 years hence the Salary will be 100 £ of this Country money which by what I perceive when I buy necessarys will answer to about 60 £ Sterling.¹⁶ So now I have about 30 £ here to depend upon besides what Gratuity the Society is pleased to allow to me, and which I humbly request to be Continued for the necessary Maintenance of my numerous family the passage of whom will prove very Chargeable and I am afraid must come but indifferently provided where Cloathing and Necessary Stuff is sold at 2 or 300 p Cent. We want 4

Ministers more and some School Masters who can be Clerks. If some french Minister would come here there is the same Maintenance from the Country for two of them, and if they could serve an English parish 'twould do better. As for me I design under the Direction of the Holy Spirit to do all the Service and good I can among all men here; according to the promise I made to My Lord of London I will now and then as I am able visit the French plantations;¹⁷ but will chiefly behave my self according to the Commands I receive from His Grace the President and the Honble. Society.

If there was any papers directed for me from the Society and deliver'd to Mr. Thomas, I suppose they must be lost, his goods have been viewed and appraised of late and nothing was found for me but the 2 Boxes of Books and Sheets: but no Letters nor Directions, so that I have proceeded according to the Intimation given to me by Mr. Dunn and seeing the Acts repealed have made no Difficulty to resolve to stay here, and send an Invitation to my Wife and family to undertake the Voyage and come to me: There has been and still is a misunderstanding between The Minister of the Town and the people of the Country I have meddled no further in the business than by endeavouring to promote peace and am very sorry had not the good fortune to succeed.¹⁸ I pray for Grace to all and that the Spirit of Union and love may reign here; that's all I do for the present with the Particular Care of my parish, tho' I never deny coming to Town when I am invited 'tis 10 Miles of this place where I live and indeed I am received in Charles Town with true Christian love by all, God be blessed. I am desired by the Gentlemen of my Parish to return their humble thanks to the Society for the Great Bible and Common prayer book, and Book of Homilies they have received, and all our poor people and Negroes who had a Share in the Distribution of the Small Tracts pray earnestly for the prosperity of the Society; I joyn with all my heart with them, praying to Almighty God for the preservation of His Grace The President, Their Lops the Bishops and the rest of the Members my Charitable Benefactors of that Honble. Society. And begging the Continuacion of their favour with the Assistance of their prayers with my Lords Blessing I conclude this Letter, wishing it may safely come to your hands, & assuring you that I will write by all Convenient Opportunites. Honour me Good Sr. with the Continuance of your friendship which I value very much. I pray for your spiritual and temporal Welfare and do remain with due respect.

Sr.

Your most humble & Obedient Servant
Francis Le Jau¹⁹

I did not see yet Mr Hasel
the Deacon he keeps at the Govrs.
30 miles of me.²⁰ One Mr. Kelson who
succeeded me in St. Christophers is here
and willing to settle wth. us.²¹
Directions are To Jno. Chamberlayne Esqr.²²

1706 Dec. 6: William Dun, Charles Town, to the Secretary (SPG series A, volume III, letter LIII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 145.)

Arrived after dangerous trip of five months. Warmly received by Governor Nat. Johnson and other gentlemen.

Now at a loss for want of books and missionaries. Ship paused in Bermuda, Mr. Auchinlech stayed there and kept the books. Mr. Thomas died seven weeks ago. Need books, especially Catechisms to teach the children. The General Assembly has repealed the clauses of the Act to which the Society objected.

1706 Dec. 26: Gov. Johnson and Council, South Carolina, to the Society (SPG Papers, Lambeth Palace Library; volume I, pages 146-147. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 146-147.)

“Though they would like to be rid of Marston, they have offered him a country parish with the salary made equal to that at Charleston” (Manross 1974: 141)

[c. 1706] n. d.: Petition of Dissenters to Moderator and General Assembly of the Church of Scotland (SPG Papers, Lambeth Palace Library; Volume XVII, page 105)

“...asking their aid in oppoosing South Carolina establishment act which, they say, inhibits dissenting ministers from baptizing or marrying. Declare that dissenters are a majority in South Carolina” (Manross 1974: 151).

1707

1707 Apr. 15: Francis Le Jau, St. James’s Parish, Goose Creek, Carolina, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A3, pages 172-174; as printed in Klingberg’s *Le Jau* [1956], pages 22-23. SPG series A, volume III, letter CXLI. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 148-149.)

Sr.

The Swan Man of Warr being ready to Sail from our Road to Barbadoes I trust the Commander of her with this Letter there being no Appearance of any of our Ships being bound for England this season. Permit me to assure his Grace the President: Their Lordships and the Honble Members of the Society of my duty, Obedience, and Gratitude. Mr. Dun, Mr. Hazel and myself do find much satisfaction thro' the mercy of God in this part of the world where there is a good number of persons desirous to do well, the beginnings of our settlements are slow and somewhat difficult, but we hope in a little time things will be better, my Congregation is numerous and regular in meeting together; when my house is finished I will appoint some convenient time in the week for instructing the poor and ignorant from among the white, black & Indians, tis the greatest pity immaginable to see how many various opinions had been spread here by a multitude of teachers and Expounders of all sorts and persuasions, and by misfortune I cou'd find very few that understood Christianity as to the Essential parts of it, my comfort is to perceive much good will, and disposition; and Masters and Parents are well satisfyed that their Children and Slaves may be taught how to become Christians I have lately agreed with the consent of my Parishioners to go to town once a Month and to do duty there till they are otherwise provided; we had but 24 Communicants there at Easter, wch I wonder at, there being 600 persons there of age; Give me leave to represent with all submission if Ministers be sent here it is to be wished they may prove of a meek mortified spirit and lovers of the Poverty and Charity of Jesus Christ; for the Contrary qualities domineer generally here, and our people fix their eyes chiefly upon their Ministers Conduct. I have taken peculiar notice of our dissenting Brethen their life dos shew they love this world mightily both the Shepherds and Flocks; I dont

seek to meddle with them in matters of Controversy, but upon occasion and chiefly when asked I declare the words of Jesus Christ with the doctrine and practice of our Church, they wanted most of them to be better Informed, it is to be hoped all those divisions will fall of themselves and the Spirit of Jesus reign here, we have a new Assembly met of late, they are warned not to renew past differences, nor to touch the Act for Establishing our Parish Churches, We hope they will do all the best they can to promote the publick good.²³ Mr. Auchinleck has lately writ to me from Bermudas he hopes he has given satisfaction to the Honble. Society about his not coming here, and desires the Commands and directions from the Society to him to be sent to me. We have a great Commerce with that Island. I have heard nothing from England since I left Plymouth which was almost 11 Months ago. I humbly beg the Continuance of the Honble. Societies goodness to me. I will not fail to obey such orders as I shall receive I dayly pray for the preservation and prosperity of his Grace, their Lopps and the Honble: the Members of the Society and recommending myself to your particular friendship. I remain

Sr.

Your most humble and Obedient Servant
Francis Le Jau²⁴

Directions are
To Jno. Chamberlayne Esqr. &c.

1707 Apr. 15: Francis Le Jau to Philip Stubs (SPG Manuscripts; Library of Congress Transcript, series A3, pages 254-258; as printed in Klingberg's *Le Jau* [1956], pages 23-25. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, page 150.)

St. James, Gooscreek
S. Carolina 30th. June 1707

Revd. Sr.

I hope all my Letters to you came safe to your hands. I write this by the way of Barbadoes. We have no Ships fitting here for England. I bless God I am in health and well Contented in this Province, the Climate and Soil are Admirable, the Products may be improv'd with little trouble: any thing can grow here, we had a ravishing Winter Season; in January we had Asparagus; in February roses & the Woods full of flowers very fine & unknown to Europe; in March green pease & beans, we are now as in June with you, we have Greens all the year; I hear only of three Months wherein some days may be very hot; our Springs are fine & may be found every where, Fish & Fowls abound and are good; our worst place is the town for want of cold Air & water but the Country is mighty agreeable, and the further we go the better we find it. I have been now six Months here and can give some Accot. of the place, the Indians I have Conversed with do make us ashamed by their life, Conversation and Sense of Religion quite different from ours; ours consists in words and appearance, their in reality. I hope they will soon worship Christ. The Negroes are generally very bad men, chiefly those that are Scholars. I will baptise none but such as lead a Christian life and of whom I have a good testimony. My Parish reaches above 30 miles in length and near as many in breadth up between Ashley & Cooper Rivers, a vast number of Children are not baptised because the Parents had no money. I have taken care to let them know that our Church dos not teach us to sell Sacraments: Now they are baptised most of them, there is a mixture of Dissenters and among them hardly two of the same Opinion, and thro' great misfortune I know not one that dos understand Christianity but the Pastors and Sheep with one Accord seek the best

they can find on Earth. One Mr. Stobo has printed a Covenant Subscribed by 46 of his Presbyterian Meeting in 1706.²⁶ I read only the two first and two last leaves, my patience was sufficiently tryed then; he binds them to a presbyterian Congregation for ever in Church Discipline, doctrine and Government, as set down in the Old Testament. That Christnings, Marriages and burials shall be among themselves that their Ministers shall come from Scotland, such as he Mr. Stobo can comply with; that upon Sabbath days they shan't go to other places but this meeting or must meet among themselves rather than by gadding abroad for Strengthening others vice and giving Offence to one another. The Conclusion is most horrid; the 46 men subscribe to those promises as the revealed truths of Jesus Christ. I wou'd read no more yet I am promised one of the printed Papers and will send it to you: however the Subscription was not 12 Months old but they turn'd the Man out to put in a young man lately come. They moved a week agoe that their Teachers shou'd be maintained from the Publick, but the Motion fell wee see what they love best I fear it is Profit more than truth, I cou'd tell more but my heart is so vexed to see God so much offended. I can speak no further, there was a sort of Atheist some years agoe here who has left too many Disciples in unbelief. A notorious Malefactor evidently guilty of Witchcraft, & who has kill'd several Persons by the Devils help was lately return'd Ignoramus by the Grand Jury; this makes me stand amazed that the Spirit of the Devil shou'd be so much respected, as to make men call open Witchcraft Immagination and no more. When I enquired into the Number of Communicants in my Parish I found enough and so elsewhere, but when I seek for true Communicants, I am at great loss, I do assure you they will do any thing for money here as well as in other places. But thanks be to the God of all Mercy and father of Lights there is a number of Souls Scatter'd among all Perswasions that really are desirous to learn and do well, they come, hear, & ask Questions. I am resolved with God's Grace to send them all to Jesus Christ and the Primitive State of Christianity which are the Rules of the Faith and Practice of our holy Church. I see how the past Exterior Religion of men here was often but a Cloak that cover'd interior Inormities and gave a false rest to poor deluded Souls. You can't imagine how they are Cheated here by false Prophets. God help us! Revd. Sr. & worthy Brother pray for us that God be pleased to open our Eyes that we may be no longer imposed upon by Satan's Emissaries. God send us true Missionaries who love Jesus, the truth, heaven & never mind this miserable world. I beg a little part in your memory & affection & will be very glad to hear & be advised by you. I humbly salute your Lady & Family. Pray do what Service you can to my wife upon her coming to me. See her I desire you wou'd. I will ever remain &c

Francis Le Jau

1707 Apr. 21: William Dun, Charles Town, to Secretary (SPG series A, volume III, letter XCIX. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 151-154.)

Can't send form Instructions for Clergy employed by the Society because have not yet celebrated sacrament. Hope to on Whitsunday when Church (Stono) will be finished. Have baptized 10 infants, four white adults, five more waiting.

Many Negro and Indian slaves in the parish, difficult to persuade their masters to have them taught Christian religion. Have managed to persuade some to allow slaves to hear the Sermon and to cause the children of slaves to learn to read.

He is the first minister in this parish, people ignorant of principles of Christianity. Parish large, but have held services at several places, usually at a house near the new church. Usually

have mixed congregation—Presbyterians, Independents, Anabaptists, and Anglicans between 70-90 altogether.

P.S. Includes list of Ladies fashionable clothing on which his £30 salary is to be spent. He expects to make 100 percent profit.

1707 Apr. 30: Secretary to Gov. Johnson and Council, South Carolina (SPG Papers, Lambeth Palace Library; volume I, pages 155-156)

“Society is satisfied with adjustments in Church Act and is sending Maul to replace Thomas. New rule provides that missionaries will serve during pleasure of the society” (Manross 1974: 141).

1707 Jun. 2: Secretary to Francis Le Jau, St. James’s Parish, Goose Creek (SPG Papers, Lambeth Palace Library; volume I, pages 157-158)

“...introducing Maul. Failure in New York has discouraged society from work with Indians. Copy of general instruction to missionaries to report local contributions on same sheet” (Manross 1974: 142).

1707 Jun. 2: Secretary to Robert Stevans, Carolina (SPG Papers, Lambeth Palace Library; volume I, pages 161)

“His account of affairs in South Carolina differs so much from that given by the governor and council that the society is puzzled which to believe, but inclines to accept the official version. It is true that Thomas was originally sent as missionary to the Yammassees, but the war, which was then going on, prevented his going to them” (Manross 1974: 142).

1707 Jun. 2: Secretary to William Dun (SPG Papers, Lambeth Palace Library; volume I, pages 159-160)

“Dun’s report was favourably received by Committee. No report has been received from Hasell” (Manross 1974: 142).

1707 June 30: Archbishop of Dublin to Bishop of London (SPG Papers, Lambeth Palace Library; volume I, pages 162)

“...recommending Gideon Johnston for post in Charleston” (Manross 1974: 142).

1707 Jun. 30: Francis Le Jau, St. James’s Parish, Goose Creek, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A 3, pages 259-264; as printed in Klingberg’s *Le Jau* [1956], pages 25-28. SPG series A, volume III, letter CXLII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 163-164.)

St. James, Gooscreek
S. Carolina 30th. June 1707

Sr/

I hope the 3 Letters I have writ to you from this Place are come to your hands, we have neither Fleet nor Convoy, I venture this by a single Vessel bound for London. I did take too much upon me in the last Holy days, I attended three Parishes besides my own, and the weather being very hot I was taken ill, but now I bless God I am pretty well recover'd. I hear our Brothers Mr. Dun & Mr. Hazel are well also, this is the most dangerous time in the year for us

new Comers I trust in God I'll do well as to matter of Health & that I shall have some Satisfaction in my Settlement which goes on but is not finished yet.²⁸ I live still at a friends. My Parishioners use me well and design to do something for me, I hope they'll do it in time, but as I have received nothing yet but a small matter to keep me in necessary Cloaths I must beg the Charitable Continuance of the Honble. Society's Bounty to me else it wou'd be very hard upon me: Wee had some 3 weeks agoe a flying report as if my wife and family had been taken by the French as they were coming here, I hope it is not true and have no ground to apprehend any Danger if they came with the Virginia Convoy. I rely very much upon the goodness of the Honble. Society that they shall not be utterly forsaken in case they shou'd want their Assistance I have been informed that our late Dear Brother whom we want & Lament very much for the Loss of him, Mr. Thomas I mean had a Chest with his Cloaths and Linnen and papers. Nobody can tell what is become of it. Mr. Hazel believes that loss can be no less to his widow than 30 or 40 £. I suppose all the papers, Instructions & particular Orders to me were in that Chest, for I got none at all, wch. makes me humbly desire you to let me know what particular things I am to do that I may obey as exactly as I can.

They shew a great deal of Zeal for Religion in the Parish where the Providence of God has brought me, many Dissenters come among us. I have taken pains to tell them better things than they knew: Some Clergymen deny'd Baptism to Children because they were not payd. Since I have acquainted them that it is not the practice of our Holy Church to sell Sacraments & Spiritual things they have brought freely to Church their Children to be baptised, What pleases me best, is to see the readiness of several good persons to be Instructed in the Essential parts of Christianity. I hope thro' Gods blessing there will be a true reformation in a little time amongst us here, the Number of our Communicants is about 30. In the parish of St. Thomas near the Govrs. where Mr. Hazel lives we had 40. In the Parish of St. Dennis a French settlement we had 50. I design with Gods blessing to have a day in the week for the Instruction of poor Indians and Negroes, their Masters like it well most of them; they are well used in this place, better than in the Islands: but I can hardly do anything till I have a house of my own. I wish I cou'd give a good Account of the Town; to my great grief I must tell they are miserably divided among themselves, I thought at first those who call themselves the Dissenting Party were of sober meek Charitable Principles as some which I have none [known] in Europe, but it is not so here: there is nothing of any design for the Glory of God nor any good for us in these Divisions, they all seek their own, I hope the particulars shall be made known, it vexes me to the heart to see some Clergymen here openly to disobey the Superior Authority in things very good of themselves & revile them with Gross Language to their faces, and declare in writing that obedience or disobedience to them are things indifferent & arbitrary. I advised from the beginning that person to forbear, and wait with Patience till the will of God is made known from our Superiors at home but all in vain. Seeing that I keep myself quiet, minding my own business, Mr. Dun & Hazel do the same. I had Mr. Marston's²⁹ Consent twice given to me before witnesses that in the present Juncture of Affairs the Town Church being in a manner unprovided, I shou'd come there sometimes at the request of their Vestry and with the Consent of mine; but having seen of Late he has alter'd his mind, as I don't love to make people uneasy, but chiefly seeing that my going among them did no good, and tho' they promise fair, still in the heart a Spirit of Revenge, Interest, places of Profit do Domineer; I chuse to stay in my own District: my Parishioners generally stand Neuter, because they are not able to oppose the Evil: In the mean time we are apprehensive of another Invasion from the Enemy lying

at St. Augustin: some of our Indians have deserted us, but we hope Mr. Moor will bring them back again, he is Son to the late Col Moor whose reputation has been so wrong fully Stained in a Libell. The wisest Men of this Province openly say he is mightily wanted, his prudence and disinteressed Spirit has kept up this Province before I came; but for these 8 Months passt we have had 3 Assemblies met no business has been done, but they have spent their time most strangely: but how cou'd those men who now sit do any good since God is not among them, for Notorious Adulterers, Extortioners, and Oppressors of Widdows and Orphans and men guilty of heading riotous Meetings are sitting among them, and having long persecuted our Chief Justice who was one of the Honble. Society and finding no reasonable grounds to go on with their designs to ruin him, they are now actually using our Govr. with all the rudeness, disobedience can inspire. I pray to God to put an end to these disturbances, I wish the truth of all things were known, it is Evident all Parties are in the wrong, the God of peace has prescribed quite a different way to obtain happyness here, & for ever. I am not discouraged for all that, God who Strengthens me makes me find rest amidst these troubles, & I hope in his mercy they will end in his own good time. I humbly presume to assure by you his Grace the presidt. & the Rt. Revs. Lds. the Bps. & the honble: Membrs. of the Society of my duty, Obedience, & Respects, praying to Almighty God for the preservation of their Persons & the Prosperity of their pious Designs. I earnestly commend myself to their prayers & beg the Continuance of the Honour of their Protection and favour

I am &c

Francis Le Jau³⁰

1707 Jul. 1 and 21; Aug. 15 and 29: Testimonials to Gideon Johnston from the Bishop of Killala and Achorny, the Bishop of Tuam, and the Bishop of Elphin (SPG Papers, Lambeth Palace Library; volume I, pages 165, 168-171; Manross 1974: 142)

1707 Jul. 3: Francis Le Jau, St. James's Parish, Goose Creek, to Philip Stubs (SPG Manuscripts; Library of Congress Transcript, series A3, pages 265-270; as printed in Klingberg's *Le Jau* [1956], pages 28-30. SPG series A, volume III, letter CVLIII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 166-167.)

S. Carolina 3d. July 1707.

Revd: Sr./

About three weeks agoe by a Vessel that had been near 7 Months out from London I received Letters from my wife acquainting me of your great goodness to her in my absence chiefly towards helping her to come to me, for which and all your other favours to me I desire you to accept my humble thanks, which I intend always to express with the true Sentiments of respect I have for you. It has been reported the Vessel that carryed her with our family had been taken, I have no sure ground to believe it, but in case of any such Accident I hope she shan't be forsaken, and trust very much to your kindness and Charity to procure her all the Christian Assistance you can. Wee three that are left here of five that came out are pretty well now through the mercy of God. I was taken ill by too much fatigue in attending 4 Parishes these last Holydays, but now am better, and will take a little more care of myself, the greatest danger is to ride in the heat of the day which is sometimes very great; I believe 'twas that that killed our Dear Brother Mr. Thomas, but when any Northerly wind blows we have very agreable weather.—The Snakes and other Vermin are not so

Common nor troublesome as I thought: one must be only a little carefull: This wou'd be a pleast. place if men were but willing to make themselves easy and improve the fruitfull Soil where anything grows without much trouble. We have all manner of Grains, fruits, herbs & flowers; but they all aim at riches which are hard to be got and they neglect the peace of their Conscience & life, for upon the Accot. of Interest they are more miserably at variance now than ever. The fire did lye Dormant under the Ashes of a shew of Religion for a time, but of late they have shewn openly what they were; I thought all the great noise they had made in Print at home was grounded upon true Zeal for the Glory of God and the public chiefly spiritual good of this Province; But I assure you it is far from it, revenge, self interest, engrossing of trade, places of any profit and things of that nature are the Mobile [*sic*] that gives a turn or rather several different Impressions of our Affairs; there has been a mixture of good & Evil in all Partys, but those who call themselves the dissenting party here are a Strange sort of People. I have known some Dissenters in Europe & have had a great respect for their interior Disposition of Soul which I found to be really Sober, humble, patient, poor in Spirit, & of great Charity but it is quite another thing here among the Leaders of the Party: for some of their meanest sort of people seem to be better disposed. I pretend to no Skill in those Political Affairs & converse with few persons without necessity but the Effects of those men's designs are so violent and Scandalous that one must take notice of it whether he will or no. If I thought I cou'd do any good I wou'd tell many particulars of both parties raising the Mob in Town and beating one another. There was a Riot 2 Months agoe and not over yet, we must call it an open disobedience to the Govrs. Commands to be quiet & proceed Legally, but they won't hearken to reason, and have resolved to have their ends and they can't tell in what but they shew it is to have the profit & honour which they think they want. I see nothing else. I could name all Persons because as we are few in Number every thing is known, that last Sedition arose from a Club of 170 men enter'd into an Associacon to stand by one another to ruine our Chief Justice & do other things, they had a hearing and cou'd prove nothing against him; they are upon another business in our 3d. Assembly, met since I came which I am afraid will miserably end for the peace of this Country. in the meanwhile no publick business is done, what is most singular the women of the Town are turned Politicians also and have a Club where they meet weekly among themselves, but not without falling out among one another; at first I tryed to represent to such as I am free to speake to the evil Consequence of that Antichristian way of Living, but seeing it was to no purpose, I stay quiet and mind my own business in my Parish, where I bless God I have some Satisfaction; we don't meddle in those concerns because we can't prevent the evil, we are not potent enough, a great Number of the Church people in Town have joyn'd to those broils with the Dissenters & I suppose the heads have their reasons, for as to the Common sort of people they'l do any thing for a Glass of Liquor that pleases them, A poor Dissenting teacher publish't a Book the Size of an Almanack 12 Months ago which I will send to you containing strange doctrines about their own way, but 'tis amazing to see neither the Imitation of Jesus Christ, poverty in Spirit, love for Sufferings, Charity with all Men, contempt of the World and Obedience to high powers upon Earth, nor the love of God above all things urged in the pamphlet.³¹ These are material points which with the blessing of God I shall endeavour ever to practice & teach they make nothing of keeping Animosities in the heart for several years & call themselves Christians and receive the Communion for all that. I must observe that the last Sedition begun while the Judge was examining Evidences relating to the accused Witch that is still in our Prisons, it don't belong to

me to Judge, but she said she will come off and that she has many friends here.³² It is a dismal Sight to perceive how powerfully the Spirit of the Devil contrary to that of Christ is here. As I fear God and not Man, if you think it may be of any Service for the Glory of God I will enlarge more upon particulars that are dreadful, I only tell you Mr. Ed: Marston has done much harm here and dos still, chiefly to his poor Soul; God keep us from the like teachers, that unfortunate Town wants a Man with Singular Gifts, an Ordinary man will Spoil all; for my part I have done with it since I cou'd do no good and prevent Adulterers, Oppressors of widdows and Orphans & Extortioners &c from being chosen to be in Authority; All vice reigns here scandalously & without any notice taken of vicious men. I live quiet for all that through God who Comforts and Strengthens me. Pray for me who am Dear Sr to you & your Lady & family whom I humbly Salute

Your most humble and Obedient Servt.
Francis Le Jau³³

1707 Sept. 6: Hasell, South Carolina, to the Secretary (SPG series A, volume III, letter CXLV. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 172-173.)

On way stopped at Bermudas. Warmly entertained by Gov. Benj. Bennett. Mr. Holland, minister of the Church of England, was returning to England and Auchinlech stayed to fill his place.

Arrived in Carolina September 20, sickened by pestilence Mr. Thomas died. I have supplied Mr. Thomas' parish (that of the Governor) since he died. School proposed to be in Charles Town is not now done. Mr. Thomas had taken earlier ship than others from Bermuda. Mr. Thomas committed books sent by Society to Mr. Hasell. Will place Great Bible, Common Prayer, and Book of Homilies in parish Church as soon as it is finished. Shall send a catalogue to Mr. Hodges. Dr. Le Jau and Mr. Dun each have ten. He is also disposing of the tracts.

Dr. Le Jau is at Goose Creek. Well-liked, his family has arrived. Mr. Dun is at Stono River. Mr. Wm. Carstone is in a Country parish. Will not repeat to Honorable Secretary concerning the Act of Establishing the Church which gave offense.

1707 Sept. 10: John Wright to Robert Stevens (SPG Papers, Lambeth Palace Library; volume I, pages 192)

“...saying that the late Gov. Moore told him that ‘Parson Williams’ was a chronic drunkard, who once christened a bear” (Manross 1974: 143).

1707 Sept. 13: Nicholas Trott, (Chief Justice of South Carolina), to the Society (SPG series A, volume III, letter CLIII; original in Lambeth Palace Library [Manross 1974: 142])

Have sent previously to the Society with Captain John Lovering and Captain William Waskins the following four items:

- (1) Publick letter December 16, 1706
- (2) Copy of the Act repealing the Act to keep Dissenters out of the Assembly
- (3) Copy of the Old Church Act which gave offense because Commission to remove “Scandalous ministers”
- (4) Copy of the New Church Act to establish the Church of England

Had requested four more ministers for the Country and one for the town. Also had recommended Dr. Bray for the town, but now understand he does not want to travel and therefore request the Society recommend another.

Repeat request for ministers, great need. People now go to Dissenters rather than to no church. Shall lose ground gained by passing Establishment Act and setting aside £1000 if do not have ministers. Met much opposition from Dissenters.

Request Archbishop and Bishops press Lord Granville and the other Lords Proprietors to approve Church Act. The Faction here try everything to destroy the Act. It would be impossible to pass the Act again here.

Lately arrived Mr. Henry Gerrard, Divine of Church of England, from Bahamas. Great linguist.

1707 Sept. [c. 13]: Nicholas Trott to Society (SPG series A, volume III, letter CLII)

Request Society to approve Gerrard to be sent among the Yamosee and to pay him £50 or £40 per year for three years. He is willing.

Had tried to pass an Act establishing Society for the Propagation of the Gospel among Indians here, but Assembly broke up. Those claiming to be Church of England worked with Dissenting faction and control the New Assembly. Always opposed to everything good. "If they could have their will, we should have neither Church nor ministers, but should turn Heathens ourselves instead of Converting the heathens." That was the reason we passed the Act excluding them from the Assembly. But it was repealed by orders of Her Majesty. Again request Mr. Gerrard be encouraged to go among Indians.

P.S. Mr. Richard Marsden has arrived (since letters of Dec. 16, 1706). Came from Maryland and officiating in town.

1707 Sept. 19: Governor and Council, South Carolina (Nathaniel Johnson, Thomas Broughton Nicholas Trott), to the Society (SPG series A, volume III, letter CLIII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 176-177.)

Renew request of last letters (Dec. 13, 1706) for more ministers. Had sent a copy of New Church Act omitting clauses offensive to the Society (a commission to get rid of "pest of the church Mr. Marston.") Please approve the Act so it can be confirmed here. Dissenters say the Queen does not mean to have the Church established here, which we know to be absurd.

Inform Society that by a clause in the Act giving Vestries the right to raise assessment, St. Philip's Charles Town has ordered such an assessment. Collector of the assessment not kindly met. Mr. Boon's (the Dissenters' agent in England) wife met at her house Landgrave Smith and his brother George Smith, ringleaders of the Dissenters and members of the present Assembly. Landgrave Smith questioned the right to collect the money since the Act was repealed. Collector replied it was under the New Act. Landgrave Smith replied New Act was also repealed in England. Mr. George Smith added New Act "was only fit to wipe his A__ses." Mrs. Boon asked if Col. Rhett and C.J. Trott had paid theirs. Collector answered, "Yes, to set a good example." Mrs. Boon replied a pity Trott had not been hung seven years since, which would have saved them all this trouble.

Faction full of insolence and malice. Church of England wants to establish church, not deny them freedom of conscience as in England. You see why Mr. Boon, Dissenters' Agent, took such trouble in England to destroy the Church Act, which he pretended was in defense of the rights of the clergy. Understand Mr. Boon now in England and pretends to be a moderate

Church of England man. Known here as a most rigid Dissenter. Has apostatized (?) from Church of England and is an Elder in Dissenting Congregation here.

Wish to convince the Honorable Society of the Malice of the Dissenting Faction towards the Church of England and the necessity of ratifying the Church of England Act. Also need of ministers to keep the people firm to the Church of England.

Everyone else is out of town.

1707 Sept. 23: Francis Le Jau, St. James's Parish, Goose Creek, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A3, pages 285-288; as printed in Klingberg's *Le Jau* [1956], pages 31-33. SPG series A, volume III, letter CXLVI. Two original letters with this date and separate statistics for St. James's Parish are in Lambeth Palace Library [Manross 1974: 143])

S. Carolina St. James
Goos creek 23d. Sepr. 1707

Sr.

I am much Concern'd upon the Account of the Loss of the first Letter I have had the Honor to write to you from this Country dated 3d. Decembr. 1706. and sent by the way of Jamaica, whereby I inform'd the Honble. Society my most Hond. Patrons & Charitable Benefactors of the State of things here and chiefly such as were Relating to my Mission. I have said some of the Same things again, & added more in three other Letters. I hope some of them are come to your hands, I have kept a Copy of the first which I will send if it be thought of any use; for this present I begin wth. the expressing of my most humble thanks to the Honble. Society for their goodness in advancing a part of my Salary to help my wife in her coming to me with our family, who through the blessing of God arrived safely in July last, they have been visited with Sickness this hot Season, but now they begin to be better, & as for me I find my self far better able to discharge now my Duty than at my first Coming. I send here inclosed an Account of our Spiritual State such as I could draw for the present time wherein the Limits of our Parishes are not Set.³⁴ As I have Opportunitys I do what I can for the Instruction of my Parishioners, chiefly the Children, the Servants & Slaves some of which are soon to be baptised with the Grace of God; My House will be soon made somewhat logeable, I will loose no time, but go & dwell in it and appoint one day in the Week for Catechising Publickly in the Church, we [blank] have [blank] I see the Indispensable necessity of that duty. We have a new Church ready built in the Parish near Ashley River two others are actually building and that which now is made use of in my Parish being too little and not Solid we are making bricks to build incessantly [*sic*] another. I humbly desire to be directed about what must be done for the Consecrating those new Churches. Two new Ministers are lately come here, One Mr. Marsden from Maryland who now looks after the Town Parish;³⁵ and the Minister of Providence who is recommended by Sr. Nath: Johnson our Worthy Govr. & Protector in these parts to the Parish upon the Banks of Ashley River;³⁶ These two Gentlemen are Strangers to me. Mr. Dun keeps constantly in his Parish on the Southward, that Gentleman has bin very often sick, & indeed such a thing must be expected for the Generality of Newcomers, yet the Country is healthy enough, It is to be wished the hearts & minds were better united in the Spirit of Jesus Christ, but they seek their own here, above all things; I have left of [*sic*] going to the town these two Months and keep about my Parish. I design to go on Sunday next to visit the French Settlement in the Orange Quarter & administer the Holy Communion among them. The Families are 32 & the Number of Communicants near 50. there has bin a little Pamphlet published among our Dissenting

Brethren³⁷ which being singular in it's kind I have desired a friend in London to give one of them to Mr. Hodges³⁸ for you to communicate as you think fit. It is very afflicting for me to see so little of the true sense of Religion & so much Caballing which dos nothing but make the breach of Christianity wider, and the Worst of all is the Continuance for so long a time in Animosities against one another here while they call themselves Christians. I bless God for the Disposition of the Inhabitants of this Parish they are lovers of their own home for the most part of them. I dayly pray for the preservation of his Grace My Lord A: Bp. of Canterbury Presidt. of the Honble: Society for the Honble. the Vicepresidts. & Members of the same, whom I humbly assure by you of my respects Duty & Obedience, begging earnestly the Continuance of their favourable Protection & Charitable Bounty, & to be remembred in their Prayers to Almighty God, that I may worthily Acquit myself of the Obligations of my Mission. Be pleased Sir to let me know the Commands of the Honble. Society to me, which I will follow & obey as Exactly as I can, I must not forget to tell you that the Books trusted to the Care of our Dear Brother Mr. Saml. Thomas deceased (who is continually lamented by all persons in the Province) are safe in the hands of the receiver of the province Mr Ashbee a near Kinsman to Sr. Nathaniel our Govr. both those from the Society & those from Col Nicholson³⁹ for the use of the Succeeding Minister to the Parish of St. Thomas, Mr. Dun has the Books that were directed to Mr. Auchinleck. Mr. Hasell is still in St. Thomas's Parish waiting for further Commands from the Honble. Society I desire of you to honour me with the Continuance of your particular favour and pray with all my heart for your Prosperity and for your families Welfare I am with due respect

Sr

Your most humbl & Obet. Servt.

Francis Le Jau⁴⁰

1707 Nov. 24: Mr. Dun, South Carolina, to the Secretary (SPG series A, volume III, letter CLIV. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 182-185.)

Thank Secretary for letter and for sending catechisms coming another ship. Can't send a proper census of parish because limits are not yet set. Assembly not willing to settle it. Believes Maule will make a good minister.

Not able to administer sacrament on Whitsunday because the church was not finished. Now finished, called St. Paul's Church in Colleton County, built upon the Stono River 20 miles south from town.

Cushion, pulpit cloth, cloth and linen for Communion, silver Chalice and plate, all being prepared to be ready by Christmas.

Have deferred the Sacrament to Christmas Day because the people are so ignorant, want time to teach them concerning the sacraments. Beginning with the first Sunday in Advent. Have baptized only four infants since last account of 10 infants and four adults.

Difficult to visit parishioners because can only reach them by water and it is expensive to keep boat and a slave to row. Also must go to town only by water.

P.S Mr. Hazel is in Mr. Thomas' parish but they need someone in full orders. Mr. Auchinleck kept the books given him except some in Mr. Thomas' custody.

1707 Nov. 28: Robert Maule, Charlestown, to the Secretary (SPG series A, volume III, letter CLXXXV. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 186-187.)

Safely arrived, warmly welcomed by Governor and other gentlemen, all appreciate the Society's work and missionaries. Governor and Council not yet decided in which parish Maule is to go (perhaps the Western Branch of the Cooper River, a pleasant place with sober planters). Town cure now filled by Mr. Marsden, has come from Maryland. Mr. Marstone at present in a country parish, but fear differences arising between him and the people there.

Have preached three or four times, Churchmen, as well as Dissenters (Presbyterians and Anabaptists). Believe the Society's small tracts which have been distributed have done some good. Think can win back some lost to church. Consider healing the religious dissensions here a worthy work.

At your request have inquired into books Mr. Thomas had for the Society. Found only two octavos missing. Rest are in Mr. Hazel's custody at Mr. Ashby's, as are some books given by Colonel Nicholson. Dr. Le Jau has gotten one box of books. Mr. Dun another, and I am to have one. Mr. Hazel continued at Cooper River after Mr. Thomas' death.

Delivered Society letters to Dr. Le Jau. He and his wife have been sick with fever, now better. Also to Mr. Dun who also been sick last summer and not too well since.

Have only been here a month, though left England six months ago. Will write later of the Country and people. Will endeavor to do duty, etc.

P.S. Governor received Bishop's letter kindly.

Then follows a catalogue of books held by Mr. Thomas.

1707 Nov. 30: Mr. Hasell, Carolina, to the Secretary (SPG series A, volume III, letter CLVI. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 188-189.)

Third letter to Society besides one to Mr. Hodges since Samuel Thomas' death. Will again repeat in case letters never arrived.

Samuel Thomas died five or six weeks after his return here. Working in the Governor's parish, not preaching once in Charles Town. Only went to the town when it was thought safe.

The School planned for Charles Town to be endowed with Public Revenue, not underway now nor likely soon. Have officiated in the Governor's parish at his approval as far as Deacon's orders. Dr. Le Jau administers the sacrament at proper times.

Undertook the Parish because of the shortage of ministers here and at Mr. Thomas' request. Has taken care of Mr. Thomas' books. Those designed for a parish library kept here as such. The Bibles were divided in four parts: first part to Dr. Le Jau, second part to Mr. Dun, third part was Mr. Thomas' share along with Common Prayer books distributed among Negroes and some whites, fourth part to Mr. Auchinlech are still to be disposed of. Still others were given to me; I have disposed of some.

Apologize in case any letter has not arrived to the Society from him. Dr. Le Jau has had much sickness, now recovering. Mr. Dun is now very well, passed the seasoning of the country. Mr. Wood and Mr. Maule have just arrived and are not yet placed in parishes.

1707 Dec. 2: Secretary to Gov. Johnson (SPG Papers, Lambeth Palace Library; volume I, pages 190)

“..... This letter will be brought by Gideon Johnston, whom the Bishop of London has appointed to Charleston, being assured by the governor’s son and Col. Johnson, a member of the society, that the post was vacant” (Manross 1974: 143).

1707 Dec. 2: Secretary to Francis Le Jau (SPG Papers, Lambeth Palace Library; volume I, page 191)

“...introducing Johnston” (Manross 1974: 143).

1707 Dec. 10: John Wright, Carolina, to Robert Stevens (SPG series A, volume IV, letter XXI) Wright quotes the late Governor Moore that “Parson Williams” was a sot and had christened a bear.

1708

[1708] Jan. 16, 1707/8: Thomas Smith at Smith’s Plantation, to Robert Stevens (SPG series A, volume IV, letter XX. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 193-194.)

Regarding the Marston incident over baptizing a bear, Smith recalls that in 1683 there were two ministers of the Church of England in Carolina, “Rogers the Elder” and Atkinson Williamson. Williamson, an alcoholic, committed the act while intoxicated, according to Smith. Williamson was Marston’s replacement as minister. [Referred to in the previous letter, Stevens to SPG, wherein Stevens stated that when a priest was removed, one “not so circumspect” had been appointed since there was no one to perform the sacraments.]

Smith states that Marston had been illegally turned out, in violation of a resolution of the House of Commons, by order of the governor and his Council. He praises Marston’s character, stating that his only flaw had been that his preaching hit too close to home for most of his audience.

[1708] Feb. 3, 1707/8: Robert Stevens, Goose Creek, to the Secretary (SPG series A, volume IV, letter XIX. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 195-196.)

Received letter from the Society via Dr. Le Jau. The said enclosed letter from the Governor and Council about Mr. Marston was not there. Dr. Le Jau knew nothing of the missing enclosure. Society asked to hear what Mr. Marston had to say in his defense.

He cannot answer the Governor and Council’s letter concerning Mr. Marston as it has been intercepted. He shall make good his account of Mr. Marston’s affairs by good vouchers. Sent by Mr. James Bues, third person sent to Lords Proprietors to redress the grievances of the province, but he died when the packet from Lisbon was attacked by the French. He would have given a faithful account of affairs.

Honorable Secretary would have been able to get good vouchers for Stevens’s character at the Carolina Coffee House. You would have met at the Carolina Coffee House Mr. Joseph Boone, merchant, who could make good his complaints about the province before the House of Lords. Mr. George Franklyn, doctor in Carolina and Church Warden of St. Philips Church while Mr. Marston was there. Mr. Henry Wigginton, an attorney at law in Carolina. You could have gotten these vouchers for Marston without sending all the way to Carolina with a 12-month to two-year delay.

Reasons for writing, first reason given above. Second gratitude to Bishop of London who has corresponded with him after he sent the Bishop some local curiosities. Captain Nairne heard of the correspondence and asked Stevens to write to the Bishop concerning the Spanish Indians and not allow them to return to heathenism. Stevens then sent a letter from Nairne to the Bishop and the Society then sent Mr. Thomas. Therefore in gratitude feels that he, Stevens, should keep the Honorable Secretary informed on religious affairs.

Third, obliged to the Bishop and Society, Stevens troubled to see the Society's endeavors frustrated by men appearing as patriots and churchmen. By their first Act they destroyed the Bishop's power in the province. The Act now repealed. The second Act passed by an Assembly whose election is now illegal. It established parishes but did not draw any boundaries. The reason for not drawing the boundaries was to prevent elections held within the parishes and not in Charles Town and hence the men would lose their control. Last Easter Mr. Stevens chosen under the second Act, churchwarden of St. James, Goose Creek. Refused first because he was a member of the General Assembly and that was enough of his time and expense. Second thought ridiculous to hold office in pretended parish of few straggling plantations.

Sir: the events of this government and the last one would appear very strange, would need good vouchers for you to believe. But I do not have the skill to write these events. Shall only answer the particulars you want.

Still believes no reason that Mr. Thomas should not have gone to the Indians. Captain [Thomas] Nairne had written to Stevens saying there was no danger and had asked Thomas to come and stay at his (Nairne's) house free to be near the Indians. The War was no danger at the time. The Indians have asked the Governor for a missionary. They are more eager than we are to supply. They have been abused by the traders, 20 families have been made slaves. Two traders were charged, one was acquitted, one found guilty.

Stevens wants the French removed from their new settlements on the Mississippi River and at Movela on the Bay of Mexico. Hopes that Her Majesty in the peace treaty will have them leave the Bay of Mexico.

As to the christening of the Bear, enclose two letters vindicating the account. Blames those who tempted him knowing his weakness. Only mention it to show the actions of those claiming to establish the Church here, put out of his living a man of good life, Marston, and replace him by such a man who would baptize a bear while drunk.

Sorry that the Society is having trouble with its intended School for which Mr. Hazell has been sent. The money is here in the hands of those "settlers of the church." Money given by deceased persons: £100 by Mrs. Skinikin, widow, £100 by Captain Weekley, £100 by Ballard. Plantation and Negroes by another person. At 10 percent this would be enough, if the public would also give a house next to the church. But he does not expect anything to be done as things now stand. Stevens understands that the Lord Chancellor to inquire into charity funds, thinks something might be done if an investigator sent.

Stevens is eager to settle the Church of England in Carolina. But as the majority here are dissenters, it should be done as gently as possible. Proposed when Mr. Marshall was sent to Charles Town by Bishop of London and Stevens in the Assembly to pay Marshall out of public funds rather than the parish rates. This would cause less ill will among dissenters and this proved correct. The members of our church increased and the dissenters decreased, they having only one Presbyterian and one Anabaptist minister. But the two unfortunate Acts, along with the ill usage of our minister, has caused them to increase and send for two more ministers. Now there are five and their meetings thronged.

Believes best way to pay for ministers, churches, and poor is from public money. The last Assembly of which he was a member passed Act supporting poor from public treasury. The Governor would not ratify it, but would have them maintained by parishes. Dissenters did not like because taxed to support poor of another church. Would not have noticed the tax so much if it had been from public treasury. Does not believe this particular form is necessary or wise, but has actually driven Church of England people to agree with the Dissenters that the settlers of the church are using it for other reasons.

Have written because the Honorable Society are inclined to believe others who may not be telling the whole truth. He has no direct interest in the Church but rather in the general good, while the missionaries who do not carry out your purpose may have other ends. Secondly, your letter was an impeachment, so I must defend what I had written. Thirdly, did not like Dr Le Jau demanding a receipt for your letter before giving it to me. Only end is to serve the honorable Society.

[Two enclosures: John Wright to Robert Stevens, Dec. 10, 1707, and Thomas Smith to Robert Stevens, Jan. 16, 1707/8; abstracted here in chronological order.]

[1708] Feb. 13, 1707/8: Governor and Council, South Carolina (Nathaniel Johnson, Thomas Broughton, Nicholas Trott, Henry Noble, Charles Burnham, James Richee) to the Lord Bishop and Members of the Society (SPG series A, volume III, letter XLV. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 197-199.)

From letter carried by M. Maule on November 3; understand that late Church Act approved.

Hope to be allowed to have proper hearing, if Mr. Boon the agent of the Faction attempts to disallow Act. Hope the Society will be the Council's intercessor to her Majesty.

Request an official published vote of the Society approving Act to be given to Lord Granville Pallatine, so the Lords Proprietors may approve the Act and we can support it here.

The faction has already had the insolence to condemn the Church and Government here. They are to blame for their exclusion from the Assembly because they wanted to exclude us. But now that Act is repealed. Nothing will satisfy them except to govern themselves.

Mr. Maule very deserving, has been placed on the Western Branch of the Cooper River at St. John's. Until a house is built for him he will stay with the Governor who lives in St. Thomas parish just next to St. John's. Mr. Hazel is minister of St. Thomas parish, but he will return to England this summer to be made a priest. Mr. Maule will hold both parishes while he is gone.

Mr. Wood came over at the same time, but was sent only by the Bishop and not the Society because of lack of time. Ask for Society approval of him and same treatment as to the other missionaries. Have placed Mr. Wood on the Ashley River at St. Andrew's. He needs more than the £50 Carolina that the Assembly has fixed as he has a family. Fear to tax the parishioners, as it would send them to the Dissenters, therefore hope the Society will grant our request.

Rev. Mr. Richard Marsden has come here from Maryland. The people in Charlestown liked him so much have chosen him their minister subject to the Church Act.

As to Mr. Ed Marston, the Common Incendiary, we don't know what to do with him. He is now in one of the country parishes and has so quarreled with the people that they will not choose him as their minister and so he does not qualify for a salary under the Church Act.

People in the country willing to try Marston as they had no other minister. Now that they know him, would not possibly choose him as minister. If Marston should leave we should need one, perhaps two, more ministers. Mr. Hazel will inform you when he comes this summer.

[1708] Mar. 9, 1707: Thomas Hassell to the Secretary (SPG Papers, Lambeth Palace Library; volume I, pages 200-201)

“He is still supplying Thomas’s former parish” (Manross 1974: 143).

[1708] Mar. 13, 1707/8: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A 4, pages 30-37; as printed in Klingberg’s *Le Jau* [1956], pages 34-37; Le Jau’s original letter and a closely similar letter dated April 12, 1708 are in the Lambeth Palace Library [Manross 1974: 144])

Goose Creek S: Carolina
13th March 1707/8

Sr/

Having had the misfortune not to write by Capt. Belcher who Sailed from our Barr about 12 days ago, I must venture this Letter by the way of Barbadoes hoping it will soon come to your hands: there are some ships getting ready, I will not fail to write by them all, as I have done hitherto, That which makes me believe that the best part of my Letters are not lost, is we hear only of the miscarriage of the Severn Galley, but I was not rightly inform'd as to Capt Belcher, I trust to the Goodness of the Honourable Society for the pardon of that unwillfull neglect: My Last Letter was sent by Capt. Flavell in September last, from which time it has pleased Almighty God because of my Sins to visit me with a tedious fit of sickness, I have bin Ailing since the Month of June but about Michaelmas was taken with a Continued Fever which after eleven days chang'd to [blank] an intermittent and then to Agues, Flux, Cold & which disabled me from doing any Ministerial Function till Christmas; I have relapsed Seven times; but God has shewn his great Goodness to me in allowing me a longer time to think on and prepare for Eternity. I am not very well recover'd, yet I do endeavour to do what I can for the present, till God please to give me strength to do more. In the greatest danger of my Sickness, I received to my great Comfort the Letter you have honour'd me with by Mr. Maule⁴¹ dated May 17th 1707,⁴² and do humbly return thanks to the Honorable Society for the Care they so Generously express for us all and me in particular who will ever take pains to behave myself so as to prove a Gratefull Receiver of their Charity, and to deserve the Continuation of their favour and protection. The two Reverend Brethn. that came last vizt. Mr. Wood⁴³ and Mr. Maule are highly esteem'd here, as indeed they deserve it. Mr. Maule we hope will find some encouragement in the Parish scituate on the Western Branch of Cooper River; there is a Number of Civil Gentlemen thereabouts. As to Mr. Wood I was very sorry when he told me that little or no care was taken of him in the parish scituate along Ashley River; He is a Gentleman of Great Parts, and Sweet humour and twou'd be a Loss to this Province that he shou'd be forced away. His Excellency our Govr. and Council design to make an application to the Honorable Society for a supply towards the Maintenance of that Gentleman, which if it be Lawfull for me to speak my Judgment before my Superiors, I presume humbly to say it is a very just thing; for to answer in this Place the last Paragraph of your Letter, as matters are not well settled in our Parishes, and the dissenters continuing to Proselyte People to themselves as they have done these 20 years past, and thro' a great mistake which puts all things at a Stand,

the Limits of each Country parish not being determined, we cannot for the present rely upon Subscriptions, as being very uncertain, not always paid, and made only from Year to Year. I was advised by some wise persons of our Vestry not to mention any such thing which wou'd turn away many from us. but stay a while till we are in better Order; much less would they consent to have their names and Sums published which they think wou'd be look'd upon as an Obligation to continue. All I can for this time give an Account of, in Obedience to the Order I have Received, is relating to myself: I have attended this Parish 17 Months; last Easter Subscriptions were made for me, which I never saw, because I cannot take the trouble to gather them; it were too great a Loss of my time: Mr. Moore takes that care very civilly and paid me 28 £ at two different times; I got 6 £ in presents and about as much in Perquisites: Thus I will not fail to 'give a true account of what I receive if required; but I don't find that any of us can rely upon what is promis'd, for our People change often their mind as to that; which makes me desist from inviting more Clergymen to come here, till we know further: to my great Sorrow I must say that in matter of Contributing towards the building of our Houses or Churches several persons are very backward. I am not yet at home and cannot tell when I shall, they have so often disappointed me. What I was telling concerning the Savannah's Language is very true, I have the Lord's Prayer in that tongue to be sent to you by the first Ship; but that Nation is now at variance a part of them is in Actual Rebellion against us and came down twice, and did mischief among our friends: We don't question but the prudence of our Govr will put a Stop to their Incursions, and suppress intirely those Rebels; and I will let you know of what is done. I have writ to Mr Auchinleck & given him the advice I wou'd follow, which is to humble himself: Mr Dun is very well and much esteem'd in his parish, we met all of us last week, and intend to meet sometimes. Mr. Hazel is much beloved and improved in preaching, his life is truly Christian-like and his interior also. The Govr and Gentlemen of the Parish of St Thomas design to apply themselves to my Lord of London and the Honble Society that he may be admited into the Priests Order, and be sent back agen here. The poor Gent, has received no Salary here for his Service for not being qualifiyed by the Act. As for us we have our 50 £ yearly paid in Bills as other payments are; which has occasion'd every thing to raise to a price I am asham'd to speak of; I do assure you Sir that two Guineas in London wou'd do me more Service than a 10 £ Bill here.

A Gentleman came lately from Maryland called Mr Richard Marsden and is in possession of the Town Parish: Mr Marston is still in a place at Bermudas Town⁴⁴ but I hear still of some difference between him and the people. As to the first Ground of the misunderstanding between that Gentleman and the Inhabitants of the Town, here is what I cou'd find among impartial Friends; at first he pleased them mightily, being an ingenious preacher and a Sober person I mean temperate; but unluckily he took to his House a Woman, as a Boarder, she is now dead, and her property was to tell tales abroad, and set people at enmity thro' false Storeys: Moreover he had young boys to Board and teach at 10 £ a year which is hardly the bread they did eat, and some of them wou'd complain of hard Usage, thus the private differences having begun, he and a few others came to high reflexions, [sic] friends sided with their friends, and the Quarrel became General: he has indeed bin wanting to himself and failed in his respect to those to whom it is due, but it is also thought he met with hard measure upon some Occasions. I wou'd have given the blood that is in my Veins to prevail upon him to be more mild and patient, but cou'd not: As I am not sure whether this Letter will be safely deliver'd I will in my next touch agen upon the same material heads and after Easter send the Second Account of the State of my Parish; I intend God willing to go and see the French Parish next Week. I most humbly pay

my duty to his Grace my Lord President to my Lord of London and my Lords the Bishops, with my humble respects & Gratitude to the Reverend and Honorable Members of the Society. Whom I humbly desire to honour me with the Continuation of their Goodness and protection. I daily Pray to Almighty God to bless with health and prosperity my most Charitable patrons. I deliver'd your Letter to Mr Steevens himself who gave me a receipt for it,⁴⁵ he told me of a paper he thought had been left behind; the Character I gave of the Indians which I have seen is true; I shou'd only add they have been sometimes oppressed by men trading among them, which makes them surly. The Yamoussees have sent for a Clergyman to baptise their Children I wou'd willingly go and do what I cou'd among them, if I had Strength of Body sufficient; God willing as soon as I am at home, I will invite upon some Week days, the Servants Slaves and free Indians to come and be Catechised. I perceive I shall be contradicted, but I will try, and send you an Account of all. I have baptised several Quakers, and one who was a dying sent to be prayed for in our Church, she is now better and will soon receive the Blessed Sacrament with us. Here I must conclude by Assuring you Sr of my particular respect being

Your most humble & Obedient Servant
Francis Le Jau⁴⁶

1708 Apr. 22: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A4, pages 175-182; as printed in Klingberg's *Le Jau* [1956], pages 37-40. SPG series A, volume IV, pages 224-230)

South Carolina
St. James, near Goosecreek
22d. April 1708.

Sir./

I had the Honour to write to you by the way of Barbadoes March 13th. last Past but for fear of my Letter being lost, I will here mention the Chief heads of it;—A long fit of sickness hindred me from writing since September 1707. till of late; it was dangerous at first being a continued fever, I bless God for his goodness in prolonging my days wch. assisted with his Grace I do purpose to spend better than I have done for his glory and the good of my own Soul: My family also has been long sick but are now well recover'd. I humbly return thanks to the Honorable Society my Generous Benefactors for their goodness in helping my Wife towards her coming to this Place. It was a great Refreshment to me to receive the Letter you did me the honour to write to me; Mr. Steevens gave me his receipt for that which I did deliver to him, he told me there was some Memorandums mention'd in his Letter which I suppose might have been forgotten; the old Gentleman decays very much and is sensible of it, he told me lately he had sent an Answer to you.⁴⁷ My Reverend Bro: Missionaries are in health, we are extremely pleased to have Mr. Maule among us, he has got the esteem of all and I hope he will live comfortably in his Parish. Mr. Wood has little encouragement in the Parish near Ashley River, his Excellency our Govr. told me the Council wou'd make an Application to the Society in behalf of that Gentleman who is very ingenious and honest and universally beloved, relating to the Ordr. of the Society to us upon the Account of Subscriptions, I humbly represent that in some time things will be better settled I hope with the Grace of God in my Parish, for I perceive a visible change for the better in several things, many Strangers come, our People grow Polite by their Meeting together the Number of the Communicants dos increase, and many send for me and ask advice. I trust in God that evil things and Practices will fall themselves, and men of good will, will open their eyes and

follow the truth; I had not seen the paper of Subscriptions when I did write my last Letter. Upon Easter Monday we had a general Meeting about our Elections of Vestry men and Church Wardens and to set our Affaires in a Method

I saw the paper of Subscriptions that are very honourable, and no set time to end; they amount to something above 60 £. but if I receive 50 £ it will help me very much, for those things are uncertain for several reasons of Death, absence, & perhaps change of mind, for what I got hitherto for 18 Months service hardly comes to 40 £ which will hardly come to the half in money sterling, I will send from time to time a just Account of all; the Gentlemen who subscribe for me seem unwilling for the present to be named, I will endeavour to obtain their consent by Degrees. I daresay they will do what they can for their Ministers Advantage in all the Parishes; however they have withdrawn their Subscriptions, as I am told, from Mr. Marston in Bermudas Town in this Province; that poor Gentleman can't moderate himself, for he dos bring all those hardships upon him thro' meer crossness of temper, which is mighty provoking: the first beginning of all, as I am inform'd, came from a womans Prattle and telling Stories of all sides, she lived at his house and is now dead; some Children also whom he boarded created much uneasiness by their Complaints, and the fire was kindled with great violence, because none wou'd yield in the beginning.

The Country is, as I had the honour to let you know, fine, fruitfull, abounding; we had a long & sharp Winter, much Cattle dyed, I believe to punish the lazyness of our people who never did provide hitherto for their beasts against Winter, those little losses will make us laborious. The Country is now apprehensive of another Invasion from Havana, and of the Indians who came already twice upon our Frontiers and did mischief. With the help of God who gives Wisdom and Bravery to our Governour things are getting in order for our Preservation; the Patience and goodness of that Gentleman are admirable among a Parcell of People who know not their own minds. I am afraid too many of the Disorders happened here within these twelve Months are known abroad; One of the Savannah Town's Inhabitants went away from us some Months ago and are joined with our Enemies; it is thought it wou'd not be safe for the present to send Ministers among them; the King of one of the Aapalachi settlements has applyd himself to the Govr. for a Minister to live among them, they are baptised and were formerly subject to the Spaniards and had a Priest in every Town: that King honor'd me with a visit and seems to be a man of great power over his people: I am told they maintain'd their Clergy very well. I was also informed that the Yamoussees had desired to have a Minister to come at Least and baptise their Children, the report is confirm'd positively by some who told me of it, but denyed by others; I expect an Account of that Nation from a friend lately gone to settle near them: It is certain the Indians are very cruel to one another, but is it not to be feared some white men living or trading among them do foment and increase that Bloody Inclination in order to get Slaves? I must leave that to the Consideration of my betters as well as how to remedy the evil practices of the same Traders in oppressing those poor heathens; but still I must admire their sobriety, patience, content in their Condition and no care for time to come but to provide Corn against Winter. I have been lately among the French in their Settlement named in the Map Poitwin, called among us Orange Quarter, & in Obedience to my Lord of London's Comands and out of Brotherly Charity do design to wait on them as often as I can; they gave me a Present of 20. shillings thats all I have, the Salary lyes in the hands of the Treasurer; 46 of them did communicate I have settled their Vestry and School, and will give you further Account of them; permit me to begg in their behalf a gift from the Society

of some French Bibles and Common Prayer Books for them; there are indeed many poor people among them, but they are honest and Industrious.⁴⁸ I see no more Parishes that ask for Ministers for the present. Upon the same Easter Monday we met, a free Contribution was made for the building of our Church; the Limits of the parish being unsettled no levy cou'd be made; I had the Comfort to see the people unanimous and zealous for that good work; Strangers do also contribute; I think there is near 150 £ gathered.⁴⁹ I have now above 40 Comunicants and will have more against Christmas next. Here I must represent with all submission that at that time the three Years of my Agreement with the Society are expiring, I humbly beg a Continuance of the Society's Bounty to help me to subsist, I must confess that this new Settlement with a Numerous family has somewhat Disordered my Affairs; I am at new necessary Charges every day, when our Salary is Augmented here, which will be in Novembr. 29th. 1709. and the Subscriptions do continue I will not fail to inform the Society of my Ability's and way of Living. The Clergy of this Province is to meet next week. I will let you know what we do. Mr. Hazel behaves himself well. The Parish of St Thomas have an inclination for him, and by the Governours advice he designs to go for England at the end of this Summer to be Admitted into full Orders. Do me the favour to send me by some opportunity such Sermons, Accounts, & Papers and books that shall be printed by the Society. Mr Maule did shew to me his Agreement with the Society during their pleasure, in writing, I wish they wou'd honour me so as to let me have one in the same form. I am not at home yet, but God willing, design to be in a few Weeks time; then, I hope, some inconveniencies I have layd under and that are unavoidable in my Circumstances will cease. I humbly crave his Grace's the President, My Lord of London's and my Ld's. Blessing and the Continuance of their favour and Protection with that of the Honorable Members of the Society whom I take the Liberty to assure of my Duty, Obedience, and Respects, Praying dayly for the Preservation of their persons and the happy success of their pious and Charitable undertakings. I am with all Veneration

Sir.
 Your most humble
 and Obedt. Servt.
 Francis Le Jau⁵⁰

1708 Jun. 25: Andrew Auchinbeck, Bermuda, to SPG Secretary (SPG series A, volume IV, letter XLI)

Auchinbeck refers to Carolina missionaries who had charged him with deserting SPG services. He denies the allegations and sarcastically refers to Carolina's own "precarious circumstances." Thomas Holland was the only minister there before his arrival. Col. Bennett first accused him of deserting.

1708 Jul. 15: Governor and Council to the Society (SPG Papers, Lambeth Palace Library; volume I, pages 206-207)

"Hazel, who is going home for priest's orders, has functioned satisfactorily as deacon in St. Thomas's Parish, and they recommend his appointment as missionary" (Manross 1974: 144).

1708 Jul. 21: Robert Maule, St. John's Parish, to Secretary (SPG series A, volume III, letter CXLI; copy enclosed in letter by Maule dated Mar. 6, 1708/9. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, page 210.)

In January, was recommended to St. John's on west bank of the Cooper River. Can't give number of parish because it is not bounded. About 40 families Church of England. Eight or 10 families Anabaptists at one end; two or three Roman Catholics.

People settled thinly, because of the great tracts of land, 1200 acres apiece belong to the Colletons. Little but cattle and one family on each tract. Constantly visits them by horseback, fatiguing. Given sacrament on Easter and Whitsunday; 15 or 16 communicants. Have three times had Holy Communion at St. Thomas (Mr. Hasell's parish). About 14-16 communicants. Had been more communicants in Mr. Thomas' time, but now there are more clergy and people don't need to go there.

Have not received nor asked for any subscription from his parish. They did raise £25 to buy him a horse and saddle. Things very high here, 300 to 400 percent higher here than in England.

Clergy all met together last April and called upon the Governor to thank him for his help. Governor said the clergy could depend upon him for continued support.

1708 Jul. 21: Secretary to Auchinleck (SPG Papers, Lambeth Palace Library; volume I, pages 208)

“...rebuking him for deserting his mission [staying in Bermuda rather than continuing to Carolina]. He has given a pestilence then raging in South Carolina as his excuse.” Another letter of the same date to Gov. John Bennet in Bermuda refused to pay Auchinleck's salary (Manross 1974: 144).

1708 Aug. 16: Certificate by Governor and Council and others (SPG Papers, Lambeth Palace Library; volume I, pages 144)

“...that Richard Marsden, though duly elected rector of Charleston, voluntarily resigned in favour of the Bishop of London's appointee, Gideon Johnston” (Manross 1974: 144).

1708 Aug. 23: Richard Marsden, Charlestown, South Carolina, to the Secretary and Society (SPG series A, volume III, letter LV. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 214-217.)

History of his time since ordination. Six plus years at St. Michael's, Maryland. Wanted to see North and South Carolina before returning to England. Stayed a while in North Carolina. Arrived in Charlestown July 17, 1707. Supplied at St. Philip's, then Mr. Maule and Mr. Wood arrived. Mr. Wood destined for St. Philip's as Dr. Bray would not come. People wished to make own choice, the Governor allowed under the Church Act, therefore on December 1 Marsden was unanimously chosen rector of St. Philip's.

After he had spent money to send for his wife and children and to fence in the glebe land, Bishop of London recommended Mr. Johnston to St. Philip's. Freely gave up St. Philip's and am now rector of Christ Church parish with £50 year and small subscription. It has been hard to spend the money, expecting to soon be comfortably off, but does not wish to complain. Hope the Society will allow him something yearly as he freely gave up the rich parish. When he first arrived there was much confusion, but now there is more peace and unity. The congregation increased so, it was necessary to add a gallery. Administered Communion monthly, had about 40 communicants.

Preached on James Island, mostly Dissenters there, once every two weeks. Raised £100 to build church there, but now he is too far away (Christ Church) to do anything about it.

The people in Charlestown did not want him to leave and still have not elected Rector, Johnston. Have tried to persuade them to choose him.

1708 Aug. 27: Josia Duprés to James Duprés (translation of an extract from a letter in French; (SPG Papers, Lambeth Palace Library; volume I, pages 218-219)

“Their minister, De la Pierre, has arrived in a destitute condition after a long voyage. They ask aid from their friends in London. The later Mr. Thomas stated that he studied with De la Pierre at the University of Dublin, and that he was one of the ablest students” (Manross 1974: 144).

1708 Sept 3: Ministers of South Carolina, Charlestown, to the Society (SPG Papers, Lambeth Palace Library; volume I, pages 220-221)

“...referring society to a statement of conditions in the province that they have sent to the Bishop of London by Chief Justice Trott” (Manross 1974: 144).

1708 Sept. 11 and 18: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A4, pages 350-355; as printed in Klingberg’s *Le Jau* [1956], pages 43-46. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 222-223.)

South Carolina
St James near Goosecreek
11th. & 18th September 1708

Sir./

Besides the Letter which I design to end by the Ordinary way⁵⁴ I will trust this to Mr Hasel hoping it will be safely put into Your hands. This Young Gentleman bearer hereof goes from us leaving an extream good Reputation amongst us with a desire to see him soon again, I take the Liberty to declare to the Honble Society in his behalf that his behaviour here has been very Edifying and we hope seeing his good Inclinations that he will prove a Worthy Clergyman. I am told Mr Dun intends also to go but not to return I took the freedom to tell him six Months ago when he spoke to me of such a design, I thought it was our Duty not to stir out of the place of our Mission without our Superiours Approbation, that we ought to declare our Condition, hardships, and desire to the Honble Society and wait patiently for their Commands. I intend to make an end of this Letter in Town where I design to go in a few days and see our Brothers.

Mr Marston was in possession of a Parish called Bermudas Town, but it is said not fully elected but for a 12 Months. The Gentleman Mr Richd Marsden come from Maryland has relinquished Charles Town to the Commissary, but it seems the Inhabitants are still at Variance, it breaks one's heart to see those miserable divisions among a handfull of People. I received several Letters from Mr Marston, very civill to me; I answerd him with the best Council I cou'd give, he has return'd me thanks but I don't see things pacified as I wish. That poor Gentleman and family, I am told are in great Want, he seems resolved to go to London, 'tis pity things shou'd have been carryed so far from a trifling beginning, but I don't pretend to Justify things he has done that are condemnable, for chiefly in relation to Our Govr he is altogether to blame, no Person shewing more respect to the Clergy, nor endeavouring to do for them what can contribute to the Comfort of their lives more than our worthy Sr Nathaniel, Our Chief Justice is also going to London a most accomplished Gentleman, and true friend to us

Clergymen. I wonder how the people can find fault in him, but it is the nature of many here not to know what they do nor what they wou'd have. I hourly pray that the Eyes of the blind may be Opened, and wou'd Sacrifice my life for it, there is such a pleasure in seeing the light and in the leading of a Christian life in love and Quietness. Some hear those Words with pleasure, but the Number of those that love disturbance is far greater to my great Sorrow.

I am inform'd that there is hopes these Countryes shall be bless'd with the Visits of a Bishop, 'twill be an Universal Comfort, I pray the pious design of the Society may have a prosperous Success and that the Person chosen for that great and Laborious Office, may be endowed from heaven with necessary qualifications both as to Strength of Body and Spiritual gifts of the Soul.

[Le Jau to the Secretary, September 18, 1708]

Charles Town Sepr 18th 1708.

Upon my Arrival in this Town Mr Commissary Johnston gave me the Letter you have honor'd me with dated December the 2d. 1707.⁵⁵ it had been mislaid all this time among Papers. I am overjoyed and Comforted seeing I am so happy as not to be forgotten by You. I do assure you Sr I have written to you in July 1707. and my friends in London have received and Answer'd the Letters dated at the same time; and I have Written to You very fully and sent to You some Printed Papers I thought it was my duty to send by Capt fflavel. I have got an Answer to a Letter sent to my Attorney by the same way. As much as I am able I will not fail to write often and at large. I do honor Mr Comry Johnston and rejoyce for his coming more than I can express, he is my ancient fellow Student and Acquaintance tho' not very intimate in those days.⁵⁶ I wish he may find the Comfort of Life, and chiefly that he may be respected as he deserves; he has been ill for some few Weeks, he is better now: I have Communicated the Orders I reced from the Honble Society to the Missionarys I met in Town and will write to Mr Maule. Mr Dun is Absolutely resolved to leave us, he seems not to have any Inclination to settle in these parts where we must be prepared against difficulty's hardly unavoidable. He had taken his Passage while I was very sick, seeing his resolution I durst not Contradict him. One Mr Maitland lately Arrived succeeds Mr Dun in his Parish of St Pauls; there is some hopes that the people will like that Gentleman well.⁵⁷ One Mr Forbes who came at the same time is also resolutely bent to return home, tho' a Parish is Offer'd to him;⁵⁸ and we want a Schoolmaster in Town. Mr Dun has desired me to give him a Letter for you. I will take that Opportunity of Assuring you again of my humble respects but I know not what to say that cou'd please him. I must own in my Judgment he shou'd have stayed till he had heard of the Societys Approbation; I can't but Write something that's general leaving to the Consideration of the Honble Society the whole matter. Thro' divine Mercy I recover my health by degrees. I most humbly begg of You to let me know what things I must be more particular in to give full Satisfaction to the Society; I will take pains about the Instruction of our Slaves and Inform myself of the State of Our Indian friends. I hear of several Nacons that are Circumcised; I take notice of several Old Legal Ceremonies still kept among our Neighbours chiefly their feast, and a kind of Offering of first fruits when their Corn is ripe. I sent to you the Lords Prayer in the Savannah Tongue and am promised to be helped in getting french and Spanish Books of Prayers with the Indian Translation. Permit me to assure agen his Grace the President, and My Lords the Bishops of my most humble duty and Obedience and to pay the respects I owe to the Honble Members of the Society on the continuance of whose favour and Protection I intirely rely: In particular I return my

humble thanks to You for Your goodness to me praying with all my heart for Your Preservation and Prosperity. I am with due respect

Sir./

Your most humble & Obedt Servant
Francis Le Jau⁵⁹

Superscribed
to Jno Chamberlayne Esq &c

1708 Sept. 15: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A4, pages 344-349; as printed in Klingberg's *Le Jau* [1956], pages 41-43. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 224-225.)

South Carolina
St James's near Goosecreek
Sepr 15th 1708.

Sir/

I am concerned above expression for having received no further directions from the Honorable Society since the coming of Mr Maule which was 12. Months ago. I have endeavourd with the blessing of God to follow those I had by me and those you did me the honour to send me, I have given a large Account of the State of my Parish both Spiritual and Temporal by a Letter dated in Sepr 1707. carryed by Capt. Flavel; I had the happyness to write to you since in March last by the way of Barbadoes and in April by a Ship from this place. I have transmitted Papers worth seeing by Capt Flavel directed to a friend who has Answer'd my Letter of Advice and promised he wou'd deliver them to Mr Hodges for you, as I desired him, as soon as he had reced them. I have also sent to you a Copy of the Lords Prayer in the Savannah Language; I have nothing to add to the Article of the Indians for the present but that I'm inform'd more and more that that Language is understood as far as Canada, but the Language of our Southern Indians is understood in all the Southern parts of the half of this Continent at the least: I perceive dayly more and more that our manner of giving Liberty to some very idle and dissolute Men to go and Trade in the Indian Settlements 600 or 800 Miles from us where they commit many Enormities & Injustices is a great Obstruction to our best designs. I have tryed to get some free Indians to live with me and wou'd Cloath them but they will not consent to it, nor part with their Children tho' they lead miserable poor lives. It is reported by some of our Inhabitants lately gone on Indian Trading that they excite them to make War amongst themselves to get Slaves which they give for our European Goods. I fear it is but too true and that the Slaves we have for necessary Service, (for our white Servants in a Months time prove good for nothing at all) are the price of great many Sins, I pray that they may not be imputed to us. Another scruple which I must not conceal from the Honble Society is, whether or no we are not to answer for grievous sins dayly Committed by all our Slaves here and elsewhere, and tollerated or at least Connived at by us under a pretence of Impossibility to remedy them; tho' I'm sure we cou'd prevent all those evils if we wou'd take pains about it, but Masters are content if their slaves labour much and cost them little trouble and Charges; The evil I complain of is the constant and promiscuous cohabiting of Slaves of different Sexes and Nations together; When a Man or Woman's fancy dos alter about his Party they throw up one another and take others which

they also change when they please this is a General Sin, for the exceptions are so few they are hardly worth mentioning.

My labours have been very much interrupted by Sickness almost Continual, I enjoy'd my health pretty well at first but I may say that for these sixteen Months past I have not been well at all, I took heart as much as I cou'd but besides the last Winter's Visitation I have been forced this last Summer to Submit to another more grievous which kept me three Months at home. It was Gods pleasure that my family which consists of Nine Persons shou'd be taken ill all at the same time, some are not well recover'd yet; I bless God I am tollerably strong and able to do some duty and hope after Christmas to give a more satisfactory Account of the effects of my Mission being resolved with the help of the holy Spirit to employ myself entirely about Catechising the Poor Ignorant [blank] My Parishioners have comforted and Assisted me very much during my Sickness; I must say some of them are desirous to do well I am only sorry the Number is so small; there is no great Addition to the Spiritual state of this Parish since my last Letters: As to our Temporal Condition, I live in the Parsonage newly built, but far from being finish't; I have been at great Charges seeing no care was taken to perform what is appointed in the Act; and whatever was promised to me (whereupon I sent for my family and resigned my Minor Cannonship at Pauls)⁵¹ never was kept yet; I shou'd be at greater Charges to afford to my settlemt many necessary things, but I am not able to lay out any more. I got nothing of Subscriptions these many Months, and Judging of things to come by what is past, our present Salary and Subscriptions, if paid, will not come to 25 £ Sterling considering how dear things are sold and the discount of our Money Bills, for no Species are seen this good while I have implored the Honble the Society's goodness and favour that I be not forsaken, and humbly beg the Continuance of their Bounty without which my family and I cannot subsist. I have seen none of the Ministers lately arrived but the Commissary sent by my Lord of London.⁵² It is reported some of our Brothers design to return to Europe; I have advised some of them not to be hasty but tarry till they receive the Society's Commands. My resolution wth the Grace of God is to bear hardships (wch are great in my particular Circumstances) as patiently as I can; to labour and do the Good which God enables me to do, and wait for the Honorable Society's Comands. I humbly crave My Lord Presidents and My Lord's blessing and to assure his Grace and their Lops of my duty and Obedience and pay my humble respects to the Honble Members of the Society, ever praying for their prosperity and Yours in particular

I remain Sir
Your most humble &
Obedt Servant
Francis Le Jau⁵³

Superscribed
To Jno Chamberlayne Esq &c

1708 Sept. 16: Maitland to Secretary, September 16, 1708 (SPG series A, volume IV, letter CXXVII)

“...asking for an allowance” (Manross 1974: 145).

1708 Sept. 20: Gideon Johnston, Charlestown, to Lord Bishop of Sarum (SPG Manuscripts; Library of Congress Transcript, series A4, volume XVII, pages 246-264; as printed in

Klingberg's *Johnston* [1946], pages 19-30. SPG series A, volume III, letter XCVII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 228-231.)

Charles Town
Sept 20th 1708

Mr Johnston to Ld Bp of Sarum

My Lord.

I never repented so much of any thing, my Sins only excepted, as my coming to this Place, nor has ever Man been treated with less humanity and Compassion, considering how much I had suffered in my Passage, than I have been since my Arrival in it.

I will not now trouble your Lop [Lordship] with a Detail of my Misfortunes, nor enter into a particular Account of the ill usage I have met with hitherto and still continue to receive. It shall suffice for the present to acquaint your Lop that what between Mr Marston³ on one hand, and Mr Marsden⁴ on t'other, I have a miserable time of it, and am hitherto Minister of no Parish in this Province.

The greatest part of my Trouble proceeds from Mr Marsden, formerly a Missionary in Maryland; who hearing of Mr Marston's being deprived and turn'd out,⁵ came straitway hither and in six or seven Weeks time got himself to be chosen Minister of this Town; tho' at the same time the Govr [Sir Nathaniel Johnson] and the Chief Justice [Nicholas Trott] and several of the best sort of Parishioners remonstrated against this rash procedure; in regard they had with their Consent, (testified by many of the Subscriptions to those Letters) written to his Lop the Bp of London and the Venerable Society for a good and prudent Minister; and that it was very proper and decent to stay for Answers to the said Letters: But this had no Effect upon the headstrong and Giddy populace, and choose they wou'd and did Mr Marsden, tho' he was perfectly a stranger to them, and came without any manner of Recommendation. What made this Man forsake his Cure in Marylan, without his Bishops leave, and thrust himself into another Parish so Contrary to the Cannons and discipline of the Church of England, is what is not well known to this day; It is said he was forced to fly, for some ill thing he did in Maryland, but however this be, it is nevertheless certain, that he came hither with a lye in his Mouth, and said that the Bp of London's commands were so urgent for his coming to this Place, that he cou'd not allow himself time to settle or make a disposition of his Affaires and Effects in Maryland, and that he was forced to leave his wife and ffamily behind him.

By this means and by his insinuating himself into the favour of a party, which has Created a vast deal of Trouble and mischief to the Church and State, he procured himself to be elected; and in this posture I found him, after a Year's Service in this Town, when I came hither.⁶

It happened that I was put ashoar at a great distance from this Town upon a Sandy Island,⁷ with a Merchant and a Sailour, were [*sic*] we Continued 12. days and as many Nights, without any manner of Meat and Drink, or Shelter from the Scorching heat of the Sun. Miserable and almost incredible was the shift we made to subsist in that unhappy place for so long a time; and the Saylor being unable to bear the want of Shelter and Provision any longer did on the third day after our being Landed swim over to another Marshy Island in hopes to make his way to the Continent, but he Perished in the attempt. At last it pleased God to relieve us for upon the arrival of the Ship (in which we were) at this Town and that upon our being missed, it was presently Suspected what became of us, Sloops and Boats, Perigoes and Canoos were dispatch'd to all such

places as it was thought we might be in; and on the twelfth day in the Evening a Canoo got to us when we were at the last Gasp and just upon the point of Expiring, and Next Morning we were Conveyed to the opposite Port of the Continent where I lay a Fortnight before I could recover Strength enough to reach the Town. And during this time Mr Marsden and his party were at work as hard as they could to oppose and defeat my being received as Minister of that place. The good Govr Sr Nathaniel Johnson has done all that was possible on this Occasion, and Mr Marsden has been prevailed upon to resign, but still he and his friends act underhand, and they do not stick to say publickly What has the Bp or London or the Society to do with us? We will have our own Minister and no other, so that it is very uncertain whether they will elect me or not, tho' there is a very great probability of it, for they begin to drop, and forsake Mr Marsden's Interest; the Election is to come on next Monday come 7 night; and then I shall know my Doom.

From this Account I have given your Lop you may easily imagine that I cannot be over fond of staying in such a place and amongst such a strange sort of people; & especially were [*sic*] the Salary is so small; the Ministers Stipend here, is 150£ Carolina money,⁸ which makes but 100£ English but then all things are so extravagantly dear that 100£ in London will go as far at least as 300£ here and very often as far as 4 or 500£ Judge then My Lord, how impossible it is for a Minister who has eleven in Family to live otherwise than very miserable upon this Salary and how extremely well pleased I shou'd be to return to the meanest thing in South Brittain, for I shou'd be ashamed to return to Ireland.

The meanest Post or Curacy in your Lops Diocese is what I shou'd bless God & thank your Lop a thousand times for, & might the earnest desire I have of serving under your Lop be an Inducement to you to employ me; Surely there is no Bishop in the World in whose Diocese I wou'd more willingly fix myself than in yours for how happy shou'd I be under the tuition and Conduct of the Great Bp of Salisbury.⁹

The People here, generally speaking, are the Vilest race of Men upon the Earth they have neither honour, nor honesty nor Religion enough to entitle them to any tolerable Character, being a perfect Medley or Hotch potch made up of Bank[r]upts, pirates, decayed Libertines, Sectaries and Enthusiasts of all sorts who have transported themselves hither from Bermudas, Jamaica, Barbadoes, Montserat, Antego, Nevio, New England, Pensylvania &c; and are the most factious and Seditious people in the whole World. Many of those that pretend to be Churchmen are strangely crippled in their goings between the Church and Presbytery, and as they are of large and loose principles so they live and Act accordingly, sometimes going openly with the Dissenters as they now do against the Church and giving incredible trouble to the Govr and clergy this way; besides the unavoidable mischiefs they do in disturbing the Publick Peace and tranquility and all this for some poor trifling Post in the Civil List or else upon the account of some unreasonable Pique or Resentment they have taken up against some of the true Churchmen who are employed in the highest Stations in this Province.

But to pass by these sort of Churchmen and to speak a little of the Dissenters I must Observe to your Lop that they are the most unreasonable in all the British Monarchy, they have Liberty & property to the full and enjoy the free and undisturbed Exercise of their Religion in all respects.¹⁰ — they are capable of all posts in the Civil and Military Lists and have now actually a Majority both in Council, Parliament or assembly, and yet they are never to be satisfied till they can compass the downfall of this Infant Church. With this View it is that they wou'd have their Ministers provided for in all respects equally wth us Whereas we are not half well enough provided for nor cou'd we be able to live were it not for the Presents that some of the better sort of Churchmen make us for all things are extravagantly dear in these Places, nor indeed is the

Country well able to Pay those Salary's that are allowed us being extreemly poor and sunk in Debt, and having no other Money Current in it but Paper Money for the most part.

Nor will the Dissenters for the same reason consent to have the parishes divided by an Act of Assembly;¹¹ they together with those false Brethren I formerly mention'd being the Major party in the Assembly, this they hope will in a little time set the Clergy together by the Ears about Meum & Tuum, about the perquisites and bounds of their Parishes; and then they think they will gain their point, according to that known Maxim, *Divide & impera*.

The same Motives engage them to persecute the Govr and Chief Justice,¹² by preferring false Complaints and malicious accusation against them at the Bord of Proprietors and elsewhere in S. Britain and by insulting them with Mobbs and Riots and Tumults at home; and all this for no other reason but because they endeavour to build this infant Church upon the most secure and lasting foundacon, without giving any Manner of disturbance or provocation to the Dissenters at the same time.

This is the true Cause of their Rage and Malice against Sr Nathaniel Johnson and Mr Trott at the Bottom. And because they are unable to prove those Crimes and that Male [*sic*] Administration in the Governmt with which they Asperse and traduce them;¹³ they have recourse to the old Way of going about for hands to Petitions, in which they insinuate the Aversion the People have to the present Governmt and how uneasy they will be, till these Gentlemen are removed. One of the regicides Widdows, Mrs Axtel, and Mrs Blake the true Daughter of such a Mother are remarkably Zealous and diligent this way: And indeed are so extreemly factious and seditious, that no Place can be well at Peace where they are; and it were to be Wished that they cou'd be banished as common Plagues and Nusances out of the Country.

Never was so honest and Just a Governor, so barbarously used by any People, as Sr Nathaniel Johnson is by these; and considering his great Merit and Accomplishments, it is a Pitty he were Govr over such a base and Scoundrel sort of Men. He has often told me nothing but his care and concern for the Church cou'd Oblige him to Undertake this Government, or to Continue in it, and that considering the posts he had formerly served in, and the figure he had made in the World, he wou'd Scorn such a poor and precarious Government as this is, were not the Preservation & Establishmt of the Church a Consideration Superior to all others.

I therefore most humbly beseech your Lp, that you wou'd be pleased to use all the Interest and Credit you have with the Palatine & Bord of Proprietors,¹⁴ to engage them to continue Sr Nathaniel Johnson our Govr whose only fault it is, to be a Church Man. I doubt not but your Lop will meet with a very ready compliance from the palatine and that part of the Bord, that consists of Churchmen they being the major part, and by a Letter wch I have seen from the Bord, I am perswaded they will upon your Lops application be very inclinable to do Sr Nathaniel Johnson Justice on this Occasion. Archdale, the Quaker and some others of that Kidney encouraged by those false and unjust accusations wch they underhand foment, are those that Labour incessantly at the Bord to remove our Governor, and when some urged how hard a thing it was to turn out an honest Gentleman, without his being ever heard to speak for himself Archdale replied, that Sr Nathaniel Johnson was their Servant, and that they were not bound to him always; and that tho' he were never so innocent and just, yet it was free for them to turn away their Servant when they pleased; to which it was justly replied that it was true the Bord might turn him off, but that it was unjust to cast off an old and honest Servt upon the Account of groundless Complaints and Accusations, till they had given him an Opportunity of Vindicating his reputation and innocence before them; and that then indeed, and not till then they might fairly and honestly remove him.

But, my Lord, let his Enemies be asked what they would be at, or wherein are they wronged? Have not they Liberty and Property and the free exercise of their Religion, in all respects as much, as we have? And yet nothing will serve them, till they have the Governor and Chief Justice removed; and others of their stamp and Kidney put in their places. Whatever faults they have Charged them with either in the Government or in the administration of Justice, Mr Trot the Chief Justice, Col. Rhet¹⁵ a most worthy and honest Gentleman, and others will abundantly prove the falsehood and malice of them. And when your Lop shall see these things so clearly made out, I hope this will encourage you to protect the injured and Oppressed against the Slanders & Calumnies and malicious designs of their most inveterate and implacable Enemies.

One thing the Dissenters have to say, and that is, the Violence of the Church party expressed in excluding them out of the Assembly and in rendering them incapable of serving either in the Civil or Military posts; which Act of Assembly was complain'd of in the House of Lords in South Britain, [England and Wales] and was voted unjust arbitrary and Illegal; and it was soon after repealed on the account of this Vote of the Assembly here. It is true the Church party went too great a length upon this Occasion: But then it must also be considered that they were provoked and exasperated by the Dissenters who first of all began this Trade and endeavour'd to exclude them from the Legislature; and it was then no great Wonder, that the Church party shou'd be carried away too far in this Contest, it being generally the unhappy temper of Mankind to return Injuries, instead of being content to Guard and defend themselves against them or to bear them Patiently. But this contest and Struggle is now over; and I do not really know any Church Man that envies them the Advantages they enjoy, were they but modest and peaceable, and satisfied with reasonable things.

My Lord, the debates and Contests, that are on foot here, are not between High and Low Churchmen; but between the dissenters and the Church; This must to a great degree appear plain to your Lop from what I have said. And tho' one or two half faced Churchmen, who in reality are Dissenters, and who sometimes come to Church that they may be able to do us more mischief, have joined them; It is nevertheless Mammon, or the hopes of getting themselves into some of those puny places of Profit that are to be had in this Country, by the help of the Dissenters, as I have already hinted, and nothing else, that induces them to go over to them. But there is nothing of Religion, nothing of Persecution or any other hardship on the Score of Conscience, that the dissenters can in the least Complain of; nor have they any reason to complain or make the least noise, unless the Establishment of the Church be an Eye sore to them. This I am verily perswaded in my Conscience, is the thing that Galls and troubles them, tho' they dare not speak it out but by a thousand unreasonable things they say and do here, with which Our Chief Justice will perhaps acquaint your Lop, it may be easily guessed what they would be at.

It will not a little contribute to your Lops believing what I say when I tell you that there is not, generally speaking a better set of Clergymen in all America than what is to be met with in this place. Men of piety and Learning, of great Humility and Modesty, and of such Moderation, that the most malicious of the Dissenters have not wherewithall to Sully or tarnish their Characters, or to reproach them in the least with high flown Principles or Practices. Wee all keep a fair Correspondence with their Ministers, and Shun all possible Occasions of giving them the least Offense.

We are often importuned by some, who are not full Conformists, to baptise their Children without Godfathers and God Mothers and the Sign of the Cross: In which, as they say, some of the former Ministers did not stick to comply with them, but we tell them we cannot do these things, unless it be in cases of absolute necessity; but those Ministers they mention might have

Instructions for making such Condescensions; but that we have none, that we are under ties and Vows to act according to the Cannons and Rubrick, thro' which we dare not break with a safe Conscience, without at least the express Allowance and direction of our Superiors; and indeed all things considered it is a Question, whether they have such a dispensing power lodged in them.

I must confess I find myself particularly Pinched this way; and shall be in a great Streight how to behave myself, till I am better informed. I wrote to my Diocesan on this Subject; but it wou'd be an inexpressible Satisfaction to me to hav yr Lops Judgment and Opinion in this matter; being fully perswaded that your Lordship will say, all that can be said on this Argument; which is whether any of the Ceremony's of Our Church may be dispensed with, in order to preserve and retain those that are in Communion with us already, tho' not such full Conformists, as may be Wished for; and to gain those that do separate from us on the Account of some Ceremonies, and are actually Joyned and linked with the Dissenters.

The Clergy here wou'd be glad to be Naturalized,¹⁶ which is a favour they think, might be easily indulged them on the Score of their Mission and what they have done and suffered, and still continue to do on the Account of propagating the Christian Religion in Foreign Parts. We are very sure, if your Lop once moved it, that it wou'd meet with no Obstruction; And wee hope your Lop will not be wanting in your endeavours to procure us this favour.

Many of us also, and I in particular are concerned in Private Acts in Ireland,— particularly one Relating to the Sale of Col John Brown's Estate for payment of his Creditors. This act is to expire and determine the first day of May next. And in regard, that the State of Religion is very unsettled in this Province, and that we cannot leave it, without great detriment to the Church, soon enough; so as to be able to reap the benefit of this Act; we are humbly of Opinion, that your *Lop*, as a general favour to the Missionaries here and as an Encouragement to them to labour heartily in the Cause of God and Religion, may by a Motion in all Probability procure them such a favour as this; nor can your Lop want Argumts to press for an Act of Indulgence of this kind; the Thing that we wou'd be at is to have an Act passed in our favour, by which Act for payment of Coll Brown's Creditors, may be prolong'd and continued for one Year and a half from the first day of May next, which shall be in the year 1709. This can be no manner of Injury to Col Brown because it obliges him to nothing but the payment of his debts, a thing in itself most reasonable and if either he or any one for him oppose this; 'tis plain they do not mean honestly at the bottom. Col Johnson will bring you the Act, and by that Your Lop will see what is proper to be done in it. I shall be a great loser in particular, shou'd not this point be gained; because my Reverend Brethren and the Governour are all of Opinion, that my staying in this Country for some time, will be to a great degree necessary towards the settlement of the Church and the Composing and Allaying those heats and intestine divisions with which this unhappy Province is harrassed & distressed and therefore I am resolved to stay whatever the Consequence or the loss be. Tho' I have a considerable debt due to me in that Act, I must nevertheless infallibly lose it unless your Lop, by the method I propose, will secure it for me; for since my arrival here, I understand that Col Brown intends to take advantage of my Absence and to dispute my Debt; and the time is so short and there is so great a necessity for my staying here, that I must unavoidably lose all the Benefit of that Act as well as others, unless it may be prolonged and continued in force by the Method I propose, and for the time that I mention ffor once the Act is expired, then My Lord Mayo, Col Brown's Son in Law, will come upon the estate according to a Clause in the Act purposely contrived by Col Brown, and take all that is left to himself; and so under Colour of My Lord Mayo's right the Estate will be Shelter'd against me, so that it will be absolutely impossible for me ever to recover a farthing of my debt, or of the other expences I have been at in Solliciting this Act,

which amounts to very near 150£. But let my losses be what they will, I do not desire your Lop to speak one Syllable on the Account of this or any other favour I have asked of you unless you think it feasible and consistent with Your great Character; for I wou'd rather Suffer anything, than importune your Lop in anything that was not proper for me to Ask, or for you to Grant.

I beg pardon a thousand times for this long and Tedious Letter, which I wou'd by no Means have troubled your Lop with, but that my own and the Churches present Necessitys compelled me to it. But what I said formerly of the smalness of our Salaries and of mine in particular, who must live in Town with so great a family, it will plainly appear that a present Augmentation from some quarter will be necessary towards the making life easy here. The only way of procuring any addition of this kind must be by applying to the Venerable Society; which your Lop I perswade myself, will endeavour to do if it be practicable, for otherwise I desire it not.

—In the mean time I wish your Lop all the health and happiness immaginable and am with a million of thanks to You for your many and great undeserved favours to me,

My ever Honor'd and Good Lord

Your Lops most humb. and dutyfull Servant

Gideon Johnston

I will give your Lop a short Accot of this Country in my Next."

1708 Sept. 20: William Dun, Charlestown, to the Secretary (SPG series A, volume III, letter CXI. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 226-227.)

Parishes still not bounded, but if they are bounded as proposed, his parish would have 150 Christian families, 300 souls, about 80 profess themselves Church of England. 220 are dissenters: 150 Presbyterians, 8 Independents, 40 Anabaptists, 10 Quakers, 12 others Christian but not want public worship.

Of the 300, 280 are baptized; 24 actual communicants of the Church of England, has baptized three in last half year.

1400 Heathen and infidel souls, 1000 Negro and Indian slaves, 400 free natives.

Expects to leave to attend to business in Europe at the end of his missionary term, especially now that two new clergy have arrived, one of whom is willing to take charge of his parish.

Thinks to come with Mr. Chief Justice Trott. Will bring a full account of affairs of the church to the Society.

1708 Nov. 15: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A4, pages 232-236; as printed in Klingberg's *Le Jau* [1956], pages 46-48. SPG series A, volume IV, pages 293-297. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 233-234.)

South Carolina parsonage
near St James Goosecreek
15th Novembr 1708.

Sir./

I am Concern'd above expression whensoever I cast my eyes upon your last Letter seeing that for a whole twelve Month none of mine came to Your hands tho' I had written many; this makes me resolve to write by the Way of Jamaica: I wish you may have received those

I have had the honour to write to you by Barbadoes in March last by Capt Spread in June,⁶⁰ by Col Rhet, our Chief Justice,⁶¹ Mr Hazel and Mr Dun in September last past. If God has been pleased to send them safe, The Honourable Society my most worthy Superiours and Generous Benefactors shall be informed by you as fully and att large as possible I cou'd of the State spiritual and Temporal of the Affaires wherein I am concern'd. if any Letter shoud miscarry chiefly that wherein I had inserted a Translation of the Lord's Prayer in the Savanah Language, or if my much respected Superiours should desire any more particular Information from me I humbly and intirely rely upon your Goodness to let me know what I am order'd to do and I will obey as exactly as possible I can. The long sickness I have been afflicted with is not over yet, I relapsed again into feavers a Month ago, and was afraid to lose my Son. I bless God we are a little heartier since the cold weather came. The Distempers lye commonly in the head, wch is a great hindrance and discomfort to me. Yet I hope still, and thro' the mercy of God am resigned and satisfied. I will patiently wait for his own good time, and what the good providence of God will inspire my Superiours to Command me, if they do me the honour to believe I have endeavour'd to do what I was able, and continue me under their favour and protection that's all I desire were I to dye here. I meet our congregation at our Church as regularly as wee can. I must do the Justice to my Parishioners to declare that their exterior behaviour is civil, sober and edifying. We had a handsome appearance and very devout upon the 1st Sunday in October last when the blessed Sacrament was administred among us. I must say further that pretty many of them do apprehend and improve in the holy Practice of the divine interior vertues which have a sweet influence upon their Conversation. I put off till after Christmas to give an Account of the state of our Parish, having now but little to add to my former. I stay for further Information about our Indians from the Southward. I am told that our Indian Traders begin to return, and some of them have brought over to us some Nations lying near Meschasippi river which will secure mightily this Colony. I spoke lately to a Chief Indian of our friends that live in our settlement and taking pains to make myself be understood by him about the State of the Soul after Death and the duty of Prayer I had the Consolation to be apprehended by him, with his promise for him and his subjects to receive my Instructions. I am sure if the Old ones don't improve much for the present, that the Young ones will in time be the better for it. There is an evill practice almost intirely abolished thro' the Labour of the late Coll Moore and the Constant Care of our prudent Governor, that is whereas the Indians used to Murther one another frequently, it is no [t so] now. As to our present Condition, our Elections for the Assembly were lately made, and we have several honest and wise Gentlemen chosen true friends to the Church, and the good of this province, we trust in God they will do much good as they are well able to do. Concerning the particular Orders I received, I got neither the Subscripcon Money nor perquisites these seven Months but a very small matter hardly amounting to 5 £ our people is such that they must have their own Ways. They are about a Church, and talk, (tho' somewhat slowly) of finishing my dwelling place. It is needless for me to speak, they'l do what they please and no more, so that I must humbly begg the Continuation of the Society's favour and Bounty without which I can't subsist here; I have Communicated the Orders to my Brothers that went of [*sic*] and to Mr Maule who is now left alone with me of the Missionarys sent by the Honorable Society: The poor Gent has been very ill as well as the Commry and Mr Wood they are better now and all seem pretty quiet and healthy in this province. Several Negroes have asked me for the Holy Baptism, as I see no necessity to be too hasty, I stay

till I have a proof of their good life by the Testimony of their Masters. There is I bless God a visible reformation of the Lives of some Persons, but in those things belonging to Conscience I don't perceive any willingness in them to be known and I want some further directions about it, As well as the Opinion of the Honorable Society for the ease of many, tender Souls concerning some matters I proposed in my last Letters, how we shall behave ourselves that we answer not before God for the Wars promoted by some of our Traders to get Slaves for their profit; how we shall prevent the promiscuous Cohabitation of Slaves which is horrid. I must put an end to this Letter and desire you to assure his Grace My Lord president, My Lord of London, and My Lords, with the Honorable and Reverend Members of the Society of my Duty Respects, Obedience and Gratitude. I ever pray for their health and prosperity and humbly commend myself to their Graces protection

I am with due Respect

Sir

Your most humbl and
Most Obedient Servant

Fra Le Jau⁶²

1708 Nov. 26: Thomas Hasell, Virginia, to the Secretary (SPG series A, volume III, letter C)

On way back to England to be made a priest. To return to take Mr. Thomas' parish. While he is away Commissary Johnson and the other clergy will care for the parish. Governor, Council, and clergy all thought it a good idea for him to go to England to be made a priest. He would benefit finally in receiving the public salary for which he is not qualified while a deacon. Missed the convoy he expected to pick up in Virginia so must wait there for the next. When he arrives, he will give to the Society a full account of the books sent to Mr. Thomas.

1708 Dec. 13: Will Gordon to SPG Secretary (SPG series A, volume IV, letter LXI)

Gordon writes concerning Carolina, "The distractions among the people and other intolerable inconveniences in that Colony has forced me from them so soon, both against my design and inclinations."

1708 Dec. 18: Act of Assembly, December 18, 1708 (SPG series A, volume VIII, pages 410-414)

"An Act for the establishment of religious worship in this province according to the Church of England and for the erecting of churches for the publick worship of God, and also for the maintenance of ministers and the building of convenient houses for them."

1. Names, boundaries and divisions of parishes
2. The appointed committee may change the "bounds and limits" of the parishes is it feels it necessary

[signed by] Nathaniel Johnson, Broughton, Richard Beresford, Robert Gibbs

[c. 1708] n. d.: Clergy of South Carolina to the Secretary (SPG series A, volume III, letter CXXXII)

The Clergy of South Carolina send by Chief Justice Trott a Representation of the Affairs of the Church to the Society and the Lord Bishop of London.

[signed by:] Gideon Johnston, Commissary ; Francis Le Jau, DD, Rector of St. James, Goose Creek; William Dun, Rector of St. Paul's; A Wood, Rector of St. Andrew's; Robert Maule, Rector of St. John's; Richard Marsden, Rector of Christ Church; Thomas Hasell, Clerk.

[c. 1708] n. d.: Robert Stevens, Goose Creek, to the Society (SPG Papers, Lambeth Palace Library; Volume XVII, pages 75-76; cf. letter dated Jan. 24, 1709)

“...criticizing Thomas for not staying among the Yammassees, though he had displaced Kendal, who had resigned St. George's Parish in Bermuda to work among them. Denies published reports that Thomas has instructed negroes in Goose Creek” (Manross 1974: 151).

[c. 1708] n. d.: Robert Stevens, Goose Creek, to the Bishop of London (SPG Papers, Lambeth Palace Library; Volume XVII, pages 91)

“...saying that he is entertaining Thomas at his plantation until Sir Nathaniel Johnson receives him as his chaplain” (Manross 1974: 151).

1709

1709 Jan. 24: Secretary, Westminster, to Francis Le Jau (SPG Papers, Lambeth Palace Library; volume I, pages 235-236)

“He is unable to answer Le Jau's question about how to consecrate a church in the absence of a bishop, but hopes they will soon have one. The report of subscriptions to the society is confidential, and the contributors should not be told about it. He has transmitted a 'long and peevish' letter of Stevens to the Bishop of London and other members of the society” (Manross 1974: 145).

1709 Feb. 18: Francis Le Jau, St. James's Parish, Goose Creek, to Society (SPG Manuscripts; Library of Congress Transcript, series A4, pages 275-280; as printed in Klingberg's *Le Jau* [1956], pages 49-51. SPG series A, volume IV, pages 302-305; also pages 335-339. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 237-238.)

South Carolina parsonage house
Pish of St James' Goose Creek
Febry 18th 1708/9

Sir./

I have not been Negligent for this half Year past, but as God was able to give me Strength and I met with Opportunities I have had the Honor to pay my Duty to the Honorable Society by you, and did write once by Capt Spreads Ship, twice by the Jamaica Packet Boat, and four Letters more by Col Rhet, Mr Hasell and Mr Dun; I heartily wish that some of them may be in your hands, for I am informed by some of Our Merchants that a Rumour of my being dead had been spread amongst my friends in London and I wou'd not thro' any fault of mine give Occasion to my much honor'd Superiours and Benefactors to suspect me of Carelessness. Two Vessels are now bound from hence to the West of England; I write by both.

Thro' divine mercy I find a great Alteration in my Constitution for the better and hope in time to recover perfectly my health and Strength I bless God my family is like also to do well. Our parishes have been settled tho somewhat imperfectly, some families finding it very

troublesome to Cross our large and dangerous Rivers to come to Church; whereas such inconveniencies might have been easily prevented, but that I leave to the Consideration of our Superiour Powers here, and wish every one of my Bror Clergymen had been of that mind: They are about finding Materials ready for the building of our Church.⁶³ Mr Commissary Johnston has been very ill these many Months past, but it is hoped he will recover. We do what we can amongst us that the Town Parish be supplied, and that the sick which have been pretty many of late be visited and Comforted.

Relating to the General things I had the Honour to mention to you in my last Letters; I am still promised some Indian and Spanish Books of Prayer with some Translations of the Creed and some Prayers in the Savannah Tongue, and am more and more Confirm'd by Indian Traders that that Language is understood all over these Northern Parts of America, even in Canada. I heard nothing lately of the Yamoussees, & the New Settlement of the Apalachi who did desire Ministers to live among them. It is reported here that Mr Dun who went from us in October last is now settled in Virginia. Mr Maule is now pretty well and handsomly settled about 25. Miles above our Creek and universally beloved for his sweet Temper. I now set down the Spiritual State of my Parish for these two Years past ending at Christmas last past, as exactly as I can for the present. In the first Year as I did write by Capt Flavel, but I fear the Letters were lost, Number of Inhabitants about 90 ffamilies & 1000 persons.—Children baptised 21. Adult 1. Actual Communicants of the Church of England 35. those who profess themselves of the Church of England, families 80. psons 500. Dissenters 10 families 50. persons. Heathens and Infidels near 450. Negroes baptised pretty many. Negroes Comunicants in our Church 2. The second Year I have nothing to add or alter but what follows; Children baptised 19. Comunicants 44. No Body Buryed by me since I came but a very old Man and a Consumptive Woman, and I joynd in Holy Marriage 10. Couples in all; I hope to be more exact for the future if God pleases to keep me in health. I have advised with some pious and Worthy persons of this parish and we design to receive the Blessed Sacrament of the Lords Supper in our Church every two Months for this present beginning of our Settlement, and we hope to improve in time with the Grace of God. Since the beginning of December last I took a particular day in the Week and invited the Children, Servants and Slaves to come to be instructed in the Church, leaving to the discretion of the Parents and Masters to send such of their families as they could spare by Turns, and whom they thought best disposed: I am sorry I can give no satisfactory Account of Success in that particular, perhaps it will be better in time. I will endeavour to go on courageously for all the disappointments, difficulties and Contradictions I meet with. I thank God I have the Testimony of my Conscience for what I have said and done in Order to prevent Evil and do good, and I have truth on my side to Justify my Proceedings in things I thought I ought to take notice of were I a better pollitician perhaps I wou'd find greater advantages in this World, but thro' Jesus Christ I look for the Solid Goods and never will wilfully betray my duty, calling & Conscience. I say all this to let the Honble Society know that some Persons here do not love to be reprehended tho' some Actions of theirs are evidently evil. I am not blamed openly, for all honest people stand with me, but it seems by their Whispers & Conduct, they wou'd not have me urge of Contributing to the Salvation, Instruction, and human usage of Slaves and ffree Indians. I cannot indeed but commend the civil and Christian outward behaviour of our people. I still hope that in time things will be better, but I wish they were willing to do something more at present. I had experience enough of the changeable and Interested mind of the People in the West Indies towards their Subscripcions for their Ministers.⁶⁴ What I said in my last Letters proves but too true; I am now forced to make very

hard Shifts and for these 10 Months past did not receive 6 £ besides my Sallary of the Sum Subscribed for me & hope for little more; no perquisites at all; were it not for the love of few particular friends I cou'd not live, things are at so dear a rate here & there is no manner of Improvement made upon my land. I humbly abandon myself to the Good Providence of God, & rely upon the goodness of the Honorable Society, that I shall not be forsaken Incumbred as I am & in want of every thing. I take the Libty to Assure his Grace My Lord President, My Lord of London & the honble Society my most Noble & Generous patrons of my humble respects, duty, & Obedience. I will ever pray for their health and prosperity & earnestly beg the Continuance of their favour & protection. Honour me Sr with that of your particular friendship which I will endeavour ever to deserve by Shewing how much I am Your most humble and Most Obedient Servant

Francis Le Jau⁶⁵

I faild not to deliver your Letter to Mr Steeven & impart to Bror Maule what I was Commanded; & will always faithfully Obey.

[1709] Feb. 18: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A4, pages 241-245; as printed in Klingberg's *Le Jau* [1956], pages 51-53. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 239-240.)

South Carolina. parish of St James's
near Goose Creek. Febry 18th 1708/9

Sir./

This is the second Letter I have the Honour to write to you by the two Vessels bound from hence to the West of England I have writ this half year past to the Honorable Society by you no less than eight Letters, chiefly two by the Jamaica packet Boat, and will Miss no opportunity to pay the respect and Duty I owe to my Superiours and Noble patrons, and send what account I can give of my poor endeavours and Observations in this place.

Through divine Mercy I and my family get Strength every day; the Comry Mr Johnston lyes very ill still and has been so these five Months, but we hope there is no danger. We do amongst us what we can to supply the Town and Visit the Sick belonging to that parish, tho' (we being at some distance from one another) things are not so well Ordered as we cou'd wish. Mr. Maule is well now, and handsomly settled and much beloved, Mr Dun went away from us in October last, We now hear that he is settled in Virginia but I am not sure. Our Parishes have been settled and Limited of late tho' somewhat inconveniently for some familyes which must Cross troublesome Rivers and often dangerous, such a thing might have been prevented I think, but I must submit.

By Capt Flavel I sent to you an Account of the Spiritual State of my parish but I am afraid 'tis lost: In the first year of my being here I set down the Number of Inhabitants to be about 90 Families and 1000 persons Children baptised 21. Adult 1. Actual Communicants with us 35. Church of Englands familyes 80 persons 500. White men and Children Dissenters 10 families 50 persons. Heathens and Infidels 450 Negroes Baptised pretty many. Negroes Communicants with us 2. for the 2d Year ending about Novr last past, Children baptised 19. Communicants 44. more are now preparing to receive the Blessed Sacrament that never did; two Strangers that were Papists come of their accord to our Church and another who is reputed also a Papist and has been long settled here is very desirous to do better than he has done, I am in few days to baptise four of his Children: with the Consent of several devout persons of this parish we design to receive the Holy

Sacrament of the Lord's Supper every two Months in our Church and I hope oftner in time. Many Negroes and Indian slaves are actually instructed and under Tryal in order to be admitted to the Holy Baptism. I had appointed a day in the Week for publick Catechising; I am much concern'd at the remisness of the parents and Masters, but I am not discouraged, I will continue with the help of God and send to you a further account. There is one thing wherein I find the people here generally like those of the West Indies, they are so well perswaded that what they do is well as to be very angry when their Mistakes are shewn to them and they will find Cunning Arguments to oppose truth itself. I have often advised them to Labour to prevent several Enormities committed by the Slaves; I am Answered such a thing cannot be helped. I have urged the Dutys of Christian love and Humanity. I cannot to this day prevail upon some to make a difference between Slaves and free Indians, and Beasts, yet there are Worthy persons of another Mind in this Parish, else I shou'd have little comfort in my spiritual endeavours. These same persons take what care they can of my Maintenance, but still I am forced to declare we do but linger for this present: I don't wonder if they do not pay what they subscribed to their Ministers, I had seen the like done in other places and suffer to this day for it. I intirely depend & submit to the divine providence and design to wait for and obey the Commands of the Honorable Society who I hope will ever be my Gracious Patrons and Protectors. I take the Liberty to assure my Lord president his Grace, My Lord of London, and the Honorable Society of my humble Respects, duty and Obedience, I will ever pray for their health and Prosperity. Mr Auchanleck has lately writ to me, and expressed great Joy for his being readmitted into the Society's favour. Give me leave also to rejoyce at it, that young Gentleman is very well esteem'd where he is; and I think deservingly: I have given a Copy of the last Orders you sent me to Brother Maule we live at 25 Miles distance and are full of business each of us in our own districts, which hinders our frequent conversing. The Climate dos visibly alter here for the worse, We had nothing but Storms for these 4 Months past, many persons are very ill of strange distempers whereby they lose the use of their Limbs & suffer intolerable pains, Mr Comry Johnson was for a while in danger of falling into that Condicon We hope now the Worst is over with that Worthy Gentleman. God reward his patience for he has bore great many hardships since he came. I humbly beg the Continuance of your particular friendship & favour, permit me to Salute your Lady Mr Hodges and his Lady and to desire to be remembered in your prayers and theirs. I pray often and from the heart for your preservation and will ever so do, being with all respect & Gratitude

Sr

Your most humb & Obedt Servt

Francis Le Jau⁶⁶

[1709] Mar. 6, 1708/9: Robert Maule, St. John's Parish, to the Secretary (SPG series A, volume III, letter CXL. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, page 241.)

Enclose a letter of last July [see Jul. 21, 1708], in case it never reached you. Parish most grateful for tracts of Book of Common Prayer. Have run out of Book of Common Prayer; people who have them do bring them to church and use them. Dr. Beveridge's sermon on use of Common Prayer Book, has been most useful.

Had Holy Communion last Christmas and had five more communicants. Usually preach concerning Holy Communion the week before administering it.

Was well until the end of the summer, then had a violent fever for three months. Now pretty well again. Weather subject to sudden changes, so may be sick again. Hope to do my duty, etc.

1709 Mar. 9, 1708/9: Secretary to Gov. Tynt (SPG Papers, Lambeth Palace Library; volume I, pages 242)

“...asking him to secure the society’s books formerly held by Thomas” (Manross 1974: 145)

1709 Mar. 17: Gov. Tynte to Rev. Dr. Johnson (Johnston? SPG Papers, Lambeth Palace Library; volume I, pages 243)

“...saying he is sending an unspecified act for his consideration, and that it does not insist on the power of degradation, but only of deposition. Unsigned *notation*, possibly by Johnston, says that this was part of an effort to gain his support for the act” (Manross 1974: 145).

1709 Mar. 22: Francis Le Jau, St. James’s Parish, Goose Creek, to Society (SPG Manuscripts; Library of Congress Transcript, series A4, pages 390-395; as printed in Klingberg’s *Le Jau* [1956], pages 53-56. SPG series A, volume IV, pp. 478-481)

[Le Jau to the Secretary, March 22, 1709]

S: Carolina, St James near Goosecreek
22d March 1708/9

Sir.

I have had the honour to write several times to You and hope some of my Letters are safely come to Your hands, this by Capt Cole in all appearance shall not be lost; permit me in the first place to assure My Lord president his Grace, My Lord of London, My Lords the Bishops and all the Honorable Members of the Society my Superiours, Generous Patrons and Benefactors of my humble respects, duty and Obedience; I dayly pray for their health, preservation and prosperity, and most humbly begg the Continuance of their favour and protection.

I have Obey'd the Society's Commands as diligently as I cou'd and will ever do so. I sent to you the Spiritual Account of my parish till Christmas last or thereabouts and hope in a little time to inform You of some further progress. The Number of our Communicants dos increase several Adult persons are preparing for Baptism, some Papists hear Instruction and seem well inclined; the Children of this parish are well acquainted with their Catechism; but as I fear'd the Negroes and Indian Slaves shou'd not be sent to be Instructed I must give the melancholy account that it has so happened; yet I will not be discouraged but will take all opportunities and will use all manner of means as God pleases to enable me to serve those poor Souls. Their working upon Sundays for their maintenance and their having Wives or Husbands at a great Distance from their Masters Plantations, in my humble Judgement dos much harm and hinders much good: The Indian Traders are expected in May next by whom we shall be informed of the State and dispositions of our Indian friends. I know in the main that many of them desire to have Clergymen living in their Settlements; the Spaniards keep one in every Town; I converse as

often as my business can permit with our free Indians, a good sort of people & that wou'd be better if they were not Spoiled by our badd examples.

Wee are but few Clergymen now officiating in this province, 5. in all, Mr Comry Johnston thro' sickness is almost deprived of the use of his Limbs, We serve his Parish among us, I hope time will recover him. Brother Maule labours very hard, I wish he may not fall sick again, but we cannot help fateiguing much, our Parishes are so large, the plantations so far from one another and there is so much to be done besides our Cabinet Studies. I hardly know what to propose about Schools, many Masters came before my time and since but not one of them kept constantly to the employment they undertook. If a single Young man wou'd engage himself for some Years I offer to entertain him in my house and I'll take care he may be encouraged as he deserves. There are several families in this Parish whose Children were not baptised, a good number of them Men and Women grown; No reason cou'd be given to me of the neglect but the difficulty to find Sureties to present and answer for them, I have exhorted the parents to bring them and that I wou'd receive them, some have done it already and I have administred the Holy Baptism to the Children, others fit for Instruction are Instructed in order to receive that first Sacrament; If I have done amiss I humbly submit to the Judgment, censure, and further Instructions of my Superiors. Several sensible and sober Slaves have asked me also to be baptised and married according to the form of our holy Church, I cou'd not comply with their desire without the Consent of their Masters, but I have exhorted them to perseverance and patience. I also humbly desire to be directed therein: the Masters are unwilling most of them. I have in some of my last Letters given you an Obscure Account of some Contradictions I met with concerning some unjust, profane & Inhumane practices which I thought it was my duty to declare against; a poor Slavewoman was barbarously burnt alive near my door without any positive proof of the Crime she was accused of, wch was, the burning of her Master's House, and protested her innocence even to my self to the last. Many Masters can't be persuaded that Negroes and Indians are otherwise than Beasts, and use them like such. I endeavour to let them know better things, I thank God many honest men keep them in good Order; but not all to my great Sorrow, on the Contrary what I do out of Charity is not well received. I wou'd think my self guilty of their own sins if I shou'd wink at things evidently evil. I dayly perceive that many things are done here out of a Worldly and Interested principle, little for God's sake, I labour to undeceive our separated Brethren that are of a good will and of an honest heart; Some hearken and Consider. God is my witness I only aim to bring them to Jesus Christ which is the end of my Mission, and I pray that I may be deliver'd from humane Regards while I live. I do behave myself as prudently and as calmly as I can; but I cannot help nor forbear calling evil, evil; I expect little of what was Subscribed for me, and have no perquisites, I ask for nothing and leave all my Worldly Interests to the Divine Providence, only I take the Liberty to represent with humble Submission that it is hard with us for the present and little is done for me but by a few private friends here. I trust to the Continuance of the Honble Society's goodness till I am better Settled, and will not fail to give a true Account of everything and Obey the Orders you'll be pleased to transmit to me.⁶⁷ Honor me Good Sir with Your usual favour. Our health in my family improves by degrees. I pray to Almighty God for Yours and Your prosperity and am with due respect

Sir,
Your most humble and
Obedient Servant

Francis Le Jau⁶⁸

Directions are
To Jno Chamberlayne Esq &c

1709 Mar. 24, 1708/9: Mr. Escot, minister of a French church in Charles Town, to Mr. Bonet, the King of Prussia's resident in England (SPG series A, volume 5, letter XXII. A translation of the French version of this letter is in the SPG Papers, Lambeth Palace Library; volume I, page 244.)

The writer discusses the colony of Santee, which wants an English minister. He asks Bonet to use his influence to obtain such a minister. The salary is £100 per year, payable quarterly, which is a competitive rate. There is a good climate and cheap living conditions. The parish desires a minister who can speak both English and French, which will probably necessitate two churches.

1709 Jul 25: Secretary to Francis Le Jau (SPG Papers, Lambeth Palace Library; volume I, pages 246-249)

"Letter will be brought by Gov. Tynte. Complains of not receiving reports from Maule. Wood has been granted an annual stipend of £50 for two years. Society deferred action of Trott's recommendation of Gerard as missionary to the Yammassees until Trott came to London, but learning from Hasell that Trott's visit has been deferred, they ask for more particulars about Gerard. Would some Spanish Testaments be useful among the Yammassees? Hasell has been appointed catechist and schoolmaster in Charleston. Asks particulars about Maitland and Fraser, who are seeking the society's support" (Manross 1974: 146).

1709 Apr. 2: Gov. Edward Tynte of South Carolina, London, to the Bishop of London (SPG series A, volume III, letter XCIII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, page 245.)

Have been sick so have not been able to see you. I shall be sure to see you before I go.

1709 Aug. 5: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A5, pages 122-128; as printed in Klingberg's *Le Jau* [1956], pages 56-59. SPG series A, volume V, pages 126-132)

S. Car. St. James Goose Creek
Augst. 5th 1709

Sir./

I expect with great impatience to receive the Commands of the Honorable Society my much respected Superiors and Charitable Benefactors that I may Govern my self in my Mission so as to endeavour to obey the Will of God and discharge my duty with all the diligence I am capable of and deserve the Continuance of my most Worthy Patrons goodness and Protection. As I have reced several Answers to Letters I sent to Private Persons at the same time I had the honour to pay my respects to the Society by you, I hope most of my Letters directed to you came to your hands, and I earnestly wish it may be so not only for a proof of my due exactness; but because of the diverse Accounts of things I give according to my Observations and experience, and the several Matters I have taken the Liberty to propose to the Consideration of the Society. I dont remember very justly the Number of my Letters since I had the Honour to

receive yours by Brother Maule two Years ago. I think I have writ 9. Mr Comissary Johnston brought me another from you a twelve Months ago, and I had no more but them two. Capt. Cole went April last & carryed my last Letters. If God has sent the Ship Loyal Johnson with Col. Rhett and Mr. Hasell safe to England I hope you have received a large Description of the State we were in when they left us without troubling you with a tedious repetition of what I said in my former Letters, I shall only inform you of our present Condition: I have lately discover'd to my great surprise that a great Number of Men and Women here never have bin baptised; several of those persons come to our Churches, Lycences are sometimes brought to us that they may be marryed, since I have been inform'd of the Case of those unbaptised Persons, I have declared that I think we cannot join in marriage any Person but that he must be baptised before: Mr. Comry. is of my mind, but some others find the thing too hard. I humbly desire to be directed by the Society how I am to behave myself in case any Lycense shou'd be brought to me for to marry an unbaptised Person. Some fathers never have been baptised, at least it is very uncertain whether they were, yet they design to bring their Children to the holy baptism; I humbly ask, can I receive the Children of an unbaptised Person if the Sureties are baptised? I proposed to those ffathers that upon the uncertainty of their baptism I wou'd baptise them conditionally: But human regards hinder much good here I dayly perceive it to my great grief.

I had appointed a day in the Week for the Instruction of the Children, Servants & Slaves and after 5 Months patience was forced to leave off, no body came afterwards. I did Catechise upon the Sunday till the great heat obliged me to interrupt that painfull exercise, however as I observed it did much good, I design, God willing, to begin again some Months hence. There are a few Papists who behave themselves very decently amongst us, one of which being a fforeigner and well instructed seems desirous to be admitted to the holy Comunion, I wou'd willingly perswade him to make a publick Acknowledgment, human regards make that person find some difficulty to Comply, I hope wth the Grace of God I shall prevail, but in case I cou'd not I humbly ask how I must behave myself.⁶⁹

I cou'd easily Multiply the Number of Slaves Proselyted to Christianity but I put off their baptism and the receiving some Persons to the Holy Table till we have a good Testimony and Proof of their life and Conversacon.

While we were of late apprehensive of an Invasion several Indian Nations were incamp'd for some Months about us; having had opportunities to see them and inquire by Interpreters I found many grown Persons among them had been baptised by Spanish Priests, and have Christian Names, and told me, if they had Priests, as they call them, they wou'd use them very well. I dayly expect to hear from our Southward Indians that are Christians: I am still told that the Savannah Language is understood all over the Northern Continent of America. I find our Indian Traders are very much averse to see Missionaries amongst the Indians. I have openly declared that I wou'd baptise by dipping when desired, I find that our Annabaptists have nothing more to say, they were strangely deluded. In a short time I shall have an opportunity to be well acquainted with the Number of our Inhabitants by reason of a small Levy raised in this Parish. That Levy which will hardly come to 1s 3d to some, has met many difficulties there is a dangerous party of Men here that give to understand they have a design to destroy our establish't Churches, break our Acts & introduce ways like those of New England. I wish some things here were carryed on more for the glory of God than for private ends; but not being able to remedy those Evils, I content myself to pray and do what I can in the place that providence has directed my Superiors to send me. I thank God we have very good Souls in our Neighbourhood, our Congregacon is numerous and decent; the

Communicants increase to 50, in all, and above 30 at a time; Our dissenting Brethren that are of a mild and good disposition don't love to be teized; I chuse the way of declaring the plain truths and meddling little with Controverted tenets; that pleases them best: We are infected with Railers, Scoffers, & Atheistical persons, and those pretend to be the mighty Statesmen; God keep us from seeing the World govern'd by their principles; Wee expect a New Governour every moment, and pray that every thing be disposed for the glory of God and the good of this Province.⁷⁰ God Almighty has blessed me with my family with health for these 6 Months past, we are only weak. Mr. Commissary is further up in the Country and in time will recover the use of his limbs. Brother Maul is better now. Mr. Marston has thought fit to be sworn an Attorney and practises the Law, I did what I cou'd to dissuade him but in vain.

I wish I cou'd give an Account to the Honorable Society of my Subscriptions being duly paid, and the like prosperous State of my temporal Affairs, but indeed I must hold my Peace upon that Article. I am ashamed to declare that my last Year's Subscriptions came to 24 £ of this Country Money answering hardly 8 £ as my 50 £ of this Country Sallary do not answer 18 £ and perhaps shall have less this year and what is worse it is paid so oddly and with so much trouble and things go on so lamely. I'll keep the particulars of what we suffer sometimes to myself and pray to God of Patience to help us. I humbly implore the Continuance of the Honble. Society's favour, Bounty and Protection, and with due Submission do assure my Lord the President his Grace, with my Ld the Bps & the Revd. & Honble Members of the Society of my duty, Obedience and respect. I shall ever pray to Almighty God to bless and preserve, those great, noble, pious and Worthy Persons, whose blessing and Prayers I earnestly begg and whose Commands I will obey with all the diligence possible, I recommend myself to the Continuance of Your favour and shall ever pray for your prosperity & your families Welfare I am with due respect

Sr.
Your most humb. & Obedt.
Servant
Francis Le Jau⁷¹

I humbly desire some printed
Accounts of the Society's Transactions
& Sermons.

1709 Sept. 11: Francis Le Jau, St. James's Parish, Goose Creek, to Society (SPG series A, volume IV, pages 433-438)

1709 Sept. 15: Francis Le Jau, St. James's Parish, Goose Creek, to Society (SPG series A, volume IV, pages 428-432)

1709 Sept. 20: Gideon Johnston, Charles Town, to the Society (SPG series A, volume IV, pages 306-324)

He has undergone many misfortunes since his arrival, especially concerning Mr. Marston and Mr. Marsden. Upon his arrival he was left on an island for 12 days, deprived of food and shelter. In the interim, Marsden ingratiated himself with the parishioners, despite the efforts of the Governor, Nathaniel Johnson. Complains of small stipend and devalued money. Desires to

return to England. Dissenting ministers (?) are a serious threat to the Church and to individual ministers (?) and parishioners such as Mr. Trott and Col. Rhett.

Believes the church too liberal in granting eligibility for civil and military posts to dissenters. He is concerned about the Private Acts in Ireland relating to the sale of Capt. John Brown's estate for payment to his creditors.

1709 Oct. 20: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A5, pages 129-135; as printed in Klingberg's *Le Jau* [1956], pages 59-62. SPG series A, volume V, pages 133-140. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 251-252.)

S. Carolina Pish of
St. James Goose Creek
20th. Octr. 1709

Sr/

Since Captain Belcher sailed from hence which was last August the 10th I put a Letter in one Capt. Peterson's Vessel; a great storm forced him in here again, but I am promis'd my Letter shall be put into this Vessel commanded by Captain Meade and hope both shall come safe to your hands.⁷²

Permit me to repeat the Testimonys of my duty and most humble respects, obedience and gratitude to his Grace my Lord President, and the Right Reverend and Right Honorable the Vice Presidents and all the Honorable the Members of the Illustrious and most pious Society my Generous Patrons and Benefactor's whom I pray to Almighty God to bless and preserve in their persons and noble and Charitable Actions and Designs.

It seems to me very tedious to be deprived for so long a time of the honour of receiving the Commands of the Society, because my greatest ambicon is to Govern myself according to the Will of those whom the Divine Providence has appointed for my Superiours yet I am not impatient, but wait till God please I shou'd receive the Comfort of hearing from you: In the mean time I do endeavour by the blessing of God to do in my Mission the best I can, and know. As for the Spiritual State of my Parish this is the Account I can give of it for the present.

The extent of it is 20 Miles in length, and from 7 to 14 in breadth. Number of families 80. of the Church of England. Dissenting families 7, if so many, I find but 4 very strict. Baptised this half year past a Married Woman and 17 Children. Actual Communicants in all about 50: Constant Communicants every two Months near 30, among whom are two Negroes.

Since I came I baptised in all 2 Adults & 47 Children. Our Congregation is generally of about 100 Persons, sometimes more, several that were inclinable to some of the dissenting partys shew themselves pritty constant among us, and I do what possible to edify them and give them satisfaction in their doubts. On Sunday next I design God willing to baptise two very sensible and honest Negro Men whom I have kept upon tryal these two Years. Several others have spoken to me also; I do nothing too hastily in that respect. I instruct them and must have the consent of their Masters with a good Testimony and proof of their honest life and sober Conversation: Some Masters in my parish are very well satisfyed with my Proceedings in that respect: others do not seem to be so; yet they have given over opposing my design openly; it is to be hoped the good Example of the one will have an influence over the others. I must do the Justice to my Parishioners that tho' many Young Gentlemen are

Masters of Great Estates, they and almost all the heads of all our Neighbouring families are an Example of Sobriety, honest & Zeal for the Service of the Church to all the province.

To remove all pretence from the Adult Slaves I shall baptise of their being free upon that Account, I have thought fit to require first their consent to this following declaration *You declare in the Presence of God and before this Congregation that you do not ask for the holy baptism out of any design to free yourself from the Duty and Obedience you owe to your Master while you live, but meerly for the good of Your Soul and to partake of the Graces and Blessings promised to the Members of the Church of Jesus Christ.* One of the most Scandalous and common Crimes of our Slaves is their perpetual Changing of Wives and husbands, which occasions great disorders: I also tell them whom I baptise, *The Christian Religion dos not allow plurality of Wives, nor any changing of them: You promise truly to keep to the Wife you now have till Death dos part you.* I [t] has been Customary among them to have their feasts, dances, and merry Meetings upon the Lord's day, that practice is pretty well over in this Parish, but not absolutely: I tell them that present themselves to be admitted to Baptism, they must promise they'll spend no more the Lord's day in idleness, and if they do I'll cut them off from the Comunion.

These I most humbly Submit to the judgment of my Superiors whose Commands and instructions I will follow while I live: I see with an incredible joy the fervor of several of those poor Slaves. Our free Indians our Neighbours come to see me, I admire the sense they have of Justice, and their patience; they have no Ambition; as for their sense of God, their Notions are obscure indeed, but when we take pains to Converse wth them, in a jargon they are able to understand: We perceive their Souls are fit Materials which may be easily polish't, they agree with me about the duty of praying, & doing the good & eschewing the evil. The late Colonel Moore and our present Governor have in a great measure put a Stop to their perpetual murdering one another which some of them cannot to this day cannot conceive to be evil. Some of them to whom the Devil has formerly appeared, as they coldly declared to myself, say that evil Spirit never incites them to any thing more than hatred, revenge, and Murder of those that offend them.

I am told still that if anything opposes the publishing of the Gospel among the Indians it shall be the manner how our Indian Trade is carryed on, chiefly the fomenting of War among them for our people to get Slaves. I am so told in general but know no particulars; but it is too true interest has a great power here and dos occasion injustices too visibly to my great sorrow, and thro' misfortune I see no remedy but to be patient and pray and labour as much as I am able in the place I am sent to.

Relating to our Temporal State my seasoning is hardly over yet, I did linger for some Months this last Summer and had at last a severe visitation, but short, thro' divine mercy; It was a fever and ague for a fortnight I feel a Continual pain in the head these two Years and above with short Intervals of not above three days. I am satisfied to do the Will of God, and do confess I deserve to suffer a great deal more; for all that I missed but two Sundays, but I am not able to stir out of the parish. The Comissary Mr Johnston is very lame still and weak. I am afraid Brother Maule lies in the greatest danger of us all, he had lately two fits of the Palsy, yet he seems to me hearty enough; I tell you nothing of Mr Marston, he wou'd never be advised, and so had brought himself to a deplorable Condition, nor will not be help't to this day, he Caused himself to be sworn an Attorney; has Arrested several persons has always been cast, has abused one Col. Gibbs that sat as Chief Justice so as [to] oblige the

Council to Imprison him and now he is bound to this Session I am loath to entertain you with those unpleasant things.⁷³

I must not nor can't reckon upon 10 £ of my Subscriptions; every thing lyes at a Stand that relates thereunto and my settlement is as imperfect as it was 12 Months ago; two or three friends help me and with all that we suffer I say no more for the present because some Honorable Persons have undertaken to try what can be done for me and my Successors, they have levyed by Order of our Vestry a small Sum to pay the Clerk & for the maintaining a poor Child, I can't express the trouble and difficulties; and the thing is not done yet, perhaps they will have better success hereafter.

I humbly implore the Continuance of the Society's Bounty and favour without which my affairs will be in disorder, and my family can't subsist, I do not desire to save for the time to come, I trust God's providence for tomorrow, but to live for the present. I am inform'd that the 7th Vol. of Du Pen's Ecclical History containing the Accot of the last 50 Years of the 16th Century is published.⁷⁴ That Vol. is wanting in the Sett the Society was pleased to bestow on me & my successors. I want also Dr Grabes Specilegium 2 Vol.⁷⁵ I humbly begg your friendly advice whether or no the Society will not think it ill of me, if I presume to ask for those three Vols. I take the Liberty to hope you will not forget me when any Sermons Orders, or Books & Papers are publisht by the Order of the Society, but that you'll be so kind as to let me have a Share of them. Honour me Sr. with the Continuance of Your Esteem & pray for me, I commend you & Your Lady & family. Dear Brother and friends to the protection of the Almighty and am with all respect & gratitude

Sr

Your most humb. & Obedt
Servant

Francis Le Jau.⁷⁶

1709 Nov. 4: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A5, pages 136-139; as printed in Klingberg's *Le Jau* [1956], pages 63-64. SPG series A, volume V, pages 141-144. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 253-254.)

St James. Goose Creek
4th Novr 1709

Sir./

Since the last Letter I had the Honour to write to you has been sent to the Masters of the Ship bound from this place to London dated Octobr. 20. a dismal accident is happen'd to our Brother Maule which I think it is my duty to inform you of; a fire broke out upon the top of his House built with our pine wood and Cover'd wth. old Shingles, so that in a quarter of an hours time the whole house was burn't to the ground, and all his Library but 7 Books, all his furniture but one bed, all his Linnen without exception and the greatest part of his Cloths were Consumed, and it is a Special providence that his person and 4 or 5 others that were then in the house did not perish; the greatest loss is that of his Notes and Books chiefly those he had from the Society; his Letters and Testimonials are saved; the fire came by accident for there is not the least Person in this Province but that expresses much respect for that Worthy Brother; it is supposed that the Chimneys were somewhat low, and a Spark is sufficient to set our old timber a fire: the loss is mighty considerable in this place where we want several things and make sometimes hard Shifts; his friends and all of us of the Clergy are resolved to help him in his

Affliction as much as we are able, but to our great sorrow what we can do is very little. I humbly leave to Your discretion to acquaint the honorable Society our Superiours & Benefactors with what has unfortunately happen'd, and submit to what they please to Order in that particular case, as I shall ever do in whatsoever is relating to my Mission.

I have nothing to add to my last Letter but that the two sensible Negroes were publickly admitted by me to the holy Baptism on Sunday last was sevensnight, as I had the honour to tell you they wou'd; I must not conceal from you that it sometimes happens that things are done in this Province unknown and unpractised in the rest of the World; Mr Marston who had thought fit to Cause himself to be sworn an Attorney has quite discouraged his friends from attempting to advise and serve him: it is said he gave great Provocations for some days to an Officer that came lately here and at last reced some blows; I do not know how the matter is justly I have so little health and comfort in Town as to chuse rather to stay at Home. Our Governor Sr Nathaniel is ill of a Dysentery and in some danger. His Excellency thought fit to lay before our Assembly a certain Petition or rather Libell presented sometime since to our Lords Proprietors and full of Gross reflexions upon his honour; Our Assembly has very honourably cleared our Govr. of those Imputations to the joy and satisfaction of all good Men. It is observed upon that Occasion, that several poor and well meaning persons being desired to declare they had Impower'd him that drew and presented the Petition they all unanimously disown'd it. I see the eyes of many are open'd and in God's own good time I hope they will mind better things than worldly Interest. I remember the Honorable Society's Order to me to mention the persons who are reclaimed from Sin and a disorderly life. I thank God there are several honest, sober and devout families in this Parish, but I must begg a little time before I can joyfully proclaim Conversion and reformacon for I have been deceived, and some I thought had a great love for Jesus Christ and his truth did not continue so long. As soon as I have reced the Society's Commands & your friendly and Charitable advice, I will direct my Conduct with the blessing of God, and write the Account I have the honor to [send] you in the best manner I can imagine, that I may not prove unworthy of the goodness which the Society has so generously expressed for me. Permit me Sr. to assure by you his Grace my Ld. Presidt. my Lord of London the Vice Presidt. & the Honorable Members of the Society of my duty, Obedience and humble respects & to begg the Continuance of their favour & protection; I daily pray for their preservation health and the happy Success of their Charitable endeavours. I desire you to accept of my particular humble Service. I pray for your prosperity with all my heart & am with due respect

1709 Nov. 11: Gideon Johnston, Charles Town, to the Society (SPG Manuscripts; Library of Congress Transcript, series A5, letter LVI; as printed in Klingberg's *Johnston* [1946], page 31. SPG series A, volume V, pages 163-164)

Comry Johnston to the Ld Bp of Sarum
My Lord./

Charles Town 11 Novr 1709

I most humbly thank your Lop for the Books you sent me, and the honour you have done me in writing to me ——— I now begin to recover a little health, but am still deprived of the use of my hands, and know not how long I may continue in this Condition, many things contribute to make my life very uneasie, the Scantiness of my Salary, and the excessive rate of all things here are such, that were it not for the Assistance my wife gives me by drawing of Pictures (which can last but a little time in a place so ill peopled) I shou'd not have been able to live. The inclosed Paper will

in some measure shew your Lop how things are. I therefore beg your Lop to represent my Case to the Venerable Society, being perswaded that your Lops recommendation of me, will be a great inducement to that Illustrious Body, to give me some Yearly Allowance for the support of my family; By this means I shou'd be much easier and more serviceable to our Common Cause, in discharging the dutys of my Place with more chearfulness. I bless God I have not been unsuccessful that way, for the little time I have enjoyed my health; for many of those fewds and broils which much increased our unhappy divisions are by the blessing of God, greatly abated and our Churches are dayly frequented more and more ————— all that I shall add is to begg your Prayers and the Continuance of Your favour to

My Lord

Your Lops

Most humble and Obedt Servant

Gideon Johnston¹

1709 Nov. 17: Lord Bishop of London, Fulham, to the Secretary (SPG series A, volume III, letter V)

Wishes the Society to provide Common Prayer Book in French for Mr. Gignillet who goes to take a French congregation at Sainte (Santee) in South Carolina.

1709 Dec. 12: Secretary to Francis Le Jau (SPG Papers, Lambeth Palace Library; volume I, page 256)

“Le Jau’s questions about procedure in baptizing slaves have been laid before the Archbishop of Canterbury.”

1709 Dec. 12: Secretary to Gideon Johnston (SPG Papers, Lambeth Palace Library; volume I, page 255)

“...asking for elucidation of a recommendation in a letter of Johnston’s to the Bishop of Sarum that clergy in South Carolina be ‘naturalized’ (Manross 1974: 146).

1709 Dec. 22: Secretary to Robert Maule (SPG Papers, Lambeth Palace Library; volume I, page 257)

“...rebuking him for infrequently reporting. Society has aproved his appointment to St. John’s [Parish]” (Manross 1974: 146).

1710

[1710] Jan. 6, 1709/10: [Thomas Hassell]: “Proposals for improving school and library...submitted to the governor at his request” (SPG Papers, Lambeth Palace Library; volume I, pages 258-264.

[1710] Feb. 1, 1709/10: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A5, pages 220-233; as printed in Klingberg’s *Le Jau* [1956], pages 65-71)

South Carolina Pish of St.

Sir./

Upon the 25th. day of November last past Our present Governor Col. Tynte arrived in this Country and I received from him the two Letters you have done me the honour to write to me vizt. that of the 25th. of January 1708/9. and that of the 25th. July 1709 I perceive by the Accot. you have the goodness to give me of my Letters that all those which I have had the honour to write to you are come to your hands, but two at the most, wherein there was nothing material but what had been said in some other. I hope that which I sent by Capt. Cole has been deliver'd to you it was dated in March 1708/9. I did write again July the 27th. 1709. by Capt. Belcher and Octr. the 20th. by Capt Mead and November the 4th. by the same.⁷⁸

This I send by the way of Barbadoes and in a short time I design to write agen by Capt. Levering who is getting ready, bound I think to Bristol. I find myself mightily comforted and encouraged to hear that my small endeavours are not disagreeable to the Honble. Society my most Worthy Superiours; I owe so great a favour merely to their Indulgence and generosity and to your particular goodness to me. I presume to Assure My Lord President his Grace, My Lord of London and the Reverend and Honorable Members of that Illustrious and Religious Body of my Constant Duty Obedience and gratitude, and desire you to accept my humble thanks for the good Offices you have done for me. As God has been mercifull to my family and myself, and has given us health and Strength I purpose with the help of his Grace to make use of mine more than ever for his honour and glory and to answer the ends of my Mission. I will follow the directions you give me as exactly as possible and govern my self according to the Instructions I hope to receive hereafter. My Church is not yet finished. We hope to make use of it about Xtnas next. There is a little difficulty about a Small piece of Ground which the late Capt. Howes whose estate is contiguous to Our Glebe Land, intended to joyn to it.⁷⁹ That Gentleman dyed Six Months before my Arrival without a Will: but he had so often declared his pious design and before so many considerable persons still alive that nobody pretends to doubt of it here; yet the Heirs are of another Mind: The thing is inconsiderable to any Body but the Rector of this parish who for want of that small parcell sees his dwelling house seperated from his Glebe Land by a Nook of 20. paces at the most. Our deced Brother pious Mr. Thomas told me in London of Capt. Howes design, and I think did mention something of it in the Journal he presented to the Society in the Article relating to this Parish.⁸⁰ I humbly Beg of you that the Passages which may concern this particular Parish, if any, may be transmitted to me out of that Journal; in the meantime, seeing so great a Wrong done to the Church, I thought it my duty to declare what Conscience suggested to me. I did not think fit however to joyn with some persons who are resolved to apply themselves to the public Authority till I am directed by you; the matter implies some difficulty and cannot be decided without the love and Consent of the Owners of the Ground; the parish and I offered to pay a good price for it but were not heard.⁸¹

The Assembly of this Province is now sitting and will consider how to make the Act for the Establishment of Our Churches more full. The Speaker was pleased to ask our thoughts about it, which We have humbly represented in a Memorandum. I fear an important point will not be granted. Some parishes here have had the misfortune not to Agree with their Ministers, chosen perhaps too hastily. We proposed that when there is a Vacancy application shou'd be made to my Lord of London and that no Minister be elected but such as might be sent directly to the Vacant place or recommended by the

Society; but some Men here are apprehensive such a thing is contrary to their Liberty. Nothing is done yet. When the Act is passed a Copy shall be transmitted to the Society. Our people here under the Notion of priviledges and Liberty think they may do and undo what they please and commonly the poor Ministers suffer for it. Mr. Wood is not well used in his Parish, and thinks of taking a Schoolmasters employment in or near the Town.⁸² Brother Maule has some good Neighbours but no Subscriptions. Mine are come to nothing almost, I humbly thank you for offering to move the Society to write upon that Subject either to the Govr. of this Province or our Vestry. I take the Liberty to assure you that no argument nor Representation will prevail, and authority cannot without much trouble, and the danger of incurring the resentment of the persons concerned: I am afraid some wou'd take a Resolution rather to forsake the Church, than contribute otherwise than they please; seeing that disposition I have taken the party [*sic*] to receive with thanks what some constant friends present me with and leave the others to their own liberty, perhaps they will consider and do better. I will not fail to give a faithfull Account to you of those matters, & other things. Mr. Gerrard whom Mr. Trott did mention to the Society made no stay in this province, I never saw him, I was sick at that time, he went from hence to Jamaica, it is said his temper is inconstant. Mr. Maitland dos not please his Parishioners. Mr Comissary has taken pains to reconcile them, but in vain. A Clergyman of a Calm & obliging temper and some experience wou'd in my Judgment do well in that Southern part of this Province inhabited by abundance of ingenious people but most of them bred in the dissenting Party, this I speak wth. Submission. Mr. Marston did not see yet our present Governour, he keeps as I am told in the remotest of Our Parishes near the Yamousee Indians. It was to those parts I had the honour to tell you I had an inclination to go, hearing of the great desire of those Indians to have a Clergyman among them. But I never went, finding many Occasions to employ me in this parish. I take all the Opportunitys I can to instruct our Slaves, but for whole Months together We are confined at home the Weather is so badd, hot or cold, for the seasons are not long moderate in this place. I see Our free Indians, and several come to see me, when they fix their Abode near me, for they are perpetually changing places to get food, having no provisions laid up. Could we make them capable to understand what is meant by Words commonly used by us when we speak of Religion, we wou'd find them others than We imagine; or could we understand their meaning; As they grow acquainted and familiar and can trust to one, they disclose surprising things. What I had the honour to tell you of something practised among some Indian Nations like to Circumcision, I had from a friend an antient Gentlewoman Mrs. Bird by name that came these many Years past to this Country from Barbadoes and had that Observation from Travellers. I will tell more particulars about that when I have seen her again. Three Weeks ago my Indian Neighbours that live upon and near our Glebe Land had a dance which they keep Yearly from time immemorial for three days together, in the day time the Men dance by themselves, the Women for that time are absent and never come near till the three days are over; but those Women keep their dance among themselves by Night. As I asked one of the Men the reason of that Separation, he told me 'twas to remember a time wherein Man was made alone and there was no Woman; but after, God took somewhat out of Man and made the Woman; asking what it was God took; the Man put his hand upon his breast and somewhat there, and then called it a Bone: My Wife presently named a Rib, the Indian smiled and said Yes. I heard also of some other Indians not far from us who at a certain time Yearly take the largest Deer they can get among many, for all go a hunting that day on purpose, and hang it upon a long Post to the Lord and leave it to consume there. Our Indian Neighbours call their Nation Ittiwan: when any of

them dies they anoint him all over with Oyl, either of Bear or Ikkerry nuts for they have no other, that's a constant practice and the Women's employment. The Savannah Language is so called by Corruption and ill habit from our European pronouncing; it shou'd be called Saonah as I am informed is the Name of the most considerable Town and Nation among the Indians North West of us; they came originally from Albany and settled near this province Even before the Nation of the Westos were destroyed and to this day they keep about the places where the Westos lived, but perhaps are not so numerous; but I am still told by several traders that it is understood in this Northern Continent, tho' not spoken by a great many Nations who have all of them different Dialects; but they affirm to me that if any person speaks the Saonah Language he may travel and be understood from hence to Canada inclusively. The Crick Indians Language, Nations that border near Florida is also understood in the Southern parts; I have a promise of some Specimens of both Languages, with many observations which I hope will afford some Satisfaction; I take notice that the Young Indians born since we inhabited these parts and that converse with us are pretty tractable and speak good English, tho' their old parents bring them up in their Wild fashion; I believe they in time will like better things; some Ladds are free enough to discourse with us, I encourage them as much as I can. The Spiral State of my Parish is much the Same; I have baptised two sensible and honest Negroe Slaves as I had the Honour to tell you in my last; several come constantly to Church and are instructed and I hope in time will do well. I have in this parish a few Negroe Slaves and were born and baptised among the Portuguese, but speak very good English, they come to Church and are well instructed so as to express a great desire to receive the H. Communion amongst us, I proposed to them to declare openly their Abjuring the Errors of the Romish Church without which Declaration I cou'd not receive them I bid them consider of it against Easter. On the first Sunday in Lent next we design and prepare to Communicate, our Constant Number is near 30 at a time and about 50. in all; At Easter some who never did receive intend to prepare themselves for that Sacred duty after which time I will give a regular full Account of all. I earnestly labour to bring that holy performance to a Monthly one or oftner if I cou'd, but our houses are so scatter'd and remote, that it is not without great difficulties that we meet so many as we do: I am sensible that for this present, it were not convenient to require more; let me begg of You that I may not be Ordered to urge it till we are a little better settled; I must say the like as to the Associating our Selves for a Reformation of Manners; such a thing wou'd be of great use in Town, but I apprehend it shall be warmly opposed when it is mention'd, and I cannot foresee any good effect till our Chief Men stand for us; and I don't see any tendency towards it to my great Sorrow.⁸³

To inform you of the State of my Parish in respect to manners. Our Gentry in General is sober and Modest; there is but one single publick house upon the high way in all this vast Tract of Land about me where I sometimes call as I ride along & exhort the best I can generally things are orderly enough, a few Men of the meanest sort wou'd sometimes take too much Liquor, but it is pretty well over and I seldom hear of it. I hear of no Scandalous Cohabitations but of a Couple who are brought to the Necessity either of Marrying or going out of the Parish. I keep a constant Correspondence of visiting & friendship with our Justices of the Peace that are Worthy Psons and of very edifying life, and we all endeavour to keep our Neighbours at peace without the trouble of going to Law but to the last extremity; but when people will be Stubborn and unreasonable, we cannot hinder them. I shou'd say something of Propagating the Xtian Knowledge: We want a Schoolmaster in my parish for our White peoples Children⁸⁴ but as for the Negroes or Indians with all submission I wou'd desire that such a thing shou'd be taken into Consideration as the importance of the matter and the Consequences wch. may follow do

deserve. The best Scholar of all the Negroes in my Parish and a very sober and honest Liver, thro' his Learning was like to Create some Confusion among all the Negroes in this Country; he had a Book wherein he read some description of the several judgmts. that Chastise Men because of their Sins in these latter days, that description made an Impression upon his Spirit, and he told his Master abruptly there wou'd be a dismal time and the Moon wou'd be turned into Blood, and there wou'd be dearth of darkness and went away: When I heard of that I sent for the Negroe who ingeniously told me he had read so in a Book; I advised him and Charged him not to speak so, which he promised to me but yet wou'd never shew me the Book; but when he spoke those few Words to his Master, some Negroe overheard a part, and it was publickly blazed abroad that an Angel came and spake to the Man, he had seen a hand that gave him a Book, he had heard Voices, seen fires &c. As I had opportunities I took care to undeceive those who asked me about it; now it is over. I fear that those Men have not judgment enough to make good use of their Learning; and I have thought most convenient not to urge too far that Indians and Negroes shou'd be indifferently admitted to learn to read, but I leave it to the discretion of their Masters whom I exhort to examine well their Inclinations. I have often observed and lately hear that it had been better if persons of a Melancholy Constitution or those that run into the Search after Curious matter had never seen a Book: pardon me if I disclose my thoughts wth too much freedom. I love the good of the Soul of my Neighbour and think it a duty to declare such Observations as in my small Capacity but with some experience I have made. They had a Gent, some years ago in this Countrey who left seeds of Blasphemy and Scoffing in too many parts of the province, and to the grief of my heart I perceive some in my Pish; it dos not increase that I hear of, but seems to remain where it was sown; I labour to pluck it out not without success I bless God. I insist as much as possibly I can upon the duty of Continual prayer and the practice of Christian Virtues; I wish the Christian Obedience to higher powers were better understood in these parts. You shall hear a dismal Account of the proceedings of some Men since our present and Worthy Governour came, nothing can please certain Spirits; those same persons who were so fond of a Change are more dissatisfyed than ever, and what is strange they can't tell what they wou'd have; but we guess that they wou'd have the whole province to themselves; they talk of sending more Agents to joyn with their former; some say they are gone; we cannot believe they wou'd be so unwise; however their four Chief Men do not appear abroad.⁸⁵ Our parliment intends not to leave the World in ignorance but to give a truer Account of this province than has been published in a Collection of the different States of Colonies abroad printed in 8 vo in 2 Voll. which I did not see but I hear it has mightily offended the Chief persons and families amongst us.⁸⁶ I conclude this Letter in hopes of writing again in few days. Permit me to begg the Continuance of your favour. I pray for the health and prosperity of his Grace My Lord President and the Members of the Honble. Society and for yours in particular being with due respect

Sir

Your most humbl. & Obedt. Servt.

Francis Le Jau

Superscribed

To John Chamberlayne Esq. & c.

[1710] Feb. 18, 1709/10: Robert Maule, St. John's Parish, to the Secretary (SPG series A, volume III, letter CI)

Last October 19th his house burnt down, violent noise of the flames woke him and he escaped. House all of timber. Lost all that he had—books, clothes, linen. Thank God he has strength to bear the loss. Hopes the Society will make up at least the loss of his books.

Now in a small, low, wooden house, unsuitable for the hot weather comes. Parish talks about purchasing a place for a parsonage, but there is trouble with the title.

Number of communicants still increases. Twenty who received communion last Christmas and two or three were sick at home.

By preaching concerning Holy Communion a week before he celebrates, have removed the objections of some to Holy Communion.

1710 Feb. 19: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A5, pages 189-196; as printed in Klingberg's *Le Jau* [1956], pages 71-75. SPG series A, volume V, pages 203-209)

S. Carolina Pish of St. James
Goose Creek Feb. 19th 1709/10

Sir./

I have had the Honour to write to you the 1st day of this instant by the way of Barbadoes a large Letter whereby I acknowledged with most humble thanks the receipt of Your two Letters viz. of Janry 25th 1708/9 and July 25th 1709, which our present Worthy Govr. Col. Tynte deliver'd to me the latter end of Novr. last past. I took the Liberty at the same time to mention the date of my Letters which I hope came safe to Your hands since the Arrival of Mr. Hasel I did write by Capt. Cole, March 20th 1708/9 by Capt. Belcher July 27th 1709 and by Capt. Meade Octr. 20 and Novr. 4th. This I design to send by Capt Lovering I will continue with all cheerfulness by the blessing of God to Serve the Society, since my illustrious and much honor'd Superiours have the goodness not to dislike my small endeavours: and I am extremely comforted and encouraged by the assurance you are pleased to give me of your particular favour, which I will take pains to observe by my respect and diligence; I hope to receive further Orders and Instructions from the Society by Capt. Cole who is now hourly expected, and will obey them as I endeavour to do those you have already sent me. Capt. Flavel told me lately that he believed the small Bundle of Pamphlets, which I thought I ought to Communicate to you, was lost with his Ship in Ireland I hope to recover some of the same and will send them, or at least a true Copy. I gave an Account in the last Letter I had the honour to Write to you of some difficulty which we find in this parish about a small piece of ground without which my house and Glebe Land are cut from one another, it was the design of the late Capt. Howes very well attested that they shou'd be joyned but that Gentleman happen'd to dye without a Will and now the heires seem to oppose it. The Parishioners are resolved to try all Lawfull means to get it either for love or a Price, if that will not do we have prepared a Petition to our Governor, Council and Assembly, I join in that, and we hope to Succeed; Mr. Trott tho' not a Parishioner, perswaded of our just pretension espouses our Interest most generously; but if at last they must undergo the trouble of a Law Suit I don't think fit to Embarass myself so far but leave it among themselves. I believe it will prove of great use to us to know what our dear Deceased Brother Thomas set down in his Journal that may relate to this Parish and I have desired you to transmit to us that particular Article; I know what he told me in London about it, and I insist very much upon. Old Mr. Steevens our Church Warden appears very Zealous upon this Occasion; I told him what you bid me, he says he will trouble himself no farther. I wonder how such abominable Stories

shou'd ever be mention'd to the most Religious Corporation that ever was in the World, and that ought to be approached with the greatest Reverence, as that wch wou'd render a Minister guilty of unparalleled impiety, if it were true. What, baptise a Bear? I know the Person, and hope for an intire Conversion of his from some fault; but that profaneness he is accused of is certainly false: the thing was indeed intended by two Atheistical Persons, but never done, it is a Story of 23. Years Standing at the least, my report is from the best Men of our Province, no less than our good Sr. Nathaniel and many others who are very much offended that such a thing shou'd be mention'd; but of that and other matters with the Particular Account of my Subscriptions I will speak when I have an opportunity which I depend upon.⁸⁸ I also had the honour to inform you of what we call the Savanah Language, it shou'd be Saonah, from the Chief Town inhabited by a Colony that transplanted themselves from Albany to the Place where the *Westos* lived Northwest of us, those *Westos* are now destroyed or dispersed as well as the *Apalachi*; but it is true that Saonah Language or Savannah is understood as far as Canada inclusive as our Crick Indians Language is current on the Southern parts. I shall be very soon more fully inform'd, as well as of the remnants of Circumcision, my Author is an ancient Woman of a lively Spirit and good judgment Mrs Bird by name: I shall see her again God willing and send you a full Accot. of what I can hear; my Indian Neighbours have surprising notions; I discoursed with one that is very free with us about a dance they lately had, wherein the Women were absent, he told me 'twas because Man was a time without Woman and God took something out of Man to make Woman; during that Festival which returns yearly with many others, the Women eat nothing all day and are hid. I am afraid I did not express my self well enough when I had the honour to tell you of my desire, if I were free and able to go among the Yamoussee Indians. I never went and baptised none of them, nor any of our Indians yet, till I see further and be satisfied; but I baptised two honest Negroe men who give me great Consolation seeing their behaviour, and have many hearers with whom I hope in God to do well, we have several *Apalachi* Slaves amongst us; all Indian Traders tell me they were baptised, some Indians themselves have told me so, but being uncertain may I not baptise them upon condicon?⁸⁹ After Easter I hope to give some satisfactory Account of the Spiritual State of my Parish; I expect some new Communicants; I wou'd most heartily bring our holy exercise of receiving the Sacrament to every Sunday rather than every Month if possible, but we are so scatter'd and meet with so many difficulties that for the present I don't see how I cou'd succeed to urge it further than every two Months; Permit me to tell you relating to this particular that I cou'd hardly have prevailed, had I not put this condition by way of encouragement that no Offerings shou'd be gather'd but at the three great Festivals;⁹⁰ judge what measures I must keep upon occasion. Likewise a Society for Reformation of Manners wou'd do Wonders in some place hard by me; but it is impracticable till the great shew some Zeal towards that good Work, and to my sorrow there is little disposition that way; I must out of Justice declare that my Neighbours are generally sober and modest. We have but one single publick house in this vast parish, and hear of no Scandalous doings or at least of any habitual excesses. I have proposed to the Society in some of my former Letters, some difficulties about our joyning unbaptised persons in marriage; about the declaration I caused the baptised Negroes to make that they don't pretend to any freedome from their Masters Service, and will keep to their Wives and about promoting reading among all Slaves; in my last I troubled you with a trifling Narration of the Confusion our best Negroe Scholar was like to Create here among his fellow Slaves for having put his own Construction upon some Words of the Holy Prophet's which he had read; the thing indeed is inconsiderable

in itself, but I fear the Consequences. I humbly submit to the Judgment of my Superiors in all Cases.

Our Assembly is now sitting, we hope an Act shall be pass't to explain some obscure § § of the Church Act; Parochial Charges shall be defrayed out of the Public Treasury, among which I have asked that the repairing of the Ministers houses be reckoned. This present Governmt. dos not satisfy at all those persons who wou'd have a Change, they talk of 4 Agents either gone or ready to go and trouble the World again,⁹¹ the thing is to be admired, for indeed our Worthy Govr. has very engaging manners and strives to do any thing to please all people; it were convenient for our Assembly to send also an Agent well authorised and fit to undeceive those who are imposed upon chiefly by a certain printed description of the State of this Province very injurious to the honour of Persons who deserve very well of this Country.⁹² We believe Mr Trott wou'd give full satisfaction: Mr. Gerrard whom he recommended for a Missionary went off to Jamaica long ago, he wanted solidity, as Mr. Maitland dos discretion and experience. Brother Maule is very well; so are we all I bless God, he told me he has often writ and will do it again, that unfortunate fire has done him much prejudice, as I had some other time the honour to tell you. Mr. Edwd. Marston never came near the Governor, he keeps in the Southward, and I hear has baptised many in places remote from this settlement, he is of a strong Constitution. My humble respects and duty to my Ld. President his Grace; My Lord of London, and the Members of the Honorable Society whom I daily pray to Almighty God to preserve—I am with dutyfull respect and with all gratitude

Sir.

Your most humble and

Obedient Servant

Fra. Le Jau⁹³

Superscribed

To Jno. Chamberlayne Esq. &c.

1710 Mar. 1: Act of the Assembly, March 1, 1710 (SPG series A, volume VIII, pages 419-422)
“An Act for the erecting of a new brick church in Charles Town to be the parish church of St. Philip’s, Charles Town

1. Authorizes the Commission to purchase land, etc., for the cemetery, churchyard, and church
2. The supervisory commission shall consist of Gideon Johnston, William Rhett, Alexander Parris, William Gibbons, John Bee, and Jacob Latur
3. Detailed instructions for the building of the church
4. The governor and council are the final authorities

A pension shall be awarded to the aged Atkinson Williamson, clerk.

[1710] Mar. 2, 1709/10: Thomas Hasell, On Board the *Friend’s Adventure*, to the Secretary (SPG series A, volume III, letter XCVII)

Sailing with the East and West Indies fleets out of Plymouth. He and Mr. Gignillat have public prayers daily. Hope to reach Carolina in five or six weeks.

1710 Apr. 8: Supplementary act for to support the Anglican Church (Fulham Papers, Lambeth Palace Library, volume IX, pages 17-20) “Provides alternative means of raising

money for repairs and other expenses, if regular collections are insufficient” (Manross 1965: 130).

1710 Mar. 20: Secretary to Robert Maule (SPG Papers, Lambeth Palace Library; volume I, page 265)

“Society has voted him a gift of £30 because of his fire losses” (Manross 1974: 146).

1710 Apr. 25: Thomas Hasell at Sir Nathaniel Johnson’s, St. Thomas Parish, South Carolina; to the Secretary (SPG series A, volume III, letter CX)

Safe and quick trip, arrived April 10th and waited upon Major Tynte, the present governor. Came the next day to his parish, found Sir Nathaniel Johnson sick.

Had service twice last Sunday at the Chapel of Ease near Sir Nathaniel’s. They have had only three sermons since he left, the distances so great and the ministers so few. Mr. Commissary Johnston has been very sick and lost the use of his hands, he seems to be recovering now. Dr. Le Jau is in fair health. Mr. Maule lost house and goods by fire.

There are two parishes now vacant and expect a third to soon become vacant. Then there shall be two clergymen beside the Society missionaries; i.e., Mr. Johnston and Mr. Wood.

Shall soon give away the Society gift of books to Bond and free and to instruct in religion Negro and Indian slaves as the masters permit.

P.S. Will talk to Dr. Le Jau about getting something in the Indian language for you.

1710 May 28: James De Gignillat at Santee in Carolina, to the Society (SPG series A, volume III, letter CXIX)

Can not yet give a full account of the state of affairs here. Can only say that there is a strange Act of Parliament. (?) No minister can be minister until the people of the Parish elect him, after an order from the Commissioners at their meeting. This certainly lessens the power of the Society if someone sent by them is not accepted. Act also states that if the treasury does not have the money to pay the minister the parish must find the money.

Parish of Santee says unable to raise £30. Hope for the Society’s generosity. Life here twice as expensive as England.

He must work hard, two churches, one service in English one in French each Sunday. People never had Book of Common Prayer before. They derive from the Primitive Church. Sure the Society will consider his difficulties and enable him to live decently.

Can’t give number of Communicants or children christened, because prior minister is still here and keeps the books and pretends to christen all presented to him. Will not stop him until hear from the Society.

P.S. Papists do better than we. They christen all Negroes. He has offered to baptize and instruct all families including their slaves. Masters feel only worst slaves baptized and other slaves laugh at them. Feels Society should order all masters to have all slaves baptized and not to work on Sunday.

Sir Nathaniel is very ill, expected to die.

1710 Jun. 3: Robert Maule to the Secretary (SPG Papers, Lambeth Palace Library; volume I, pages 268-269)

“Most of those in his parish profess to be of the Church of England, except for a few ‘Anabaptists’. As even those professing the Church neglect the baptism of the children, he would like some tracts on the subject. He has baptized a few slaves” (Manross 1974: 147).

1710 Jun. 13: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A5, pages 265-275; as printed in Klingberg’s *Le Jau* [1956], pages 75-80. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume I, pages 266-267.)

St. James Goose Creek
S. Car. 13th June 1710

Sir./

On the 17th April last past Capt. Cole arrived and Brother Hasel with him from whom soon after I had the Letter which you had the goodness to write to me dated 12th Decr 1709. I had the honour to acquaint you with the receipt of two more from our present Govr. in Novr. last by two Letters of mine sent via Barbadoes and by Capt. Lovering in Feb. last both of them much to the same purpose, as I intend to repeat the Substance of this when Capt. Cole is ready to Sail; this goes by Capt. Thomas of the fflorida, who touches in Virginia. I hope my Letters sent by Capt. Belcher and Capt. Mead in July and Octobr. are come safe to Your hands. I think myself very happy under the Protection of the Charitable and Generous Patrons which the Divine Providence has appointed for me; I receive with humble Acknowledgment the Tokens of their Bounty, and am resolved by the blessing of God to spend my time and small Faculties so as to discharge my duty as Missionary and answer the best I can the expectation of so good Superiours. Permit me to assure My Lord President his Grace, My Lord of London and the Members of the Religious Society of my Obedience, respect & perfect gratitude. The Number of Our families the same 87. Since the 20th Octr. 1709. I baptised 19. among whom 3 Negroe Men; the Constant Number of Communicants 30. or 36, among whom 4 Negroe Men; all the Communicants together are still about 50. because some went to live in other places; Marriages 3; Buryals 2 Children ; the Number of Our Negroe Slaves may be near 500. but above 1/3 part of 'em are Children.

Since it has pleased Almighty God to bless me with health I have upon Sundays, after our Divine Service invited the Negroes & Indian Slaves to stay for half an hour, the Invitation to my great Comfort has been joyfully reced by about 50 of 'em; We begin and end Our particular Assembly with the Collect *prevent us O Lord &c.* I teach 'em the Creed, the Lords Prayer, and the Commandments; I explain some portion of the Catechism, I give them an entire Liberty to ask questions, I endeavour to proportion my answers and all my Instructions to their want and Capacity: I must acknowledge that the hand of God dos visibly appear on this particular occasion. I had often attempted and proposed a time, a Method and means easy, as I thought, for the Instruction of those poor Souls, but all in vain, till this last was put in my mind by special mercy, the Most Pious among their Masters stay also and hear; others not so zealous wou'd find fault, if possible, their Murmerings sometimes reach my Ears, but I am not discouraged: The Caution I have taken & which the Society is pleased to approve of, vizt. to do nothing without the Masters good testimony and consent, is a sufficient answer to them that oppose most the happyness of their Slaves; but the good example of some truely Religious Masters is a Check upon the others, the Alteration is so considerable of late that in general very few Masters excepted, the Slaves shall be fed and provided for by the Masters, and the whole time of the Slaves shall be their Masters; this is what I have continually urged; knowing how

idly and criminally the Slaves spent the time given to them to Work for themselves. I bless God for having at last rendred the Masters sensible of their own Advantage in that respect. Four or 6 shall be soon baptised by the Consent of their Masters, and the others with the Children in time, except in danger of death, those Slaves behave themselves very well, and do better for their Masters profit than formerly, for they are taught to serve out of Christian Love & Duty; they tell me openly that they will ever bless God for their knowing good things which they knew not before. The Lord's day is no more profaned by their dancings at least about me: I asked once a pretty ancient and very fine Slave whether he cou'd read, his answer was he wou'd rather choose hereafter to practice the good he could remember. As I had the honour to represent in one of my last Letters the inconveniences which I perceive ... I forbear urging too far the exercise of reading among them leaving to the discretion of their Masters to choose the fittest persons to learn till I receive further Instructions about that point. There are 3. or 4. Portuguese Slaves in this parish very desirous to receive the Communion amongst us; I framed a short Modell of Submission grounded upon some Popish Tenets which they told me of their own Accord, without troubling them with things they know not; I require of them their renouncing of those particular points, the Chief of which is praying to the Saints and that they must not return to the Popish Worship in case they shou'd be sent to Medera again. I gave them that fform of Submission in Writing and left it to their Consideration, they come constantly to Church and are very sensible. I have proposed to some Masters a thing that seems to me very easy to be done and will prevent horrid Crimes and Confusions amongst Negroes and Indian Slaves for the future, that none of those that are not yet marryed presume to do it without his Masters consent, and likewise those that are now Marryed do not part without the like Consent (I know some will transgress) but I hope 'twill do good to many, especially in time to come; This thought of mine I most humbly Submit to the Judgment of the Society to which I will ever yield with the utmost respect. Some Chief Persons from among the Anabaptists take pains and Consider and I hope thro' the divine Blessing will do well, they own they are not satisfied in their way, I perceive the Holy Spirit of God dos stirr powerfully some honest hearts here strangely misled and full of trouble in time past, but now wonderfully refreshed. I hope in time to give Accounts to the Worthy Society my Superiours that may encourage them to Continue in praying, and well doing for the Glory of God and the good of Souls seeing their pious Labours, trouble and Designs are not ineffectual.

I distributed the Books you were pleased to send me, had I as many again of the same Dr. Beveridge that holy Prelate's Works they wou'd be very acceptable,⁹⁴ for our Constant Congregation is Numerous and Zealous, above 100, sometimes 160 or 200, with the Slaves and the White and black come by Turns, for some must stay at home; I discoursed lately with some of Our free Indians, they ingeniously own they have forgot most of their traditions since the Establishment of this Colony, they keep their Festivals and can tell but little of the reasons: their Old Men are dead; Many are gone further up in the Country thro' badd usage they received from some of Our People, & dayly Complaints come of the Cruelty and Injustice of Our Indian Traders; no longer than 3 Months ago, one of those Traders caused a poor Indian Woman a Slave of his to be Scalped within two Miles of my house, she lived 2 or 3 days in that miserable Condition and was found dead in the Woods; the History is as true as dreadful. It is to be Wished by the Credit of the Society those enormities cou'd be prevented. I had the honour to inform you 2 Years ago, or 18 Months rather of the Cruel burning alive of a poor Negroe Woman which all of us thought to be innocent of a Crime she was accused of. It has pleased God to judge that Injustice, the Master and the Evidence are perished miserably of late, both

being Drowned. You was pleased to propose to me whether we cou'd not Erect a Society for the Reformation of Manners, I had the honour to answer that the thing seem'd impracticable at present for want of encouragement from Our most Considerable Men, and that as for my Parish in particular every thing seem'd regularly and soberly Ordd. chiefly among our Gentry: however for the Instruction of many I humbly desire the Society to send to me some Copies of the Abstract of the Penal Laws against Immorality and Profanness, in Sheets, to be fix'd upon Bords and put up in our Churches; I think I have seen such Sheet; I desire you also to transmit to me a Copy of Our late Brother Mr Thomas's Journal so far as relates to the Land designed for Goose Creek Parish, it will not be amiss if such a thing can be found and sent here; tho' wthin this Week the Matter has been friendly adjusted; My Land that was to be 200. Acres is now fixed at 125. wherewith for peace sake my Successor and I must be Content.

Our Good Sr. Nathaniel has been at Death's door, but now is pretty well recover'd. Mr. Wood did not receive the Copy of the Order of the Society in his behalf nor any Letter from You: Brother Maule is in health and as much esteem'd and more than ever and that most justly. I had the honour to inform you of his Loss by fire; I gave him such Books as I cou'd spare out of mine from the Society Br. Hasell and Mr Gignillat⁹⁵ have an Ordr. towards their Election. Mr. Commissary Johnston is still in a Languishing Condision; the Assembly has raised his Salary to 200 £ only during his Incumbency: There has been an Act passed to prevent the Clamour of the Dissenters and other Persons that cou'd not relish that the Parochial Charges shou'd be defrayed by Levies: The Act imports that the Public Treasurer shall pay the respective Clerks and Sextons, and pay also 15 £ Yearly to each Parish to maintain the poor and for other Charges; and that the Ministers shall repair their own parsonage Houses, when once finished, out of their Salaries, which is great hardship upon them; for the very Shingling of a house which must be done here often enough, may be every 5 Years costs 18 £ and the rest in proportion. Some Persons continue here to shew a mighty fondness for an Act which I dare say will not please the Society: it is to empower Lay persons joyned in Commission with some of the Clergy of this Province to Cite, suspend, & turn out Ministers: the like thing was in Agitation Six Months ago, but through good Advice was dropt; now I hear 'tis renewed agen: what can move those Men to proceed after that manner, I cannot well tell, it is only thought to be the product of some restless Spirits who will ever be meddling tho' they have been desired to be quiet; I have upon all Occasions expressed my disliking of an Act of that Nature, for certainly in this Confused place there will be no end of disturbing Ministers; If they shew any zeal for Propagating Christian Knowledge and the Reformation of Manners, they shall find abundance of Enemies. All Men shall speak well of us, if we give them the Liberty to be as badd as they please; but I am sure I never was sent here for that end, and I thank God I've resolution enough to call evil, evil; let it be where it will: I was answered that one of the Clauses of the Act imports that it shall be sent to My Lord of London for Approbation; I did humbly propose that before the Act was drawn and passed My Lord of London's pleasure shou'd be asked, and that afterwards the Act shou'd be drawn accordingly, but my Proposal made no Impression yet I hope it will, for some honest friends like it well.⁹⁶ Our Indian Traders will be in the Settlemt. in some short time; I'll get what Information I can and will transmit the whole to You: The right Name of the *Saonah* Nation is *Chawonoch* and by Corruption we pronounce *Savanah*: That Chawonock Nation is mention'd in Purchass Pilgrim T. 4 L9 C.3 page 1694.⁹⁷ to be on the South of Virginia which is the right place; the American Circumcision is also mention'd by Purchass in his Abstract from J. Acosta T.3. L.5 C5 page. 1044.⁹⁸ My Purchass is of 1625. Brother Maule has an Indian Ladd which he thinks to be Circumcised; I will endeavour to see that rarity. That

singular tradition among the Indians of a time wherein there was no Woman has been confirm'd to be by some more Indians but somewhat imperfectly they don't know themselves at this time why they do such and such things at least we and they want Words to express our thoughts. The Indian Children of our Neighbourhood speak English, there is hope that in Process of time they may be Instructed; amidst their wild ways of Living we may perceive a great deal of Patience, sobriety, justice and Modesty, their eatables are in Common; their Head Man whom ignorantly we call a King has the power over them as that of a Father in his family, but he labours and fares with the rest.

I most humbly begg the Continuance of the Protection & favour of his Grace My Lord President and the Members of the Honorable Society whom I dayly pray to Almy. God to bless and preserve. Give me leave in particular to desire you to honour me with your friendship and favour me with Your good Offices. I am with due respect & gratitude

Sir

Your most humble & Obedt.

Servant

Fra: Le Jau⁹⁹

Superscribed

To Jno Chamberlayne Esq. &c.

[“Poscript dated 29 Oct. 1710 reports misconduct of Maitland with a Negro woman”
(Manross 1974: 146).]

1710 Jun. 24: John LaPierre, St. Dennis' Parish, Quarter of Orange, South Carolina; to the Society (SPG series A, volume III, letter CXXXII)

Appointed by the Queen and the Church of England as a minister. Wish to thank the Society for gift of books. People had had no minister for 10 years. Delighted that their petition finally answered.

Thirty-five families, built a church soon after he arrived. Communicants increased to 60. Have Holy Communion four times a year, two sermons on Sunday. Church has increased by strangers, many marriages and children. Baptized 20 children in 19 months, married 11 or 12 couples.

Assembly has allowed £50 Carolina money to the support of ministers. Do his best (since the English Brethren have so generously helped our Refugees) despite the smallness of his salary and high price of everything. Hope for Providence's help in support of his blind wife and small child.

Hope the Society will continue to be generous to him and his church.

1710 Jul. 5: Gideon Johnston to the Secretary (SPG Manuscripts, Library of Congress Transcript, series A5, letter CLVIII, pages 371-430; as printed in Klingberg's *Johnston* [1946], pages 34-63)

Corny Johnston to the Secry S. Carolina Charles Town 5th July 1710

Honor'd Sir.

It is neither the want of a Just regard for you, or a profound respect for the Venerable Society and it's most Revd President; but my Continual Ailments that has been the occasion of my long silence; for altho' as you observe in your last to me I am not their Missionary, (which is my

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great misfortune) yet I am resolved to depend upon them, and to receive and execute their Commands with all the Submission and Deference that is due to so great and Illustrious a Body: Nor shall I fail to give them the most punctual Account of Psons and things I can from time to time, as occasion offers; and according as they shall fall within the Compass of my care or knowledge. Whatever seem'd hitherto necessary to be imparted which indeed was not much, was transmitted to his Lop the Bp of London in order to be Communicated to the Venble Society, if his Lop thought it convenient. But most of what was written to him being about the Resolution of some difficulty's that occur'd to me in the discharge of my duty here I believe his Lop did not judge it proper, to trouble the Venerable Society with anything of that kind.

I might 'tis true, spin out a lamentable History of my misfortunes and sufferings, since the first day that I engaged in this Mission: but my Brethren saved me this trouble; having written a Letter in my behalf to my Lord Bp of London with an earnest request that his Lop after his perusing it, wou'd be pleased to transmit it and recommend me to the Venble Society. But hearing nothing of this Letter, or the success of it, which was written if I mistake not in March 1708/9 I am apt to believe, his Lop, in the hurry of business laid it aside, and so forgot to send it to you.

The Design of that Letter was to move the Venble Society's Compassion towards me; and by laying my Circumstances before them to perswade them to allow me a Salary in order to enable me to live comfortable and free from want, till God was pleased to provide for me otherwise. Something also of this kind my Wife, by my direction wrote to my Lord Bp of Sarum; for I was not able to write myself having been deprived at the time of the use of my Limbs; and 'tis with great difficulty I now write, being obliged to take a great deal of time, and to make use of both hands, this may seem strange at first View; but it will not appear so on second thoughts especially when it is consider'd that with the left I hold my right hand steady & keep it from Shaking. But to return, I know not whether my Lord of Sarum has thought fit to lay that Letter or any part of it before the Venble Society having heard nothing of it either from his Lop or you; so that I must be forced to renew my Complaints and to apply my self directly to the Venble Society for their Assistance.

As my Body is a Scene of diseases, so is my family of poverty and misery. And my necessity's are so far from lessening, that they daily increase upon me; for what between poverty, diseases, & debts, both I and my family (10 in number) are in a most miserable and languishing Condicon.

I am the only Missionary in the Province, Mr Maitland excepted, that has not an Allowance from the Society; which I do not mention out of envy or to their disadvantage (for alas! all that they get is but little enough) but only to shew the Right I have to claim this favour; because I am embark't in the same Cause, and engaged in the same design with them. Besides my family & expences are much greater than theirs in every respect; not to say anything of my continual sickness, which has been a great disadvantage to me. My whole family has been equally Exercised this way; and my wife who greatly helped me, by drawing pictures, has long ago made an end of her materials, and to add to the misfortune, God has been pleased to visit her with a long and tedious Sickness; She now is struggling with the fflux and ffeaver, as I also am; and God only knows what the Issue will be; his blessed Will be done. The many Crosses & misfortunes I have met with in the Course of my Mission, has given me a full view of the vaniety of Worldly things; and I can in many respects now truly say with Holy David It is good for me that I have been Afflicted.

Nevertheless whilst I carry this earthly Tabernacle about me, something must be done for the Support of it; and the rather because of the Small and numerous family, with which it had pleased God to bless me, and of which I am in duty bound to take care as long as I live. But my

Salary here, has never hitherto enabled me to procure them bare food and raiment; and were it not for the help my Wife has given me, and the Charity of some, and the little Credit I have with the Bakers, Butchers, & Shopkeepers, I must have Starved in such an excessive dear place as this is, for want of bread. I know the Assembly did lay my Circumstances to heart; & wou'd endeavour to make me easy, were it not that the Publick is so greatly in debt on the Accot of ffortifying and defending this Town agst the Fr. and Spaniards. The debts they have Contracted on this Occasion amounts to about 15000£ so that they are no [t] in a Condicon to do any thing to purpose for me at this time; and indeed this poor Infant Colony is so much disjoynted and out of Order among us thro' the death of Maj. Tynte our late Govr that it is not well possible for me to expect any great matters shou'd be at such a juncture done for me. Having therefore in this forlorn and desperate State of things, no other human way left me of seeking for Shelter and Protection from my necessities, than by having recourse to the Venble Society I most humbly implore their Assistance and begg that my Circumstances may be taken into their most serious Consideracon. I am perswaded that great and Noble Body of Men, (whose very business the best sort of Charity is) will make me as easy as they can, having done nothing that I know of to forfeit their favour; and why may not I that am one of the greatest Objects of their humanity and Compassion, expect to be treated with an equal degree of tenderness at least with the rest of my Brethren; none of whom ever lost or suffer'd what I have done, since my first setting out on this Religious Expedition.

Perhaps I am now in the last Scene of life; if so, the Venerable Society will be at no great expense about me, whatever they may be at about my poor Children, to whose care (next to Gods Providence) I do most earnestly recommend them. But whilst there is life there is hope; and therefore I ought not to be neglected; since I may outlive this distemper & be able to do some good; which yet is not well possible for me to hope for, without being made easy in my Circumstances. I need not acquaint the Venble Society with the fatal effects of poverty in reference to the Ministry: the evil Consequences of this is too plain in an Age when Miracles are ceased; and the love of many is grown cold.

I have of late, unless when I have been prevented by violent fits and Paroxysms, made a shift to Preach once every Lord's day, which the unhappy divisions that still rage among us, and the unsteddy and rambling humour of my Parishioners has forced me to, altho', thro' my great weakness, very unfit for any thing of the kind: and to enable me to do this, I am very often obliged to betake my self to the use of Laudanum: But tho' I were never so healthfull and vigorous, yet the Work is absolutely too great for one Man; nor can I do that good, I might otherwise hope for in all probability, without the help and assistance of a Curate.

The Preaching twice every Sunday, for less than that will not doe in this place; the reading Prayers on all Wednesdays, ffridays, and holy days in the Year; the Catechising Children constantly once a Week: the visiting the sick, of which there is always Numbers here; and the burying the dead, which in the hot Weather is no small Work, and oftentimes very Nauseaus; the trouble of holding frequent Vestries, and the care of the poor, is too great a burden for one Man's Shoulders and what he can never well go thro' with. Whereas by the help of a good and Valuable assistant, I shou'd be greatly eased in thos Common and necessary parts of the Ministry I have just now mention'd; and shou'd be at leasure to promote peace, & to reconcile those that are at Strife or enmity with one another. By this means likewise, I shou'd be at leasure to visit the dissenters of all kinds and by meekness and gentleness to endeavour to reclaim them, and bring them back to the Church. Besides there is hardly on [e] Pson in the Parish, that has not some religious Whim or Scruple peculiar to himself; which it is impossible for me to remove or speak to

successfully without a Particular acquaintance and frequent Visits and Conferences; and how can I do these things when all my time is rather too little than any thing else, for my Studies (which I industriously bring within the narrowest Compass) and all the other more immediate and indispensable dutys of my place. As for Sermons, tho' they were never so nicely Calculated and adapted to these purposes, yet it is not in the Power of the most Skilfull Preacher to come up to the Case of every Single Person; because for want of time as I have just now observed, he must be too great a Stranger to many of his hearers, so as to be able to speak home to their particular Circumstances: And tho' the minister cou'd do this, yet in many Cases it may be neither safe nor prudent so to do; because it wou'd look too much like pointing, and wou'd disoblige and disgust rather than any thing else. I have ever carefully avoided the splitting on this Rock, tho' at the same time my Conscience also bears me witness, that I have according to the best of my Skill and power, rightly divided the Word of Truth, neither concealing, nor prevaricating in, any part of it, for any or Worldly Consideration whatsoever. I have notwithstanding all my care and Caution in this respect, been accused of pointing more than once upon my entrance on this Cure; but I soon undeceived my Accusers, and convinced them of their mistakes: And because I wou'd not be continually lyable to such Cavils and braullery's for the future, I took occasion in a Set Discourse to adjust and place the Reciprocal Duty of a Minister and his Congregation in it's true light; and this effectually prevented all farther mistakes; nor do I now hear any thing of the kind, altho' my discourses, according to the necessity of the times, and as my knowledge of the People increases are now more plain and vehement.

One thing I bless God for, is that I have lost none to the dissenters, since I came to this place: And if I have gained any from them to a full Conformity and Communion with us, the number is so inconsiderable being only two, that it is scarce worth while to name them. I will only say that the Church fills apace, much beyond what it was when I first came. But I shall never reckon this any great Advantage, till I find that they communicate with us. I might impose perhaps on the Venble Society and magnify things in my own favour to an undue Pitch; as I am more than afraid some have formerly done; But I thank God, as far as I know, none of the Missionaries now here are chargable with this imputation, being Persons of great worth and Integrity, and vastly Superior to any little Artifices or tricks of this kind, and as for my self, I trust in God, the Venerable Society will never have Cause to Complain of my Veracity.

But to return, never was a People so wretchedly Crippl'd concerning the use of the Sacraments, and between the Church & Conventicles, as they are generally here, for they have gotten such Strange Notions & Whims in their heads about these things, and have fallen into such a Comprehensive and Latitudinarian way, that it is the hardest thing in the World to perswade 'em out of it.

I mention these things, not only for the Information of the Venble Society, that they may know the true State of Religion here, and give me their best advice and Instructions in these matters; but also to shew the great necessity I am in for want of an Assistant, in so populous and trading a place; and how much frequent Visits & private Conferences, and an Intimate Acquaintance and Conversation with my Parishioners of all kinds, are necessary to render my Ministerial Labours successful among them. This must be a Work of great time and application, as well as patience and perseverance; and this, together with all the other parts of my Charge, abundantly proves the necessity of sending me some good and peaceable Man to assist me.

God has been pleased to bless my endeavrs with our late Govr and the Assembly towards the laying the ffoundaion of a good School here.¹ But to give this Project the greater life and dispatch, it will be in my opinion, necessary for the Venble Society to put the Govr and Assembly

here, for the time being, in mind of it, and to press them to perfect that, which they have so commendably begun: Nor ought the Lords Proprietors to be forgotten on this occasion; who, by the Venble Society's application to them may be prevail'd upon to Contribute something towards this design.

I have likewise made some attempts to procure the establishment of the Chu: upon a better botom and nearer the Model of the Church of England, and shou'd have infallibly gained my point, had I not on second thoughts been deterr'd from it, partly because the thing it self was of two great Consequence to be carryed on or managed without receiving instruccions from my Superiours about it; and partly because some of My Brethren, to whose Judgment I shall always bear a great deference, did not seem to approve of it: And for these reasons I put a Stop to the Act that the Governour and Assembly were passing for that purpose. By this You may see, that my continued Ailmts and Weaknesses has not been able to prevent my care for this Infant Church, as far as my skill and power reached. And may I but have sufficient Instructions and encouragement from my Superiours in the Venerable Society and elsewhere, I hope, with God's blessing, on my honest endeavours, whenever I am call'd off from the Stage by death or otherwise, to leave things in a more settled and regular way, than I found them.

One thing I must begg of the Venble Society and that is, that I may be permitted to return for South Britain, and be taken care of there, if it shall so please God that I cannot have my health in this Place. It will be impossible for me to live long here, if the Vigours of the Climate and the Distempers incident to it shou'd continue to persecute me much longer; Nor do I think, that I shall ever recover the wonted Strength and Vigour of my Constitution, after the hardships that I indured on that Moroon Island on which I was unhappyly set ashoar, upon my Arrival in this Province, without returning to South Britain for some little time. If I can escape with my life from hence, it is highly probable, that a little Brittish Air and diet would set me upon my feet again; and then I will most chearfully return to my Charge here, or be otherwise disposed of, according as the Venble Society shall think fit. Perhaps God in his good appointed time, will be graciously pleased to restore me to my health, before I have the Venerable Society's Resolution in this Affair; and then all difficulties on this Account will vanish on both sides: But for fear it shou'd prove otherwise, I do most humbly begg the Venble Society's permission and assistance in this case; for I have made a Resolution never to desert my post, till I am regularly and Canonically Comanded away from it, or permitted to leave it: And on the other hand, it will be impossible for me to return, without the Venble Society's Assistance; for my Creditors will not suffer me to go any where, without clearing Scores with them. I lived here four Months on my own Charge before I was elected; and the Debts that I contracted in my own defense at that time, I cou'd never yet clear off, not to say any thing of those, which I have been since forced to Contract thro' the Scantyness of my Salary.² And this evidently shews the necessity there is of not only allowing me a Salary in proportion of my present Wants and Circumstances here; but also of having a retrospect of what is past. I do most religiously assure the Venble Society that I will never abuse their ffavours of any kind, being firmly perswaded, that to procure any advantage from them by any little trick or Artifice, when I really wanted it wou'd be an unpardonable peice of Sacrilege, and such a Crime as no Character cou'd be too black, or punishment too heavy for it. 'Tis true the Venble Society may find me for some time a burdensome Missionary to them; But then let it be consider'd, that the Duty's of my place, and the expences attending it, are at least doubly greater than those of others, I speak with Compass: and besides, if it please God to free me from my Diseases, and the Venble Society from my wants, I shall in all humane probability, be able to do more good, because I shall have more frequent opportunity's than any of my Brethren

can have in their respective parishes. I hope you will bear with the length of the Lre, being obliged to give the fullest Account of things to the Venble Society, and to place them in the Clearest light, that a right estimate and Judgment may be made of them, & measures taken accordingly. And I perswade myself what I have farther to Add, will not be unacceptable or fforeign to that Correspondence which is expected from me.

Dr John Thomas a ffrenchman, the only Pson that deserves the Name of a Phisician in this place has been extreemly kind and generous to me: for ever since my Arrival one or other of the family has been continually sick; and many times all of [them are] down at once: he has constantly attended us on all occasions, prescribing what was necessary for us, and furnishing us with proper Drugs; When I call'd for a Bill, and did conclude by a Moderate Computation I cou'd not owe him less than 40£ his Visits being without Number, and Druggs here being excessively dear, he told me he wou'd not take one single farthing from me: and was only sorry that he cou'd not restore me to my health as soon as he cou'd wish. He still continues the same good Man to us, and fails not to attend us and to furnish us with every thing that is in his power, every day and hour we want it. And surely when such uncommon Civilitys are shewn to any Missionary, the Venble Society will find themselves obliged to favour such a person, by your hands, with a short acknowledgement which will be not only a kind of reward to him, but will incourage others likewise to an Imitation of his Bounty. But let the Success be what it will as to point of Imitation, yet surely those that do well are prease worthy.

There are other Gentlemen of the same Nation, that have distinguished themselves in my favour, which are Messrs St Julien, Le Noble & Mazeick. And if the Venble Society think fit to thank Dr. Thomas, the same favour is to a great degree due to them.

I must not on this occasion forget Sr Nathaniel Johnson, our late good Govr who is a Constant Benefactor to me. Nor is Mr Trott, Mr Izard, Col. Risbee, Col. Parris and their Ladies; as also Col. Grange, Capt. Nary, all my parishioners, (for all those I have named belong not to my parish) Col. Rhet and his Singularly good Lady has manifested their zeal for Religion and the Church, by that tender care and regard they have expressed for me their unworthy Minister. And Madam Rhet besides her private Charitys which are very great has sent for 30£ of plate for this Church. I do not know whether the Venble Society will think it proper to return any or all of these Persons, thanks: But according to my slender judgment and apprehension of things such a peice of Condescension as this, wou'd be of great use in many respects.

Mr L'escot the ffrench Minister of this Place is a Person of great Merit; and has since my arrival greatly distinguished himself in favour of the Church of England, against the Dissenting Ministers hereabouts. I did let him into a great many things in our Church, to which he was formerly a Stranger: and in other things wherein he was misled or carryed away by the false and Malicious Insinuations of the Presbyterian Ministers, I did set him streight; so that now on all occasions, he acts the Part of a Church of England Minister, and argues warmly for it. He wou'd most willingly receive Episcopal Ordination, cou'd he conveniently go for South Britain; & proposed this to some of the most topping of his Congregation, but they wou'd not hear of it for two reasons; first, because they were very well satisfied as to the sufficiency and validity of his Ordination, by the ffrench Ministers in London; and 2dly because they cou'd not be without him for so long a time, as a Voyage to S. Britain wou'd require. I wish he were favour'd wth a short Billet for that good Will and Affection he bears to the Church of England; and shou'd Mr Truilliant, another ffrench Minister, be mention'd in the same Letter, or honour'd with another, it wou'd be of great use and advantage to secure many of the ffrench from going over to the Dissenters, who now seem to lean that way. Their Ministers, to be sure, can influence them, & give such a Byas to their

understandings and apprehensions of things, to a great degree, as they shall think fit. After this present Set of Ministers is dead or gone, they are resolved to have no more: And therefore in my humble opinion, things ought to be managed so, as that we may by all the honest Means we can think of, Prevent their joyning with the Dissenters, upon the Death of their Ministers. Shou'd the Venble Society be pleased to send some french Common Prayer Books of the better sort, and a few other ordinary ones, but all wth the Singing Psalms, to be distributed among them, as occasion shall offer, I doubt not, but it wou'd turn to some Account.

We are extremely in want here of Common Prayer Books for our own use; and wish the Venble Society wou'd send us 100. of them: with the New Version of Psalms in them: I believe most of these may be bought, and the People will be glad to get them at any reasonable price; provided the Books be a good Print and well bound. I have continual complaints made to me on this occasion for want of Prayer Books: and I will undertake the Venble Society, shall be reimburs'd for all these Books, unless it be for a few that may be given gratis to the poorer sort. Bp Beveridges Book concerning the necessity and advantage of publick prayer & frequent Communion, wou'd be greatly acceptable to my Parishioners, so likewise wou'd the Christians way to heaven; an Essay toward making the knowledge of Religion easy to the meanest capacity; an answer to all the excuses and pretences, which men ordinarily make for their not coming to Holy Communion; plain Instructions for the Young and ignorant comprised in a short and easy Exposition of the Church Catechism; in which it were to be wished, that all the Texts or places of Scripture refer'd to in it, were printed at full length, for the greater ease & advantage of those, who may read that small Treatise: Some short and plain directions for spending one day well: the Sick Christian's Companion, a few of which I formerly had; as also a perswasive to a serious preparation for death & Judgment; and a familiar Guide to the right and profitable receiving of the Lord's Supper; a number of those little Tracts wou'd be of singular use, & highly acceptable to most of my parishionrs and I am perswaded, they wou'd be soon bought up, a few only excepted which shou'd be given to those who are not well able to buy them; the reason which induces me to suppose they may be bought is, because I was Offer'd money for many of those little Books, which the Society upon my coming hither, gave me to distribute among the People: but as I freely reced them, so I freely gave them away.

The Provincial Library in this place is greatly imbezel'd between Mr Marston and Mr Marsden, a third part of the books being wanting. And shou'd the Venble Society be pleased to favour me with some Books for my own use, as their own Missionary, it wou'd be of great advantage to me. I have taken all the pains I can in endeavouring to recover the Library Books, having charged the Clergy to give their parishionrs publick Notice to return such as they have in their hands, and to make the narrowest enquiry they can in their respective P[ar]ishes about them; but the success hitherto has not answer'd my expectation, altho' this attempt has not proved altogether fruitless. The plain truth is, the Act concerning the Provincial Library here, is altogether wrong; nor have I ceased upon proper occasions to express my dislike of it: ffor it makes it a Lending Library to every Inhabitant of this province; whereas it is evident by the Catalogue of Books, and by the very Original design and foundation of this Library, that it was purposely intended for the use of the Missionaries that shou'd be sent hither, who had not Books of their own, to enable them to prosecute their necessary Studies and to qualify them thoroughly for the business of their ffunction; and what farther confirms me in this opinion is; that there is a Lending Library here for Laymen, which is much more imbezel'd than the other. Mr Marston is greatly to blame for this, who obstinately refuses to give in a list of such Books as he in his time

gave out, as well as Mr Marsden, my immediate predecessors in this Place. And now that I have mention'd these Gentlemen, it is fit that I shou'd give the Venble Society a short account of them.

Mr Marston after he had been depriv'd of this Parish, betook himself to the next that wanted a Minister, and wou'd have been infallibly elected by the Parishioners, had he not too soon manifested the heat and violence of his temper among them: They were so disgusted by his rough and Magisterial way of treating them, that they intirely forsook him. Nevertheless he continued in that Parish till Mr Marsden was formally elected Minister of it by the People, when he had resign'd this: After this he set up for a Phisician, but few or none wou'd trust themselves to his Skill: he afterwards was admitted and Sworn an Attorney by the Chief Justice of this Province; but all the practice he had was from himself, and he was his own and only Client; one or two at most excepted, that gave him a small ffee. He prosecuted several persons for depriving him of his ffreehold or Benefice in this place, but always with ill Success; and I doubt not but I should have felt the weight of his fury, had I not been at that time out of his way in the Countrey, whither I was obliged to retire for the benefit of the Air. My Brethren, who were so kind as to supply my Cure during the time of my sickness and retirement, he threatened most grievously; and he actually Arrested one Mr Williams for 60£ which the Assembly had given this Williams for officiating in this place, after he had been deprived: He has been in this Town for above a Year, and has never been at Church during that time, only once, when Dr Le Jau officiated for me: He looks upon all the Clergy of this province to be ignorant fellows, because not bred at Oxford or Cambridge; and a parcel of Schismaticks and Intruders and therefore not fit to be joyned with in Communion: The Revolution Clergy of all degrees, he reproaches and Condemns as Rebels and Schismaticks, and particularly his Lop the Bishop of London, whom he calls a Murderer and Perjur'd person on the Score of the Revolution: He excommunicated Mr Trott our late Chief Justice as also Mr Marsden my Predecessor sometime before my Arrival; and he has about eight days ago done the same to Col. Gibbs, for standing in Competition with Col. Broughton for the Government of this Province, on the death of Major Tynte the late Govr. He greatly reflects on my weakness and incapacity because I do not at his Instance proscribe and put under the Ecclical. Ban, all those that he complains of and accuses whether Clergy or Laity and he quarrels wth every one, that is not of the same Sentiments with himself: He has been lately to the Southward, and visited, as I hear, the Neighbouring Indians. He might have been chosen Minister of St Bartholomews the most Southern Parish of this province, had not the same unhappy temper, which cost him Christ Church Parish, and which no Calamity or Affliction of any kind has bin hitherto able to cure him, prevented it. In his last Rambles to the Southward, he turn'd Poet, moved thereto, as he says in a Letter of his to Mr Turberville, by the Murtle Groves and Shady Bowers, and the other Romantic Pleasures of that place. I have seen some of his performances this way, many of which I was ashamed of, and which had they been absolutely perfect in their kind, wou'd have been much better let alone as too trifling an exercise and employment for a person of his Years and Original profession. What more I have to add concerning him is this, that if ever you see him, and have any manner of acquaintance or conversation with him, you will, I believe, be much of the same opinion with me, that he is an odd sort of Man, and as to his temper, one of the most unfit persons in the World for being a Clergyman.

Mr Marsden his immediate successor in this Town and Parish, had made a shamefull exit: he fled hither from Maryland, pretending he was sent by the Lord Bp of London, and that his Letters and Instructions to that purpose had been blown overboard by the Wind, as he was drying them after they were wet, in his Passage to this Place. The People, at that time, were as they still are irreconcilably prejudiced against Mr Marston: and Mr Marsden who managed his business with a

great deal of Assurance, made his advantage of this, and was received and Caressed, as one directly sent to them from heaven. Thus he continued the Darling of the People, and was in some time after Elected their Minister, tho' Mr Wood was actually upon the Spot, and was sent purposely by the Lord Bp of London to be Minister of Charles Town: Mr Trott, Col. Rhet and others opposed his being elected, till they had an answer to those publick Letters which the Govr and Council had written to my Lord of London for a good Minister to be sent to them: But the generality of the People carryed it in favour of Mr Marsden to the manifest prejudice of Mr Wood, and without waiting for an answer to the last Letter the Govr and Council wrote to their Diocesan; which last Letter was sent away before Mr Wood's arrival. But to return; Mr Marsden by his plausible behaviour, and an unwearied Industry in insinuating himself into the Affections of all those, whose favour and Countenance he judged necessary to carrying on his designs, continued the People's darling and made a Shift to get deep in their Debt. When I came, recommended not only by my Diocesan, and the Venble Society, but also by the Lords Proprietors as Minister of Charles Town; yet they wou'd hear of no Minister but Mr Marsden; they had gotten a good Man and they wou'd keep him; they had an Act of their own, by virtue of which they elected him, and they wou'd stand by their choice and that Act: Nor cou'd they apprehend what the Bp of London, the Venble Society, or the Lords Proprietors had to do with them, in such matters: and not satisfied with this procedure, a Select Number of them waited in a Body on the Govr and Council, and told them plainly they wou'd never receive me, and therefore desired that they might be no farther press'd on my account. Thus things pass'd greatly to my disadvantage, being obliged to take up some advance Money out of the Trea[su]ry for the payment of which Sr Nathaniel Johnson was bound, as also to borrow some from him, to subsist my family in this dismal State till Mr Marsden was pleased to resign; and to add to my misfortune I had my house twice broke open, and robbed of several things during this Interval. At this rate I continued about four Months being forced to live in an hired house, and on my own proper Charge and cost, till Mr Marsden did actually resign, and was elected Minister of the next parish; altho' he used all the tricks he cou'd underhand, to tire out my patience, and to make me weary of the Country.

After this my Election came on, which was a Work of time and formality; and tho' Mr Marsden had dimitted, because he saw the Game he played wou'd not hold long, yet he continued still his underhand practices to keep me out, and to open a back door for his return, which gave me no small trouble; so that the Election for that time was put off, and adjourned for a fortnight longer, and then the Number that appear'd were but Seven, two of which were ffrenchmen, and by these, and no more, was I chosen; the rest of the Parishioners being thirty to one, modestly speaking refused to concur in the Election, and it was afterwards said by them that my Election was not legal, nor consequently had I any right to be Minister of that Parish. All this while I possess'd my Soul in patience and did my duty under all these discouragemts. The ffruits of this patience and perseverance I in a very little time reap'd; and those who were then my greatest enemys are now my very good ffrriends; and have expressed their Concern for the trouble they rashly gave me. Upon his quitting this place he had a present of 50£ made to him by the people to buy him a Slave; and in his New Parish he told me he got Subscriptions for 90£ P. Ann. so that insted of loosing he gain'd greatly by quitting this place, considering that his Income was equall, and that he cou'd live twice at least cheaper there than he cou'd do if he were Minister of this Town; and did I say he cou'd do it thrice cheaper in the Country, I shou'd not say amiss. Thus all things succeeded wth this lucky deceiver, which nevertheless did not prevent his contracting New debts and he was particularly dextrous at drawing Sham Bills on Merchants and others in London and elsewhere, by which he gull'd and Cheated many of several Considerable Sums; but he foresaw

this Trade cou'd not last long, and some Bills came back protested; and therefore finding himself in danger of being publickly exposed, and imprisoned, if he staid longer, he Mortgaged privately, all that he had, to those Persons, whom the Bills return'd protested to: and got leave from his parishioners, as also from the Govr and Council, by an Instrument under their hands, to go for England, in order to look after an Estate which had fallen to him by the death of an Uncle, as he pretended; for the Management of which a Years time was allowed him. Thus he went off considerably indebted to the Country, which his Creditors wou'd have never suffer'd had not the generality of them a great opinion of his integrity; and did not doubt but he wou'd return, because he left his Wife and Children behind him. In his passage he tricked the Master of the Ship of twenty Guineas at Cork where he landed, by the help of a Sham Bill; and at Dublin he served a Considerable Merchant there with the same Trick for a much greater Sum. ffrom thence he passed to South Britain where he now is and absconds I suppose in some part of the Country where he is not known. I saw two of his Letters owning these last particulars, & promising payment as soon as he had disengaged himself from some trouble given him by a Relation about his Uncle's estate; and earnestly desiring, that very Master of the Vessell whom he had tricked out of 20 Guineas, to bring him his Wife and ffamily for S. Britain, in regard he had gotten a Curacy of 80£ P. Ann. besides other considerable Perquisites; and that as soon as the Minister dyed who was a very old and Decrepit Man, he was sure of the Parish which was worth above 300£ P. Ann. the patron having secured the presentation of that Living to him. But his Letters gave no Accot where he was, or how he may be met with. When he went off from this place, he procured the largest Testimonials from the Govr and Council that ever I saw, and at which I was extremely surprised when he brought them to me to peruse; nor did I fail to speak my mind freely upon this occasion: to be short he has been the ruin of many in Maryland and this Province. I had a Lre from Col. Seymour the late Govr of Maryland concerning him, wch I transmitted to my Lord of London, and I had another from the Revd Mr Evans of Philadelphia which I herewith send to you. To put an end to his Character, he might have done a great deal of good here, had he been an honest Man, being exceedingly and indeed unaccountably beloved by the most part of the people, altho' he was, at sometime greatly unworthy this happy advantage. He left his Wife and three Children together with his Brother In Law behind him; his Br dyed heartbroken thro' the losses he had sustained by being bound for him in Maryland; and his Wife in a short time after followed her Brother being overwhelmed with an insupportable grief. The Children are disperst among the Neighbours; and thus this unhappy Man ruin'd his family and friends, by his love of Merchandizing for this was the delight of his Soul, and by his fradulent and extravagant dealings. Nor is the Scandal he has brought upon the profession, less mischievous to us, who suffer on his Accot and are treated with less regard for his sake; for who can they trust many people say, or what confidence can they place in any Minister, after being deceived by such a plausible Man as Mr Marsden?

The next Person I am to speak of, is Mr Maitland, concerning whom you desire a particular Information; I am sorry I cannot give you any satisfactory account of him. He was greatly admired and followed in the beginning by his parishioners of all perswasions, and particularly by the Presbyterians, who were wonderfully taken with his way of preaching which was Extempore, and in all points conformable to the usual Method of the Dissenters. he might have done a great deal of good, most of his Parishioners being dissenters, had he not pointed at people in his Sermons and had not he indulged his passions to a very unjustifiable degree, and broke out very frequently and without Cause into the most opprobrious and reviling Language. This necessarily lost him the Affections of the People, and made him a great many enemies; so that whereas his Church was formerly Crowded with a Numerous Auditory, not above three Persons come now to the Church at

most; and sometimes he has nothing but the bare Walls to preach to. I made a shift to travel thither last January, where I preached and read Prayers, and endeavour'd to reconcile him and his Parishioners together; I brought things to bear so, that they were willing to try him for 3 Months, upon Condition if he did not reform within that time, he shou'd be gone. The Church was full upon that occasion more than ever was seen before. And Mr Maitland did solemnly promise to be a New Man. I gave him the best advice I cou'd in that Critical juncture, but soon after my return home I had fresh Complaints made to me, and a great many ugly things was laid to his Charge—things are now grown to that height, that it is morally impossible to reconcile them to him, and therefore he resolves to go off if they will pay his debts and give him a little money to transport himself elsewhere. He fell out with two Dissenting Ministers, and gave them very ill Language. I was once an eye & ear witness of his behaviour upon one of these unhappy occasions, and my words restrain'd him from striking one of them, altho' they cou'd not prevent his ill Language. The ground and occasion of his quarrel was equally silly and unreasonable, and he did not reproach me a little for taking their part, as he term'd it. I was greatly asham'd and Confounded at what happen'd, & the rather, because it was at one of the Presbyterian Ministers houses and to prevent any ill consequences which might arise from his barbarous usage of these Persons I sent him a Peremptory Citacon to appear at such a day before me and to give an Account of his late Conduct.— Accordingly he came, and after taking a great deal of pains, and bearing abundance of ill Language, I made him Sign a paper, wherein under his hand he confessed his fault, and promised he wou'd begg pardon of those two Ministers, whom he had thus unreasonably abused, as also of Mr Wood and me, whom he had most grossly handled, because we advised him to a better and more peaceable temper. The reason why I made him Sign such a paper, was because he broke his word before with me more than once and denyed that he had ever made any promises to me for his good behaviour; and therefore because I wou'd not be continually wrangling wth him about these Matters, I got that paper from him, that I might always have it to confront him with. But in regard he is now going off, I transmitted it, together with a Letter of his and my Answer to it, to my Lord Bishop of London: To give you his Character in one word; he is a person of a fiery and unpeaceable temper and has created himself both in and out of his Parish an infinite deal of trouble & Enemies, having neither his Tongue nor his Passion under any tolerable discipline or Government and this joyned with an unreasonable opinion of himself must needs make him unhappy wherever he goes. He says he will be quite another Man, and now plainly sees into the folly of his former Conduct. He is raw and unexperienced; and it is possible his late misfortunes & experience will make a Change in him for the better which I heartily pray for as well for his own as for the Churches sake. It is with great unwillingness that I give this Accot of those three Gentlemen; being conscious to myself of many grievous failings and infirmity's, and having in mind that of the Apostle, *let him that thinketh he standeth take heed lest he fall*; but on the other hand, the Commands of the Venble Society hinted at in Your Letter, and the Publick good of the Church, are arguments too powerfull to be resisted. I am so far from taking delight in making any particular representations, that I wou'd to God all of us were such as we ought to be, and then there wou'd be no need of telling these ungratefull truths.

It was not well possible for me to keep an exact Notitia Parochialis hitherto, partly because of my continual sickness; and partly because I cannot yet bring the Communicants in my parish, to give in their Names, according to the Rubrick. From the first Moment, I enter'd upon this Cure, I have from the pulpit and in private Conversations endeavour'd to bring them to a full Conformity in this point. They were strangely surprized at the first intimation of this thing; and some of them threatned to go over to the dissenters, immagining this was a trap laid for them. The

Prejudice they took against this usefull peice of discipline, was industriously fomented by Mr Marsden underhand as being too rigorous and unnecessary; that it was for the most part grown obsolete and laid aside at home, and that such severe Methods were inconsistant with the State of this Infant Church. But on the next Lords day I took occasion to enlarge upon this Subject, and laid the blame at my Predecessor's doors, for their neglect in this matter, I explain'd the design of this peice of Church discipline, and convinced that there was a great deal of good and no harm in it; that it was for their Credit and Advantage to give in their Names in order to be registered and distinguished from those that did not Communicate. That it was not possible for a Minister to do his duty aright, or to apply himself to the Cases of particular Persons without such a List made of the Names of those that did Communicate: That the neglectors or Despisers of the Holy Communion cou'd not be brought to a sense of their sin and danger, without their being first known; and then how was it possible for a Minister to distinguish Communicants from Non Communicants but by that Method, which the Rubrick prescribes; that the Churches Authority ought to be of great moment and weight in an Affair in which there is not the least Colour of evil; and that many inconveniences may arise from a Neglect of this duty, because some may come to the Lords table, that are not fit to receive; in which case the Minister must publicly reject them, which wou'd be very shocking and of ill consequence; or else he must admit them, and then that wou'd be acting contrary to his known duty and Conscience. All which evils and inconveniences wou'd be wholly prevented by giving in their Names before hand. I have been the more prolix in this, to shew the difficulty's I have met with in the discharge of my Office, and the Arguments I made use of to remove them out of the way. Blessed be God they are now easy and quiet under this discipline; and I doubt not in a little time, if I have my health to make perfectly conformable.

There is nothing that I more earnestly and frequently strive for, than to bring people to a just sense of their duty concerning the Lords Supper; for I certainly conclude, if I can once persuade them to receive frequently, I can easily perswade them to any thing else that is holy and good. Many of our Church ffolks have been prevail'd upon to receive, which perhaps were never known to receive before; and to promote a Spirit of Religion among them, and to engage them by all the honest Arts I can think of, I made a Set discourse concerning the benifit and advantage of setting up and fforming Religious Society's; by which means all such as were lovers of God and goodness wou'd save themselves from this untoward Generation, & keep themselves unspotted from the World by supporting and inflaming one anothers hearts with proper Arguments, in the Course of a holy life, & by prayer and Psalmody on Select days. I cannot say much as yet to the Success of this Project, but I trust in God he will bless my honest endeavours this way, to some degree, and that I shall not altogether lose my Labour. I herewith send you a Letter I had on this occasion, from a Tradesman lately come to this place by which You may in part see my care and concern about these Matters. I must own myself greatly improved, since I came hither; I scarce knew what it was to be a Minister before; But the Strangeness and singularity of the Peoples humour here, with respect to Religion, and the Difficulties that has Occur'd to me on this Account has awaken'd my Care and Diligence to an uncommon degree, and God has inspired me with greater measures of Zeal and Spirit, than I cou'd formerly feel in my self for carrying on the Common Cause.

I have frequently Conversed with the Indian Traders, and find by their Concurrent Testimony, that it is no hard matter to Convert the Indians. I must confess I am of the same opinion, and do know nothing that wou'd Obstruct it more; than the Scandalous Lives of those very Traders, who are a Wretched sort of Men. Did my health permit me, and were I enabled by

the Venble Society to visit some of the Indian Nations I shou'd be capable of giving a more distinct and particular Account of this matter. But were I never so well and able in all other respects yet the single Want of a Curate or Assistant wou'd totally Mar and ruine this design.

Another thing of Consequence I must not forget to impart to you, and that is the most likely way of gaining the Dissenters. The Body of them are a sort of people not to be reason'd with, and are generally uncapable of Argument. That which gains most upon them, is the appearance of a good life joyn'd with an Obliging and Condescending temper. This certainly is the most probable way of making them entertain a good Opinion both of us and the Church; but it must be own'd also, that it is the least dispatching and most tedious, altho' there is no doing any great good among them without it. In my humble Opinion, the shortest way with the Dissenters wou'd be to strike at the very root of the Schism, by directly attacking their Ministers in the first place; and once these are gained, many of the rest will in all humane probability follow. The want of a Teacher, which they must necessarily sustain in such a Case, will oblige them to come over to us till they are supplied with one from Europe: and during this Interval, they may come to like our way of Worship better, and never think of returning to their Conventicles again. But let this happen as it will, yet if their Teacher be once gained, a prudent and discreet Minister, will make his advantage of such an opportunity, and may endeavour to bring them back, without being Molested in this Work, having no Minister of theirs to Contradict or oppose him.

This seems to me to be the most Compendious Method in carrying on this Work. But it is not possible to do it without the Venble Society's assistance; for no Dissenting Minister will be prevail'd upon to quit that party and lose his bread, unless he has some other certain way proposed to him of being able to live among us: to Guard therefore against this Inconvenience, the Venble Society will, I hope, put it in my power to remove it, whensoever it may lye in my way to an undertaking of this kind: for indeed it wou'd be a miserable encouragement for any of their Teachers to come over to us, only that they and their ffamilies may starve among us. I can from my own experience say, that I am morally sure, I shou'd have gained one if not two of their Minrs in this place, whom I made some attempts upon, did not the want of present Subsistance lie as an unsurmountable difficulty in my way, and without which it was not possible for them to go for London to be Ordained and disposed of where the Venble Society shou'd think fit.

Our late Govr Majr Tynte on the 26th day of June, died of a Complication of Distempers, and hastned his own death for want of taking that just care of himself that he ought in so unhealthfull a Climate. Things here are in great Confusion, there being two Competitors for the Government Col. Broughton and Col. Gibbs; the last of which has gotten the Advantage of the other, tho' he had but little right, and abundantly less merit on his side. Gibbs and his party were continually in Arms day and Night to secure his Claim, which yet wou'd have signified nothing, had not the other to prevent the effusion of blood, relinquished his pretensions, till the Lords Proprietors were apprized of the Matter. Col. Broughton was greatly superior to the other in point of friends and Interest, but out of a public principle, he chose the more peaceable way. The Contest lasted ten days and this afternoon being the 12th July they came to an Accomodation. Col. Broughton is a Person of singular merit, and of a most just and Peaceable Disposition; and your Missionaries in this Province do heartily wish he were our Govr because in him we shou'd find a true ffriend and Protector of this Infant Church.

I reced the two Boxes of Spanish New Testaments &c., which you sent me, and have made a distribution of them, as there was Occasion. The Spanish Testaments are of little use at present and most of them lie on hand Your Missionaries, for so I call the whole Clergy of this Province, not knowing how to dispose of them. Mr Wood is desperately ill of the fflux, and in great

danger. This Distemper is one of those incident to this Climate, and has been fatal to a great many this Year. It is not now so violent either on me or my wife, having put some stop to it by the use of hypocochoana & Laudanum; but we cannot by any of those means, that we have hitherto used, intirely shake it off. I dread it more than any other disease, and pray to God to give me Grace to prepare myself for that Change, which I am in this place almost every day threatned with; and which I know, wherever I am, will swiftly and unavoidably come upon me. I have been greatly afflicted with Nephritick pains and a Stoppage of Urine; and upon taking some anti-rheumatick Tincture which my good Lord of Lonn sent me I was eased of those pains to wch the voiding of a little Stone did undoubtedly contribute, but I have great reason to believe there are some still behind; and there is little help to be had from any of the Doctors of this place in so Critical a disease, the best of them, having originally been no more than Barbers. Dr Le Jau has been lately ill of the ffeaver and Ague, but I hear he is now well as also Mr Maule and Mr Hasel and the two ffrench Ministers Mr La Pierre and Gignillat.

Altho' we cannot in all respects, stick close to the Rubrick & Cannons in the discharge of our duty among our several fflocks, it being in some Cases as things stand now, utterly impossible; yet among our Selves, we ought to be strict and exact Observers of the Ecclesiastical Laws and Church discipline. There wou'd not be so many complaints in all parts of the difficulty's that Occur in the execution of the Ministerial ffunction, were the Missionary's generally resolved and stedly, and did not relax from the Cannons and Rubrick, but where there was an unavoidable necessity for it. But the fear of disobliging and the desire of being easy by humouring every Man in his own way will never do the Work, and is betraying the Church, and giving up the Cause. I know by my own experience, what Resolution and steddyness may do, joyn'd with a sufficient Stock of patience and discretion, by the success I had in perswading the People to give in their Names before they reced: and in the business of Godfathers and Godmothers; so that I have now intirely gotten the better of them in these things. If therefore the Venble Society will charge me with this and Command me that the Canons and Rubrick be complied with, as far as is possibly consistent with the good of Religion and the Church, I shall be for the future a little more watchfull, having hitherto left my Brethren at full liberty to do as they pleas'd. The Missionaries have often occasion to lodge at Nights in their Parishioners houses, when they visit them or are sent for to perform some contingent duty; in which case some make use of the prayers contained in the Common Prayer Book at Morning and Evening; and some choose to pray in a set fform of their own after the dissenting manner. The reason why I mention this is, because in that preliminary Article in the Common Prayer Book—concerning the Service of the Church, it is said that all Priests & Deacons are to say dayly the Morning and Evening Prayer, either privately or publickly &c. by which it appears to me, that all Conceiv'd or Extemporary Prayers are discountenanced at least, if not actually forbidden. And it is easy to guess, without naming things, why this Caution was inserted. But the Venble Society's Judgment in this matter, shall be the Rule by which I and the rest of my Brethren intend to walk.

The Superintendency of the Clergy in this Province is no small trust, as you observe in your Letter and I will do all that in me lies to discharge it with all the prudence and fidelity I can. But then, I hope the Venble Society will give me such due encouragement and assistance, as is necessary to enable me to execute my Commision aright, by strictly Charging all of us in your publick Letters to do our dutys in our several Stations and Capacities; and to express our Care and Concern for the safety and Welfare of our holy Mother the Church of England, by a Strictly conformable & Canonical behaviour and Conduct among our Selves, as far as it is consistent with the Circumstances of the times and places we live in.

Want of experience made Mr La Pierre and Gignillat our two ffrench Ministers a little uneasy to their P[ar]ishioners in the beginning, but they were soon set streight and are now in very good terms with their People.

Mr Atkins Williamson has lived here under the Notion and Character of a Minister 29. Years, but the Inhabitants have not thought fit to take up with him as a settled Minister in any part of this Province during that time. He has no Letters or Orders of any kind to produce, and the Accot he gives of their loss is so weak & slender that it can't be relied on. Besides he might in 8. Years time, for 'tis so long he says since he lost them, have had fresh ones from the Registers of those Dioceses wherein he was Ordained; and therefore his not getting them makes me suspect his Mission. He says Primate Margetson of Ireland Ordain'd him Deacon when ABp of Dublin, & Bp Barlow of Lincoln Ordain'd him Priest; you will easily know this by consulting the Register of Lincoln, and when you have reced his answer, be pleased to Communicate it to me with the first opportunity.

One of the inclosed Papers is a Letter of Sr John Chardins to Mrs L'Escot the ffrench Minister I formerly mention'd; You will see by it that a Legacy of 30£ was left to her daughter, which was to revert to the Mother in case of the Daughters death. The Daughter is still alive, and the ffather and Mother think it their undoubted right to have this Money and the Interest of it hitherto, because it may be well supposed that they will turn it to better advantage for the Childs use. 'Tis no want that makes them insist on demanding this Money, for they are very well to pass to my certain knowledge, but the desire of improving it for their daughters sake. And because Sr John Chardin shou'd have no pretence of refusing to pay this Money to their Orders in London, they Offer'd him security in the City; that the Intention of the Will as to that Legacy, shou'd be complied with and fulfill'd in all respects; and that he shou'd be never farther molested about it: But notwithstanding this fair Offer (for 'tis not worth Mr L'Escot or his wife's while to go for London to adjust and settle this matter in person, tho' it were double that Sum) Sr John absolutely refuses to part with this money. And Mr L'Escot hopes that Sr. John Chardin being a Members of the Venble Society, may be prevail'd upon to do him justice on this occasion, who for the reasons I have formerly given, well deserves, any good Office of this kind that the Venble Society can do for him. And now that I speak of Mr L'Escot, if you have occasion to write to him, it must be either in Latin or ffrench, for he understands not English.

Mr Taylour is at present the Presbyterian Minister in this place. He is a person of a very peaceable temper, and greatly abhors and disapproves of that restless and ffactionous Spirit those of his Party are possessed with: He greatly condemns two Country preachrs of the same Stamp, who on all occasions foment and stir up the people to fraction and Sedition. Their names are Mr Stobo and Mr Pollock; both of them fierce men in their way; and Mr Taylour says that place can never be easy or quiet, where there is a Scotch Presbyterian Minister. One of them, Mr Pollock in his Sermon call'd the Church of England a Scandalous Church; and Mr Taylour thinks and so do I too, that the Presbyterian Ministers in London ought to be acquainted with the Behaviour of these Men, and that they do henceforward assert their right of sending English Ministers to this Province, as often as there shall be occasion, it being an English Colony originally before the Union Act, and it being unreasonable to subject the Presbyterians Interest and Cause in this Province to the Presbyterian Government in Scotland, which is the thing the Scotch Dissenting Ministers here are driving at, with all their might and main, as is plain by the second Proposal or request in Mr Stobo's Pamphlet, which I send inclosed to you. The other two Dissenting Ministers, that are in this Province are Mr Lord, a quiet Man as I hear, and an Independant; and Mr Scriven an Anabaptist, who is lately removed from this Town to the Northwd and is a Ship Carpenter by trade. Mr Taylour

informs me, that Presbyterians about the River Ashley in Mr Woods Parish have sent for a Teacher; and Mr Livingstone who was here, before Mr Taylour, and is lately gone for Great Britain or Ireland will return in a little time, so that we shall have 7. in all. Mr Pollock as I have been credibly inform'd, has made some, that came to hear him, who were formerly pretended Churchmen, to sign a paper, by which they bound themselves never to return to the Communion of the Church of England. This, if true, as I verily believe it is, having it from very good hands, is a Strange way of proceeding, and ought in my humble opinion, to be resented by the Venble Society. Col. Tynte our late Govr said he wou'd write to his Grace the Abp of Canterbury about these Men; but whether he did or not, this Account, I hope, will not be unacceptable to you.

The Interest the Venble Society may make here, wou'd not be inconsiderable, wou'd they but interpose concerning Church Affairs oftener than they do, and Charge their Missionaries to be diligent in their respective Parishes, in influencing such as have any Share in the Management of Publick Affairs. Many things are wrong in the Library Act, and more in that of the Church; as for instance; no Minister can be elected by the Parishioners of any Vacant Parish, tho' never so regularly sent or well recommended by [but] by an Ordr from the Comrs 21 in Number, or 11. of them at least directed to the Parishioners which is a kind of Conge d'Eslire, and is perfectly ridiculous and insignificant to that purpose, for which 'tis pretended to be made; that is to say; to keep out bad Ministers: To which the Answer is plain and undeniable; That these Church Comrs cannot de jure, nor have they de facto denyed to give an Order to any Clergyman that applied to them for it; they have no power by the Act to deny it, and supposing they had, yet he is a miserable and sad Wretch indeed that cannot conceal his Vices, till he got this Conge or Order, and till he were Elected. And after all this, the true power of Electing or rejecting lies in the Parishioners; which power, I confess has never gone well down with me, nor shall I ever be reconciled to it. My reasons for it are these, 1st because the Pishioners are not proper Judges in this matter; generally speaking. 2dly Because it may happen, that they may reject those, whom, even at their own request, the Bp of London, or the Venble Society may send to them, and out of a popular whim take up with any Strouler that may come in their way; and by this means the Crown loses it's Bounty Money, the Venble Society Wasts its ffund to no purpose, if the person rejected be directly their Missionary, the Episcopal Authority and right is vilified and trampled under foot: the Venerable Society is Slighted and disregarded, and put to an unnecessary Charge and trouble; the person who is thus sent, is exposed to many hazards and difficultys, if not to certain ruin: and the whole proceedure, with reference to this part of the Church Act, is so odd and so unlike the English Constitution, that insted of encouraging good Clergymen to transport themselves hither, it wou'd be one of the greatest discouragements in the World to them. I have to my Cost felt the evil Consequences of this Act, by the ill usage I met with, mention'd in the former part of this Letter; But there is a third inconvenience yet behind; which must not be forgotten, and which Mr Hasell and Mr Gignillat, as well as I, have suffered. The Act directs that a Majority or Quorum of Eleven, must Sign an Order for leave for the parishioners to Elect. These Comrs live scatter'd up and down the province nor dos the poor Missionary know, who perhaps has not one penny in his Pocket, how to get to them, or send to them, without a great deal of expence and trouble; and after he has gone or sent to them, they may Choose whether they will Assemble or not; there being no Penalty in the Act to Oblige them to meet. Thus 2. 3. or 4. Months may be Elapsed before the Missionary can get them together: In the mean time he must live upon himself; and is not entitled to one farthing of his Salary till the formality of his Election be over. After his Election, he has not the power to choose his own Clark, nor has he any Share in the Choice of a Church Warden, more than any other Common Parishioner. In the

holding of Vestrys he is no more consider'd than any other Vestryman; nor has he a Negative, altho' the thing to be transacted be never so contrary to his Judgment and the Common Practice in S. Britain.

These and poverty and diseases, and a Whimmish and Stubborn people are the encouragements a Missionary has, according to this Act, to come hither thro' so many dangers and difficulties; and when he is Elected there is not the least prospect for him beyond his present State, for he is at the height of his prefermt The Salary and the Subscriptions indeed make a great shew at a distance, and the Country is magnifyed to an uncommon degree; a hundd or 200£ P. Ann Salary, and Pquisites besides sounds great; and then the hope of Subscriptions, the goodness of the Climate, the fertility of the Soil, the plenty of all things necessary for the life of Man. the Peaches, the Apricots, the Nectarines, with the Super-abundance of which they feed their Swine; their Grapes, their Pears, Plums, Cherries &c the Variety of their Animals, and the vast deal of fine wood they have, fit for all manner of Work, make a Strange impression upon the ffancy of a Missionary when he is at London, either reading those Books which give an Account of this province, or else informing himself by the relations of those who have been in it, or drive any trade to it. The same fine appearance dos Charles Town make in the Maps, who tho' as to the dimensions, Scituation, and ffortifications of it is rightly set out; yet many of those fine and regular Buildings which are represented in it, are not to be met with when we come upon the Spot to look for them; and we find our Selves more deceived & disappointed in the other particulars, than we do in this. July 14th 1710 I had something more to say on this and the Library Act, but have not time, the Ship by which this goes being just ready to Sail. But I hope what I have said is enough to shew the inconveniences of this Act. And the way to get these Acts rectifyed, is by the Venble Societys signifying their pleasure to the Government and me; and then I doubt not, but with my Brethren's assistance, I shou'd be able to procure a New Act.

I have sent you two Original Excommunications of Mr Marston's own hand writing to confirm what I have said concerning; which after Perusal, I humbly pray may be transmitted to the Bp of London. I had something to say of the Negroes here, but cannot now; having scarce time to recommend my Eldest Son, whom I send to London, in hopes the Venble Society may do something for him and take care of him. Capt. Cole the Bearer will explain my mind more fully about him, to whom I refer you.—What I wrote about a Naturalizing Act to my Lord of Sarum, was, before we had an Account here of the late Act of Naturalization past in Great Britain. This provides for and encourages all foreigners to plant and settle themselves in that Kingdome by conferring on them all the Priviledges of Naturally born Subjects. But whether this Comprehends the Brittish born in Ireland is the Question, and it seems to me it dos not. If it dos not, the Venble Society will, I hope, procure this advantage for those Missionaries and their Children, for their further encouragemt by Act of Parliament who have the disadvantage of being born in Ireland. This Sr is what I have to say on this Subject, tho' when I wrote to my Lord of Sarum, I meant ffrench and all other foreigners as well as Irish. I have sent you some other Papers besides those I have already Named, but have not time to enlarge upon them; however you may easily guess upon what occasions and Inducements they were written. The Town is still in that fferment & Hurry after the late disturbances, that I cou'd not get a Copy of the Church & School Acts, and of the Jurisdiction Bill to send to you; but by the next opportunity, you shall have them. I humbly pray my most humble duty may be presented to the Most Revd President and my profound respects to the rest of the Members of the Venble Society; and do me the favour to believe, that I am with all due regard

Honord Sir

Your most humb. Servt

Gideon Johnston

I have made my Apology for the length of this

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letter already: & I hope you will excuse the badness of this Scrawl, being very weak & that of the paper likewise, being not able to get better.

P.S.

I had two Original Excommunications this day in my hands of Mr Marston but that against Mr Trot was return'd back to him, as you may see by his Note to me, wherein also he gives his Reason why he will not let me have the Original or the Copy of that Agst Col. Gibbs. What I would have done with my Son, is to give him some Schooling for the present; and in my next, beside what I have told Capt. Cole I will express my mind more fully about him. In the meantime give me leave to acquaint you that the Bearer, Honest Capt. Cole who transported me to Carolina, has been ever since my Acquaintance with him, a Constant Benefactor to me, furnishing me frequently with European Provisions, and particularly with British Liquors, which to me is the most acceptable present under my present Circumstances: for Madera Wine, Punch, & Sangar as they call it is what I have a perfect aversion to; and the Water about the Town is so Brackish, that it is scarcely potable unless mixed with other Liquors. Capt Cole has promised me he will entertain my Son at his own house free Cost, if the Venble Society will not do any thing for him, and that he Will bring him back to me on the same Account, on which he carries him now home, that is to say, all gratis. This indeed is a great kindness, and for which together with his other favours to me, I most humbly pray for the Venble Societys thanks to him.

I wish the Venble Society would be pleased to send me some of Wares ffoxes & ffirebrands; to be distributed where there was occasion also Dr Stern's little Book de Visitatione Infirmorum which would be of considerable use to the Missionaries here. I cannot tell, whether it has been printed in London, it being Originally written and Published in Ireland by Dr Sterne the present Dean of St Patrick's Dublin.

Madam Rhet has been just now with me, and sends Bills for 30£ to buy a handsome Set of Church Plate of the neatest ffashion, as far as that Sum will go; she desired me to remit these Bills to some ffriend of mine to be disposed of for this use: And in answer to this I directed her to write to you, and to Commit the Management of this Affair intirely to your Care and Conduct; which I believe she has done.³

1710 Jul. 14: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A5, pages 321-325; as printed in Klingberg's *Le Jau* [1956], pages 80-83)

Goose Creek S. Carolina
14th. July 1710.

Sir./

About a Month ago, I had the honour to give you an Account of some Lres which I have writ in ffbruary last past via Barbadoes and by Captain Lovering which I hope are come safely to your hands. My last Letter dated June 16. went P Capt Thomas of the fflorida;¹⁰⁰ this goes by Capt. Cole; I return again my most humble thanks to my Lord President His Grace, My Lord of London and the most Worthy Members of the Honorable Society for their continual goodness to me, and in particular for the gratification they have been pleased to honour me with. As God pleases to bless me with health and Strength I will employ them with the utmost diligence to serve God and His Holy Church, and to express my humble respect, duty, and Obedience to my

Superiours and Noble Benefactors whom I pray to Almighty God long to preserve, and Crown their Charitable designs with Blessing.

The Spiritual State of my Parish till June the 13th. 1710. was thus; baptised 19 among whom 3 Negroe Men. Communicants about 50 in all; because some went out of the Parish, but no less than 30 constant Communicants every two Months among whom 4. Negroes: 3 Marriages and one Child buried.

The great heat has thrown several persons and families into feavers; I was also sick and very weak which accident interrupted my duty of Catechising the Poor Slaves: that Interruption has afforded to me the Comfort of seeing that those Slaves are sincerely desirous to do well, for they come constantly all of them near and about the Windows of Our Church, which cannot contain them when the Parishioners are met, and behave themselves very devoutly: I hope by the Blessing of God to begin again that beloved Work in a short time. Some Masters are come to me of their own Accord to signify their Consent and desire about the baptism of some of their Slaves. Some other Masters find difficulties which I endeavour to answer as I have opportunities: I most humbly intreat the Honorable Society that some Books and directions relating to the beginning and carrying on of the excellt. Work of Reformation of Manners may be sent to be distributed in my parish. I have the promise of several honest Men and of the best sort, to encourage us, if you please to send some large sheets containing the Penalties for Offences fit to be fixed on Bords and put up in Churches and the Houses of our Magistrates I believe 'twill have a good Effect; for indeed the Libertinism and Wicked Morals of some Men, even considerable here are too open and Scandalous, they Affect to pass for friends to Sectarys and have no Religion at all. I humbly desire the Honble Society to accept my respectfull thanks for the present of Books which they were pleased to send me; if I did not fear to grow too Importunate I wou'd represent with Submission that my Parish, being Numerous, of 85. families at the least, and about 50. of them truly Lovers of Religion and even several from among the Dissenters shewing a good Disposition and visiting our Church sometimes and my Self: If the Society wou'd send me a little larger quantity of Books when they please to send any I cou'd more easily satisfie the peoples Devotion and prevent Jealosies.

There has been some difficulty of late in this Province upon the Account of the Succession to Our late Govr. Col Tynte who dyed the 26th. June last past and had been exactly Seven Months in the Country; Two Govrs. were elected in his room Colonel Tho: Broughton Son in Law to good Sr. Nathaniel was elected in the forenoon,¹⁰¹ Col Gibbs in the afternoon,¹⁰² and according to the Publick depositions of the Witnesses after a Strange manner; there was some reason to fear the effects of violent Proceedings, but thro' divine Mercy Colonel Broughton sacrificed his own Interest to the peace and quietness of the Countrey and has shewed by his Moderation that bright Merit we have always admired in him: The matter by consent is left to the decision of the Lords Proprietors, and till it be known Coll Gibbs is permitted to Act as Govr. All honest Men, Clergy, Gentry, all unanimously pray that the person that is to be set in Authority over us may be a true Lover of Religion and virtue & Zealous to promote the practice of both, if it be otherwise Wo! to this poor Countrey, it is so Corrupt; this Year has not been fatal only to the Govr. but to several of his friends that are also dead. Our Worthy Sr. Nathl has had a long and severe fit of Sickness about Easter last, I thank God his Excell is well recover'd

Mr Commissary Johnston is still in a Languishing Condition and his family, Bror. Maule is very well, and has reced the Honble. Society's Benefaction. We think our Selves very happy in the Service of our so tender Superiors; Mr. Hasel and Mr. Gignillat are elected Ministers of their respective parishes. Mr. Gignillat is settled at a great distance from me at least 50. Miles;

Mr. Hasell is nearer by 25. I see him oftner & I don't question but he will continue to behave himself as he has always done in this Province; his sweet temper is mightily esteem'd. I crave with all humility My Ld. Presidents & My Lord of London & My Lords the Bps Blessing and commend my self and my small endeavours to the Grace of Almighty God & to Obtain it I humbly begg the Prayers of the Honble. Society with the Continuance of their goodness & protection

I am &c

Francis Le Jau¹⁰³

1710 Jul. 14: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A5, pages 326-329; as printed in Klingberg's *Le Jau* [1956], pages 83-84)

14. July 1710.

Sir./

If the two Letters which I have had the honour to write to you by the fflorida that was to touch to [in] Virginia come safe to Your hands I hope you shall receive a full and most particular Account about many important things which 'twas convenient shou'd be known by you, leaving to Your prudence to consider what use can be made for the promoting of the Glory of God and the good of his Holy Church of many things which I venture to say, I have nothing to add at present but the short description of the present State we are in. Our Govr. Col Tynte dyed three Weeks ago, several of the Gentlemen he brought along with him most of them Lawyers by Profession are also dead, they lived at a Strange rate most of them; however thro' singular mercy Col Tynte acknowledged before he dyed the folly of his Acting and Speaking even contrary to his own judgement only that he might get the Name of *Bon Compagne* these were his Words; We have now two Govrs. actually proclaimed, but our Assembly is sitting and I hope will set things in the right fform. Coll Gibbs one of the proclaimed is notoriously guilty of giving a Bond to buy the Vote of the only Man that voted for him besides his own Vote, the Bond was found by providence after the sudden death of the Man who voted for 100 £. and three places besides; The person was Mr. Turberville,¹⁰⁴ all honest Men even those who favoured the party contrary to that of the Church are provoked most justly and all together have proclaimed Coll Th: Broughton Son in Law to Sr. Nath a person of honour and Integrity and fit for the place above any but his just ffather that is now very ancient and infirm; it is wished by all good People that Coll may be Continued in that post, but if the Lords Proprietors shou'd think fit to send to us either a Govr. or any Magistrate from England I presume to Petition in the name of all the good Men I know here that they may be such as express by their lives and Conduct that they believe in God and have an immortal Soul: what I say is dreadful, yet too true; this poor Province is quite Spoiled with Blasphemy, Atheism and immorality & except we are supported by Men in Authority, zealous for Gods honour and the bringing down of Impiety it is impossible to pretend to promote a reformation of Manners. Some honest Gentlemen prepare to go by this Ship to represent how matters stand here; their Account shall be found different from that of other Deputyes. I presume to name Mr. Arthur Middletone who shall have the honour to see you for a person honest, and ingenious and the best acquainted of all the Gentlemen I know with every particular thing relating to State, Clergy, Justice & Interest of this Province.¹⁰⁵ I refer myself as to other Affairs to the Letter I design to write by you to the Society. I only say Mr. Maitland was pleased to see mee, I advised him to wait upon Mr. Comry.

Johnston and follow his friendly directions ; and is to be hoped his Parishioners & he will agree better. I subscribe myself with due respect S.

Your most humbl & Obedt. Servt.

Fra Le Jau¹⁰⁶

1710 Aug. 12: Francis Le Jau, St. James's Parish, Goose Creek, to Gideon Johnston (SPG Papers, Lambeth Palace Library; volume I, page 270)

"...sending some books and pamphlets on loan. He has advised Maitland to consult Johnston concerning difference with his parishioners. Has been unable to obtain a copy of proposed act concerning clerical charges" (Manross 1974: 147).

1710 Oct 2: List of watchmen (Charles Town?; SPG Papers, Lambeth Palace Library; volume I, page 271)

"Notation indicates it was sent as a substitute for a list of parishioners" (Manross 1974: 147).

1710 Oct. 18: Secretary to Francis Le Jau (SPG Papers, Lambeth Palace Library; volume I, page 272)

"Society has sent him a schoolmaster, Dennis. Asks him to inform Johnston and some other clergy that he will write as soon as he can. Asks him not to send a proposed present, as he does not receive them from missionaries" (Manross 1974: 147).

1710 Oct. 31: Gideon Johnston to the Society (SPG Papers, Lambeth Palace Library, volume XVII, page 22-23)

"Fragment of a letter by Johnston describing his efforts to keep Capt. Flavel from defecting to the Presbyterians. Affidavit of Johnston before Chief Justice Trott, 15 Feb. 1710/11, saying that this was part of a letter that was to be sent to the secretary 31 Oct. 1710" (Manross 1974: 148).

1710: Act for the Establishment of a Free School (Fulham Papers, Lambeth Palace Library, volume IX, pages 21-26)

"Creates a board of trustees to receive gifts and organize school. Master must be a member of the Church of England" (Manross 1965: 130)

[c. 1710] n. d. [after Feb. 18, 1709/10] Robert Maule, St. John's Parish, to the Society (SPG series A, volume III, letter CXXXIII)

Most of his parish Church of England. Have persuaded some of the Anabaptists to join, others refuse. Need some tracts for the Anabaptists supporting infant baptism, therefore ask the Society to send him some. Could also use them among those not bothering to have their children baptized. Have baptized children five, six, seven years old, also adults. Baptized one man and his three children when he was very sick. Have been able to persuade his parishioners to have their infants baptized two to three weeks old. Last Easter he baptized a Negro woman whom he had been instructing.

Planters not like to have their slaves baptized because of a "mistaken notion that they are free after they are baptized." He has argued back that baptism makes no difference to the outward circumstances of slaves. Only wish to make them better off in the next world. Tries to

show that baptized slaves are in the master's best interest, would teach them moral obedience. Have convinced some, and is now instructing about five slaves. One master has agreed to set aside time for him to instruct his slaves.

Most of his work has been among the white men, hoping it would be easier to convert the Negro and free Indians if the white men were good Christians. The immoral lives of some of the Christians have been more excessive than some of the Heathens. The white traders among the Indians are especially lewd and debauched. Could convert the Indians more easily if only sober men could be allowed to trade. Will write more on this subject later.

[1710?] n. d.: Petition of Elizabeth Thomas to the Society (SPG Papers, Lambeth Palace Library; volume XVII, pages 99-100)

“...Samuel's widow, seeking relief” (Manross 1974: 151).

1711

1711 Jan. 27: Gideon Johnston, Charles Town, to the Society (SPG Trahscripts, Library of Congress, volume A6, letter LXIV, pages 151-205; as printed in Klingberg's *Johnston* [1946], pages. 66-92. SPG series A, volume VI, letter LXIV. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 4-13.)

Comry. Johnston to the Secry
Hond. Sir./

27th Janry 1710/11

Since I wrote my last, I find I had forgotten to tell you, at least I fear it, that the Assembly has added by a Clause in one of their Acts 50£ to my Salary during my Incumbency. This I knew nothing of, till after Captain Cole's departure; for tho' the Act was passed sometime before Col. Tynte dyed, yet things were in so great Confusion & disorder when I wrote that nobody knew what was done; the Contests and troubles that happened about the Government taking up all Men's thoughts at that time. This addition to my Salary is so much the more acceptable to me, because it was made when I least expected it; Nor did I ever make any Public Application to the Assembly for any thing of this kind, being unwilling to run the hazard of a Denyal, & know the Country to be greatly in debt. I did indeed tell some Members, who were my Parishioners, that it was morally impossible for me to continue much longer in that Parish: that my debts still increas'd insted of decreasing: and that before things came to an extremity, I was resolv'd when I had obtain'd my Diocesan's, and the Venerable Society's leave, to remove into another Parish, which wou'd pay my debts and make me easy among 'em. And that I doubted not but the Venble Society wou'd be so kind to me, as they were to the other Missionaries of this province. This was the Substance of what I said to them: but the answer still was the Country was very poor and in debt: and that the Governr (who expected great matters from them) wou'd resent it, sho'd the Assembly give any thing to me and do nothing for him at the same time. But the thing which I fancy chiefly induced the Assembly to make this Addition to my Salary so unexpectedly, and so much contrary to my expectation, was, the pains and care I took in endeavouring to promote and continue a good Correspondence between the Govr and the Assembly. I well knew the State of Religion must needs suffer, whilst these

disputes and Controversies lasted between Churchmen; and therefore I left no stone unturn'd in a Modest and peacable way to put an end to these differences. This I believe, together with the necessity of the thing itself, induced the Govr and Assembly to Concur so suddenly and unexpectedly in this thing; wch tho' it does not put an end to my wants, yet it is certain it greatly lessens them; and is a sufficient Argument, that my Complaints hitherto have not been vain or ill grounded, and that I am not ill thought of, by the Body of the People.

You may be pleased to remember, that in my last Letter, (if I mistake not) I said, not only an Addition to my Salary, but also a retrospect into my past Circumstances with relation to my debts, was absolutely necessary. It will from hence [be] easy for the Venble Society to compare things, and to make just Estimate of what is proper to be done for me; but if I am not worthy to be believed or Assisted by the Venerable Society in proportion with the rest of my Brethren here, I must sit down in sorrow and lament my hard ffate, and want of merit to entitle me to their favour and Compassion. But the kind Step which the Venble Society has made, by a Present of 20£ Sterling which you mention in Your Letter to me of the 24th of July last, has greatly lessened my fears and cares in this respect; being from this Earnest and token fully assured of their future care and concern for me.

The Perquisites of my Parish, since my last, has been greater than usual, & has been about 15£ extraordinary in my way, because of the great Mortality that has been among us. And my Circumstances wou'd be much easier did People Punctually pay me, as they ought. But as there is no Law for the Ministers ffees, tho' the ffees of all others, even of the Clerk, Sexton, & Register, are ascertain'd and made payable by a particular Act, so there is no asking for them, nor insisting on them for fear of breeding ill blood; and consequently not one in five (I speak modestly) pay for Buryals, or Churching of Women; and even in the Marrying of People, where there is the greatest hopes & dependance, many of them give nothing at all.

From this Account I have given you of the true Circumstances of my Affairs at this time, the Venble Society will be able to Judge what is still left for me to do, in order to make me easy as to my domestick Affairs and more usefull and serviceable to them. And tho' it is from hence plain, that my Necessity's are in some measures Abated, yet, my Poor Wife's continual want of health obliging her to return home for some time manifestly obstructs & prevents any present benefit I can reap from these Advantages; because what I gain one way, I lose that and more in another. 'Tis not in my power to prevent a Misfortune of this kind; but I trust in God it will be over in a little time, and that insted of being burdensome to the Society, I may in a few Years hereafter (if it please God to spare me life and health) be able to cast in a Mite now & then, towards the Propagation of the Gospel in this part of the World; nothing can stand in the way of these good Intentions of mine but my Children; and being well Assured, that I shall not want the Venble Society's Assistance, in putting them into an honest way of getting bread, I shall have the less occasion to be uneasy or troubled on their Accot. Next to the want of health in my family, there is nothing that is a more sensible trouble to me, as to the things of this World, than my debts; It is in ye Course and Progress of my Mission that I have Contracted them; not by any mismanagement or ill Conduct on my side; but thro' the many delays, disappointments and misfortunes I have met with: where there are directly eight mouths to be continually fed, and backs to be Cloathed, besides Servants and other Contingent & unavoidable expences in a place of such Concourse, and where all things are excessivly, & almost beyond immagination, dear; and where the Money, which are Mint Bills, is of very little value; the Venble Society will upon the least reflection see that things must necessarily be very hard wth me; and that 100£ Carolina Money, with 50£ Sterling in London is as good at least as my 200£ here; not to say anything of the

expensiveness of this place, the Metropolis and Epitome of the whole Province and of the vast difference between 11. Mouths, & 2 or 3 or 4 or 8 which yet is the utmost Number that the other Missionarys have to maintain. When I make this Comparison, assure Yourself, I do it not out of envy or ill Will; Those that have most have but little enough, God knows, to live upon; nor are some of them without their Share of misfortunes, as well as others. Honest Mr Maule, (a truly good Man) lost all he had by fire; and poor Dr Le Jau, is almost as little even with the World as I am: All that I aim at in this, is, to shew that I am as great an Object of the Venble Society's Compassion as any other Missionary, and that setting aside a personal merit, which I by no means pretend to, I have an undoubted right to their Care and favour. If Pompous and Swelling Testimonials, and Letters of recommendation from the Assembly, or from my Parishioners, were necessary, or of any moment with so great and wise a Body, as the V. Society is, these might be long ago had; but If I am not Worthy to be believed or trusted on the Credit of my own single Testimony, it is not fit I shou'd continue longer where I am, because I may as well be thought to deceive the Society in other more weighty & important Affairs, as I may do in this: and consequently I may do an irreparable dammage in the business of Religion to the Souls of Men, by concealing disguising or Mincing the Truth, in order to procure myself a good Name, as well as by a false Representation of my Circumstances, cheat them of their Money. But I utterly abhor and detest the very thoughts of such base & Scandalous practices; and shou'd the V. Society put it intirely in my own power to take what I pleased, this very thing, insted of making me abuse their favour, wou'd make me Contract my expences, and endeavour to help them as soon as I cou'd, rather than be a burden to them. 'Tis true I wou'd return home & live upon bread and Water, if it were the Will of My Superiours, than live here in the greatest plenty with want of health: but as I am not to choose for myself, but in cases of the last extremity, so I will patiently wait for their leave, till they think fit to call me away and relive me. My want of health loudly calls for a little respite at least, if not for a total Manumission from this dangerous and difficult Warfare; for I am still forced to write with both hands, which shows the weakness of my Body, not to say anything of the ffevers and Spasms I am continually subject to; I am fully perswaded I shall never be a Sound Man till I get to the Bath, and till good Brittish Phisicians, air and diet restore me to health; and what makes my Condition still more hopeless, is the death of that good Man Dr Thomas, my Wife being the last pson he Ministred to, tho' he was himself very ill at the same time. But let me live or dye, I am resolved not to stir from hence, till I have one to supply my Place, and leave from my Superiours to go off, unless something extraordinary befalls me. However were I ever so healthfull, an Assistant is absolutely necessary to me; and I think I have given so many reasons for this in my last Letter, that it will be perfectly needless to say more about it.

There are several ways by which the Venble Society may be freed from any further charge or trouble about me; I will barely mention some of them, without saying anything of the feasiableness of them, it being the V. Society's business to Judge of their fitness and expediency. Every Commissary Abroad, in any of the Queen's Governments, has, if I am rightly Inform'd 100£ P. Ann. from the Queen, which I suppose is given for two reasons; 1st to enable the Comry to live comfortably and to be able to discharge that Post wth Advantage; for he that bears that Character, must unavoidably be exposed to more business and application, and consequently to more expences than any private Missionary can be; And in the 2d place, this Salary, thus given him by the Queen may well be looked upon as a kind of Compensation or Equivalent, for the Perquisites of his place, which now is possessed and received by each Governr supposing then this to be the Cast of the Queen's Governments; the Question is, whether the Lords Proprietors of Carolina ought not, and at the request of the Venble Society, wou'd not, make the same Allowance,

and grant the same Priviledges to the Commissary of Carolina, as her Majty does to each Commissary in all her Governments in this side of the World. 'Tis very probably My Lord of London wou'd be willing enough to concur in this Affair: but then it is also certain, that the Application of so considerable a Body of Men as the V. Society consists of, wou'd go a vast way towards the gaining this Point.

Another way wou'd be, to apply to the Lords Proprietors to grant me the Probats of Wills, Administrations and Lycences, in their own right; without having any respect to me, as the Bishop of Londons Commissary; for these things are not inseparably annext to the Government of this place; the Probats of Wills and the granting Letters of Administration, being actually given to one Mr Turberville (now dead) in the late Govrs time; but if neither of these ways seem proper or feasible; some way may be thought on to procure me some small *Sine-Cure* at home, by any of which means I shou'd soon be able to get over all my difficulty's, if it pleased God to Spare my life, & to be an Assistant rather than a burden for the future of the Venble. Society. I know I have said enough on this unhappy subject already, and it is sore against my Will that I say anything of it in this Letter; but let my necessity be my excuse, for believe me Sir, nothing less than this cou'd force me to a thing to which I have naturally so great an Aversion. I do not in the least doubt but the Venble Society is always intent upon ways and means of encouraging Missionarys and making them easy in every respect, and tho' the purchasing the Advowsons or right of Presentations to Benefices at home in order to reward those who Serve in the Plantations, for any while, and behave themselves well, is the best way that can be thought of for this purpose; yet were their Lops the Bishops in S. Brittain and Ireland, and the Lord Chancelour in both Kingdoms by her Majtys Special Command and direction, prevail'd upon to consider the Missionarys, when any small but sufficient Benefice fell into their gift, and that a Law also were made, that no Lapses shou'd be incur'd or Advantages taken on any side, upon the Presentation of a Missionary, till he signified his Acceptance or refusal of any such Benefice, either by Letter or in Person; this wou'd be a great point gained, and a great Advantage to the Venble Society in carrying on and perfecting those good Designs, which are on foot for the Missionary's benefit. 'Tis possible many of the Bps in either Kingdome, wou'd of themselves and out of a private concern & respect for some of the Missionarys, willingly provide for them at home, when they had an opportunity; but that there lyes a kind of impossibility and unsurmountable difficulty in their way with respect to Institution, Induction, taking the Oaths, & reading the Assent and Consent, Subscriptions, Lapses, &c; and in regard it is impossible for most Missionarys to receive timely Information, and to be able to go thro' all those fformality's that by the Laws are necessary, within the usual and proper time; therefore a General Law in favour of the Missionarys with respect to the things wou'd in my humble opinion be a considerable Step made to their Advantage. But I am afraid I have trespassed too much on Your patience, as to these Matters; and therefore I hasten to other particulars.

In my last Account of the Church in this Town, I acquainted you, with its filling apace; but I am sorry I must now in some measure contradict this, my Auditory being greatly diminish'd by the death of many of my Parishioners; a List of which I herewith send you, from the 10th of April last. Nor must I on this occasion forget to inform you, that the Contests about the Government, and the Struggles about Electing Members for a New Assembly, has occasion'd most of the Dissenters who came to Church to forsake us; some come to us now and then, and their resentments begin to Abate, finding their Govr so perfectly useless and insignificant to them; But things will never be settled to any tollerable degree, till we have a New Governour, which we now hourly expect and pray God he may be a good one. Never was there a pack of more unreasonable Dissenters than we have here; and they are so strangely wild, and Malicious, as to the generality of them, that I find it the

hardest matter in the World, by all the honest Arts and innocent Condescensions, and frequent visits I can (which are seldom or never return'd) to begin or Continue a friendly Correspondence with them; Nevertheless whether they will or not I make a hard shift to keep fair with most of them here; altho' I well know many of them hate me, because I do upon all occasions make up those breaches as much as in my *[sic]* lyes, that happen between our own People; and above all things I take particular Care to prevent all reptures and discontents between us and the French, that the dissenters may not have an opportunity of working upon our Distempers, or making an Advantage of our Divisions to the prejudice of either Church or State. To this purpose I endeavour to prevent all Law Suits and Disputes about Meum & Tuum, by proposing Arbitrations, and making use of other arguments as much as I can towards a friendly Accommodation of things; by which means I sometimes put a stop to those feuds and Animosities which might otherwise disturb the Public Tranquility and Peace; and where the Success does not answer either my expectations or pains, yet I sit down contented in having done my duty. The Dissenters never labour'd so hard for an Election of Assembly Men, as they did this time; nor had they ever a better opportunity, having a Govr with all the Interest he cou'd make at the head of them; But the Churchmen carried it by so great a Majority, that I was amazed to consider, and at a loss to determin, whether the Authour of the Case of the Dissenters in this Province was more false or more Impudent, in saying, as Mr. Boone and the other troublers of our Peace have set forth in their Petitions and Representacons at home, that the Dissenters make up two thirds of our inhabitants; Whereas upon the Election, it appear'd that the Greatest Number of Votes any of the Dissenters List hadd, amounted to no more than 116, as I can remember; whereas the highest Vote on the other side came to 460 odd. It was a Churchman that had the 116 Votes in the Dissenters List, and several Churchmen, whose business and Interest lay chiefly that way, were in that Number, but all the rest fell greatly short; whereas I remember not one in the Church List that had less than 300. or very near it; and by this a reasonable Calculation may be made of their many other unreasonable complaints & Suggestions.

In my last I imparted to you my thoughts, concerning the shortest way with the Dissenters,⁴ to which I have nothing new to add, more than that the Presbyterian Ministers, in spite of all my endeavours to the contrary, keep at a mighty distance from me, and cannot be prevaild upon by visits, and other friendly Methods, as Invitations to my house, and offers of serving them in any thing that lyes in my power either to Correspond or Converse freely with me. Mr. Levingston our Minister in this Place is return'd to us, but for my life I cannot fix him any more than the rest, who are much more wild and feirce than he seems to be; but I have some reason to apprehend, that it is the fear of disobliging his Congregation that forces him to this unusual reservedness; and it must be owned, that the least Suspicion of his being well Affected to our Church or its Ministers might be a Means of lessening both his Sallary and his Reputation among them. This is what Mr. Taylour has formerly intimated to me; and where a Mans bread is precarious and depends upon the voluntary Subscriptions of the People, he cannot be too Cautious in avoiding such things, as wou'd give the least Offence. I think I have gain'd Mr. Taylour to our Church who is a truly good Man; but being sure of nothing in this World but that I shall dye, I will say nothing more of him, till he has the honour of waiting on you in London, & has qualifyed himself by Ordination for the Venerable Society's favour. Many difficulty's will occur in my way, as to the sending him home, but nothing is invincible to the grace of God and a patient and willing mind.

If I have not more Success in the Course of my Ministry, impute it not to my want of Care & Concern, but to want of Ability. I freely and ingenuously own myself the weakest of my

Brethren, nevertheless having greater opportunity than they, God Almighty may, when he sees it fit, bless my honest endeavours sometimes, and manifest his power in my weakness. But were I the most able and willing Man, that ever set foot on American ground, yet I cannot do the Duty of a Minister, much less of a Commissary, as well as I ought, without a Curate; whereas had I an honest Man that I could depend upon, and that was not too Opinionative or self Conceited to take mine or my Brethrens advice, as occasion offer'd or required, I should then be able to give a better Account of things, than it is possible for me now to do; under so many disadvantages. No Dissenter whatsoever in my Parish, should escape my acquaintance and Conversation with him, nor should private addresses and Remonstrances be wanting to set my own people or others straight, as to any ill opinion, or Scandalous Practice they may be engaged in. I would visit the Neighboring Parishes, and with as little Noise as is possible, inform myself concerning their several Circumstances and do all that I could to Assist my Brethren, in the discharge of their duty. Where Ministers were wanting I would in conjunction with my Brethren, supply those vacant Parishes till they had gotten Ministers of their own, and I would attempt to bring back the Topping Dissenters and their Teachers to our Church; I would baptize their Children visit their Sick, and bury their dead, and do all the other Contingent duties that come in my way to keep the Church Men together and to prevent their being Seduced when they wanted a Minister of their own to watch over them & defend them. I would use my best endeavours to Influence those of [my] own Communion, to Concur with My Lord Bishop of London & the Venble Society as often as they were chosen Assembly Men, in such a Settlement of the Church, & Regulation of Ecclesiastical Discipline, as should be Conformable to that great Pattern the Church of England at home; All these things I would aim at, and endeavour to carry on in a gentle and peaceful way; and would be always careful not to carry things farther than they would bear; as being well assured, that the best and most hopeful Cause might be ruin'd by an Indiscreet and ill temper'd Zeal; and it is certain I lie more in the way of these things than any of my Brethren; but without a Curate the utmost I can do were I never so able or healthfull, is not enough to answer the Necessity's of my own Parish, much less can I give any great Account of the State of Religion in other Parts of the Province, altho' I have been very far from being unmindfull of them, as shall anon appear, after I have disengaged myself from the Affairs of my own Parish. To return therefore If the Dissenters have forsaken my Church I am neither ashamed nor concerned at it, because they were Occasional hearers only, and because I never gave them Cause to forsake it. The late Disputes and Contests about the Government; created a great deal of ill blood and coldness between the Churchmen and the Dissenters, but as I observed just now the resentments on both sides begin to abate and they now and then drop into our Church; and time and a change of Government will contribute more to the healing our Wounds and Closing up our breaches, than all the Arguments in the World; I thank God I have never hitherto lost any of my People, as I hope I never shall, but have rather added to them; especially to the Number of our Communicants. These as I remarked in my Letter by Capt. Cole are the only Members of a Church that can be reckon'd or depended upon. The receiving the Communion among us is the best and surest Test of a true Churchman; and one that does this frequently and Conscientiously, is much more valuable, than a far greater Number of those who come only out of humour or curiosity to our Churches. There is no Article I have oftner or with greater vehemence pressed in my Sermons than the Necessity of Communicating frequently; and finding that my Addresses this way did not altogether produce the desired effect, I did by private application when I visited the Sick especially press home this point, and I thank God with a great deal of Success; Many of those that were prevailed upon to resolve on receiving, died before they could do it; and others died after they had recd it. Many are still sick that have recd. and have

promis'd Solemnly to be Constant Communicats for the future; and tho' as I have said, the Number of My Parishioners has been considerably lessen'd by death; yet were they all well, that are alive, the Number of Communicants wou'd be greater than formerly. I look upon the Visitation of the Sick to be a duty of the last Consequence to the Souls of Men, and it is upon the bed of Sickness if ever that a Minister has the greatest opportunity of doing good. I thank God, the pains I take this way is not ineffectual; and the readiness I express in going to the Sick, tho' not sent for, when I myself am often very weak and sickly, gives no small reputation to my Addresses.—My Labours this way are not solely confined to those of my own Parish, having night and day, as often as I have been called upon, Ministred to the Necessitys of the Neighbouring vacant Parishes. I have laid this down as a certain Rule to myself that I ought not to refuse to any Place or Person that wants me, because I am weak and out of Order, or may Catch Cold or the like ffor the health & Strength tho' little it be, which God is pleas'd to Spare me, ought to be employed in the discharge of my duty; and I doubt not but he will grant me more, when he sees it convenient for me. But notwithstanding all my care this way, some have dyed before I knew they were sick; but this being thro' no neglect of Mine, I have nothing I bless God, to Charge myself with on their Account, It is morrally impossible for me to know when People are sick, as I have told them from the Pulpit, unless it be by hearsay, or by a direct Message from themselves; and therefore I advised 'em to follow St. James's direction 5.14. being the words of my Text, and to send for their Minister without delay; and [not] to trust even for a moment to the second hand Informations and Messages of others *By this Procedure*, said I you will leave your Minister inexcusable and *self Condemned if he dos not his duty on all occassions of this kind; and you have as far as in you lies, complied with the Text, and deliver'd Your own Souls, as to any neglect that may be Charged on you, for your not sending for the Elder of Tour Church. And the day or hour, that I am not willing to do my duty. May my Tongue Cleave to the roof of my Mouth, and may my right hand forget its Cunning.* This I mention not out of Pride or Vanity, but to shew you that I have not been wanting to put the People in mind of their Duty in the time of Sickness; and how inexcusable I shou'd be; shou'd I not do my part on the other hand. I solemnly bound myself by this publick Declaration, to a Strict performance of my duty; and the reason why I did it, was, partly because I wou'd have my Parishioners inexcusable, but Chiefly and Principally, because I wou'd at one Stroke cut off all Pretences and Occasions for Subterfuge from my self. It is no pleasing task to fflesh & blood, to be Ministering to Sick or dying Persons, & to be exposed to all the ffilth & Nauseaus Smells & Ghostly Sights, that one must endure on such occasions; and therefore to prevent any ill impression these may make on me with respect to my duty, and to Suppress and Extinguish, as much as I cou'd, any aversion I might have to these things; I put it once for all, absolutely out of my power, to hearken to any Suggestion whatsoever; that might at any time seduce or Corrupt me, by this Solemn declaration from the pulpit. As to the Number of Communicants it will be easy for you from the inclosed List to know them; and tho' the continual change of Inhabitants, in a place of such Concourse & Mortality, as this is, must make it difficult to procure a true and exact Account of them, yet I am well Assured, this I send you is, if not perfectly exact, yet very near it.

I have also along with these Lists, sent you one of the Dissenters marked according to their different Sects, as well as I cou'd Inform myself, and as for those, who have been baptized, whether old or Young. You have an exact Account since the 10th of April last. The Register is so Confused before that time thro' my sickness and frequent Absence, and the former Clerks Negligence (whom I procured to be turn'd out for Polygamy) that I can give no certain or distinct Account of what was done in his time. However were I not streightned in point of time, having no[t] so much other Work upon my hands, I shou'd be able to draw a List of these things from the

time of my Election to the 10th of April above mention'd; but if it please God to spare me health and leasure, I will try what I can do this way, if the Venble Society shall desire it. I have spared no pains in endeavouring to perswade the Communicants to give in their Names, according as the Rubrick prescribes; but cou'd never hitherto meet with a full Compliance in this point; not that they are obstinate or wilfully persist in their Omission of this Duty; but that they forget it. To remedy this inconvenience, I have Order'd the Clerk to take their Names in writing; so that you may depend upon the List that is given you of the Communicants. This Sir is what I have to say at this time concerning my own Parish, and do also send you a List of those I have Married since I came to Carolina, wch I can assure you is exact, because it it [*sic*] taken from the Lycences which I carefully keep by me. I know the V. Society required nothing of this kind from the Missionaries in the Notitia Parochialis to be sent home, but perhaps it may divert them, or give them an opportunity of making some other Remarks, wch may not be altogether unusefull; and for this reason I send it, especially to let you know how much my perquisites may amount to this way. I have been Minister of Charles Town two Years and a half the 29th day of next March and Computing these Lycences one wth another they may be reckon'd at Twenty shillings aPeice; many give but ten shillings; and others I receive nothing from, for instance, any one belonging to Col. Rhet, Dr Thomas, & such Persons.

As for my Transactions relating to Public Affaires so far as they concern the Church, you may perceive in my Letter by Capt Cole that I have not been idle. As concerning the Act for Ecclesiastical Jurisdiction, I have sent my Diocesan the Copy of it extracted from the Records or Journals of the Assembly, as also all the other Acts that have been pass't in the late Govrs time, at my instance and Solicitation. It is true, some of these Acts, as that about the School and Parochial Charges, as also the Church and Library Acts are defective in some things, as well as redundant in others. But Rome was not built in a day; and I find by experience, the Generality of our Legislators here love to do things, not just when they are put in Mind on them, nor after that manner that is suggested to them, but in their own time and way; so that what they will not do today, tho' ye thing be never so reasonable and tho' they be never so much importun'd to it, tomorrow they will freely fall into and do of themselves; and indeed to do them Justice, they are generally speaking, free enough (considering their present Circumstances and the Poverty of the Country) to do everything they can for the settlement of the Church and the support and encouragement of good Ministers in it. I have prayed my Diocesan to impart these Acts to You, if he thinks it convenient; and if they are not better or more to the purpose that is not my fault. Things here must be carryed on by slow Steps and gentle and easy Method, and wou'd the rest of my Brethren but heartily assist me, I shou'd if once we had a good Govr among us, be able to go a great way in procuring the Establishment of this Church, in a very near; if not full Conformity to the Church of England at home, within the Compass of a little time. But I am so very unwilling to oppose myself to the Sentiments of others or to run the least hazard of any division or misunderstanding among ourselves that no prospect of doing good, how great soever it may be shall tempt me to do the least thing that may occasion a rupture, or give the least handle or pretence to it. It is for this reason that I have of late forbore the calling my Brethren together; because when I did those that did come were not willing to concur in anything without the consent of those that were absent; not knowing what representation those that were absent might make of things in their private and separate Letters; and besides they were dissatisfyed and jealous of those who did thus frequently Absent themselves as being resolved to Act a different and separate part, and to decline for good and all these publick Meetings. We never had a full Meeting but once since I came hither; and tho' I do not think, that those who were absent, did not come out of design, but

because they were sick or perhaps had not timely Notice; yet it was not in my power to prevent the jealousy of some of My Brethren in this respect; and therefore once for all, I resolved to lay these Meetings wholly aside, till I had fresh Instructions from my Diocesan and the V. Society concerning these matters. Before I came hither they constantly met 4 times a Year for their Mutual improvement and endearment to one another by a friendly conversation and Communication of thoughts, whether they had business or not they nevertheless met punctually at these Seasons as I have been very well inform'd; but since my Arrival sickness and other unhappy Accidents has broken off these Meetings; and when I most wanted their Advice and Assistance and had at the Governor's instance pray'd them to meet at several times, yet all was to no Purpose; and I have been hereby so much discouraged, that I have now entirely left it off. I know well; what the V. Society justly aims at in requiring a general Account from me of the Religious State of this Province; but it being impossible for me to do this with any Advantage, unless the Clergy meet oftner than they have done of late, or that I am enabled by the help of a Curate to go to their Parishes, the V. Society can expect nothing that is material from me. From this short hint, you may easily judge what New directions or Instructions are to be given to the Missionarys here in reference to these matter; and to the Society I most humbly leave them. In the meantime to banish all thoughts of pride from my own heart, or envy from others, I have not only Prayed my Brethren's Advice on all occasions with respect to my own Personal Conduct and failings in general terms, as a most necessary Mark of their true fraternal love and Christian Charity for me; but have also in many Instances particularly Asked for it, both by Letter and otherwise, to convince them how willing I was to take as well as give advice; and that no Man, how wise and prudent soever he may fancy himself to be is too good to need the Counsel and Assistance of the meanest or weakest Person. When you see me so willing to receive advice from my Brethren here, to be sure I shall be much more willing to receive the V. Society's advice and Instructions on all Occasions: & I earnestly pray I may be from time to time favour'd with.

Were the vacant Parishes full, I might perhaps be better able, to give a more exact Accot of those that are near me at least, by Changing of Turns now and then; but as matters stand now, I am utterly deprived of this Advantage. Dr Le Jau is the nearest to me, but he is so exceedingly tender, that he dares not venture abroad, and I am as unwilling to give him the trouble. Were Mr. Maule nearer to me, which he has a Mind to be with the V. Society's leave, he wou'd be to me a most usefull Neighbour and Assistant; but the distance he is at from this place is so very great that there is no Asking anything of this kind from him. The V. Society can never do too much for this good Man, being a Person of a most excellent temper, and very agreable to all sorts of People, a true Minister of, and fast friend to the Church of England, and a Strict observer of the Cannons and Ecclesiastical Discipline as far as it is possible for him to be in this place. When I say this of him, I exclude not Dr. Le Jau or the rest from this Character who are very good Men; and I wish I cou'd say the same thing of Mr Marston and Mr Maitland, but they have hitherto put it out of my power.

Many are the ill things which are laid to Mr Maitland's charge; but setting aside his rash and unpeaceable Temper they have never yet been proved against [him]. I have enquired into his Affairs as much as is possible but the most Malicious of his Enemies dare not sware any thing against him. He confessed himself to have been very indiscreet and hot in many things, and to have been carryed away too great a length by his passion; and he has by this means so disgusted and disoblighd his Parishioners and has so lashed & Provoked and Pointed at them in, and out of the Pulpit, that there is no possibility of reconciling them. I took a great deal of Pains to bring both Parties to Moderation; and there was a Truce concluded between 'em; which, if no New Breach or

occasion of Quarrel interven'd in three Months time, was to pass into a general Amnesty & a lasting Peace. What advice I gave Mr Maitland on this occasion he best knows; but before half the time was expired, they were all to peeces, and the few friends that had formerly stuck to him, did then quite forsake him. He has been long ill of the Belly Ack, but begins now to recover. His Congregation has not gon[e] to hear him these 12 Months past; and when I was there most of the People run out of the Church, when he began to raise the Psalm, for I read Prayers and Preached; This excess of Aversion I just reprehended in them as savouring too much of uncharitableness; nevertheless, after this I prevailed upon them to consent to the aforesaid truce. This happen'd in the Month of January 1709/10 and finding that all things went to ruin in that Parish, I took two Journeys thither in last December, and Preached there and administered the Sacrament to above 20 Communicants on the 3d day of the Xtmas Holy days; At which time, with Abundance of Perswasions I made up an Agreement among them, by which they were to give Mr. Maitland 70£ and he upon the Payment of this Sum was to resign and leave them. Great Application was made to me, to make use of the Ecclesiastical Censures against him, but having told them, that I cou'd do no more than suspend him from his Office, but not from his Benefice or Salary thro' a defect in the Church Act, and that he was effectually suspended [*sic*] to my hand by their not going to hear him, and refusing to joyn in Communion with him, they acquiesced at length and ceased to give me any farther trouble about that matter. I expect every Moment a short Instrument or letter from his Parishiors in order to be transmitted to the V. Society for a good Minister for them; and Mr Wood being dead, I have with great difficulty extorted a Promise from his Parishioners to send for a Minister; but I cannot depend upon their performance of this promise, till I see it under their hands. The like Paper is promised to me from Christ Church Parish; but I can say nothing certain of it, or of another I expect from St Bartholomews the most Southern Parish of all, which is near the Yamousee Indians, and never yet had a Minister, till I see them and have them in my hands; for it is one of the most difficult things in the World to ffix them in these Resolutions, because of the little Feuds and Animositities that are among some of the Top Parishioners of each Parish. Mr. Trott wou'd have me send at all adventures for Missionarys for these Vacant Parishes, but my answer is that I cannot do it without a request from the Vestry of each Parish in writing, the V. Society having made an Order never to send any without this, because of the difficulty that Occurs in the Church Act with respect to the Election of Ministers, who may be rejected as well as chosen, notwithstanding the Queens Bounty Mony and the expence and trouble the Bishop of London and the V. Society may be at in sending them so great [*sic*] away and thro' so many dangers and difficultys. I am in hopes to procure an Act for 25£ to be given to each Missionary on his Arrival here as a free gift; and tho' this was not so much as I aim'd at in the Paper, which I gave in the late Govrs time to the Assembly, and of which I sent you a Copy by Capt Cole, yet this party confirms what I just now observed concerning our Legislators; that what they will not at one time on the most pressing Instances, they will at another time freely and voluntarily do of themselves. There is a design likewise of dividing the Southern Parish into two, but as I dare not say anything certain of this at this time, so I despair not of the success of it hereafter. In my former Letter, if I mistake not, I gave you but a slender Accot of the hopes I then had of giving away the Spanish New Testaments to advantage; But I must in some measure now contradict that Account, having given some of them to several Spanish Prisoners, that were brought into this place by the Privateers. Upon my delivering the Books to them, I asked them, by an Interpreter, what they thought of the doctrine of Transubstantiation: to which they readily answer'd, that they believed as the Protestants did, and presently turn'd over to 1 Cor. 11. where they said that Article was set in the Clearest light; They added that shou'd those Books come into the Romish Clergy's hands they

would undoubtedly be burn'd; and that it would be a difficult matter for them to escape the same fate; but they were resolved to keep them nevertheless, what 'ere came of them. I was greatly pleased with the Zeal they expressed on this occasion, and shew'd them the Civility of the house, as much as I cou'd. Upon their departure, I exhorted them to pray fervently and incessantly to God, that he would be pleased to guide and Assist them with the grace of his Holy Spirit both in their search of Divine truths and in the Performance of their Duty; for which good Advice they were very thankfull; nor cou'd I by any means keep them, (without runing ye hazard of disobliging them) from kissing my hands. I hear the Yamousee Indians are very much inclin'd to embrace the Christian Religion: and wish I cou'd from my own experience affirm the truth of this Account. But this being impossible under my present Circumstances I am now contriving a way to inform my self more exactly concerning the disposition of the Indian Nations about us with respect to Christianity, till I am enabled by the Assistance of the V. Society to know this more perfectly from my own being among them. Want of health and a Sufficient ffund are two In-vincible Obstacles in my way; and when these are removed, I am willing to go whithersoever my Superiours shall command me. In the meantime, by being appointed one of the Comrs of the Indian Trade Act, I shall be able perhaps to learn something relating to the Indians, which otherwise I cou'd never attain to at this distance. Col. Tynte our late Govr was truly intent upon this thing, as also on all other Affairs that appear'd to him to contribute to the better settlement of the Church and the Propagation of Religion among us; and cou'd We but meet wth such another Govr, but more long lived than he was I do not question, but this would in a few Years be one of the most regular and Conformable Churches in America. The Countenance of a Govr is of so great Consequence in this Province, and whenever the Lords are pleased to send us one, the V. Society knows well what is proper to be done upon such an Occasion. I cou'd tell of some who are in many respects, a great hindrance to the true settlement of this Church, and do a great deal of mischief thro' singularity & Affectation. But in hopes they may be undeceived, as they seem to be already in many things, I will not name them; 'tis sufficient to say, they are not clergymen, and so I leave them. I am of Opinion, tho' 'tis not my Opinion alone, that shou'd the Venble Society honour some of the better and more considerable sort of Churchmen in this Country wth an Admission into their Corporacon, this would be a Means of engaging them to labour more hearty in the Affairs of Religion. But I have so little Confidence in any thing of this kind, that far from recommending it, I only barely mention it.

The Method I take to engage the Vacant Parishes to send for Missionarys, I had almost forgotten; to encourage them to send for Minrs I told them, that the few Clergymen that were left would endeavour to supply them in their turns every 2d or 3d Sunday, sickness or other unavoidable Accidents excepted, till they were supplied from S. Britain; but that otherwise; they cou'd not, and ought not, to expect any help from us, when they were wanting to themselves. The promises they made me I have already mention'd; and for this Purpose I desired a Meeting from my Brethren that we might settle the Turns by Mutual consent among us. One great Argument I made use of to perswade My Brethren to concur with me in this, was, besides what I formerly mention'd, that we might ffix and keep the People of these Vacant Parishes together, and prevent their run[n]ing over to the Dissenters. But Mr. Maule, Mr. Hasel and Mr. Gignillat having only met, I cou'd not do much for the reasons I have formerly given. However those that came did freely enter into a Combination to help me; and Mr. La Pierre undertook his turn afterwards, so that We five do what We can to supply the Vacant Parishes between us. If I have done amiss either in this or any thing else relating to the Religious State of this Province, I am sure I designed otherwise and did it for the best; and therefore I hope I shall be the more easily pardon'd; There is nothing that I

have done, my own private duty excepted, that I wou'd have attempted without direct advice from home: But the time that wou'd be taking [*sic*] up in asking & receiving this, wou'd be so very long and uncertain, that the present Opportunity wou'd be lost; and it is not always that Circumstances concur, or occasion offers, or that people are in the humour to do things, as they ought to be done.

Mr. Marston still continues the same unhappy and irreconcilable Man. No Man has suffer'd more from him, than I have done. Irish Rapparee, & Scotch Irish Lyllibolaro, Schismatick &c are the best titles he is pleased to bestow on me. I have opposed his being elected here, as being no Minister of the Church of England, because he has disown'd My Lord Bishop of London's Authority both under his hand and by word of Mouth before the present Govr and Council. He has most barbarously abused this great and good Prelate, with the Odious Name of Rebel, Murderer, and the like; nor has he held Communion since my Arrival with any of the Clergy of this Province, but Dr. Le Jau, for what reason he knows best. It is my particular misfortune that he lives in my Parish, where he dos me a great deal of mischief by representing me in the most odious colours to the Dissenters and my own People, as a Sacrilegious, unjust, ignorant, lazy, covetous, and Schismatical Minister; This is his continual Cant, publicly in the Streets as well as in private houses; And tho' I am, I thank God, not much mov'd by these Malicious Aspersions; yet I know not but his tatter'd habit, and miserable Condition may make some impression on unwary and ignorant people to my disadvantage, tho' I cannot say it has actually done so. However the continual Noise and Disturbance he makes in the Town, or wherever he goes is a great Nuisance; and Proposals have been made to him in order to Perswade him to leave the Country, which I hear he is willing to accept of; but I can say nothing certain of it, till I enquire farther. Some of his Letters I have transmitted to my Diocesan, in one of which he plainly renounced his Episcopal Authority and Jurisdiction in Carolina.

I herein send you likewise the Copy of a Petition which I lately gave in to the Assembly, in order to supply some defects in those Acts mention'd in it; and I am told something will be done by the Assembly to this purpose. Mr Maule and I were chosen Comrs of the Church Act, which when I was sent for by the Board and acquainted with by the Govr I accepted on Condition that My Lord of London and the Venble Society were not displeas'd at it. I think Dr Le Jau was chosen or to be chosen, I cannot tell which, having immediately withdrawn, after I had signified my acceptance on the aforesaid Terms. Church affairs are greatly neglected thro' the remisness of the Lay Comrs and therefore to give the greater dispatch to the building of Churches, and the Minister's houses; and that Missionary's upon their Arrival may have their Conge de Elire the sooner (for such the Comrs order to the vacant Parishes for choosing a Minister plainly is) they have thought fit to joyn some of us with them in that Commission. I own, I do not like this way and I wish I may live to see the old Brittanick Episcopal way of Institution &c settled here as it is at home, but in the meantime we must take things as they are, and be content. I dare not comit to Paper, who and what those are who obstruct this most; and cou'd I be spared from this Place for any time I shou'd think it worth while to come home about these matters; but at this distance it is not safe to say any thing of them; and therefore all that is to be done, is, as I have formerly hinted in my Letter by Capt Cole, to recommend these things to the Governmt and Missionarys, and to such as are Members to the V. Society, and above all things I begg we may be all strictly charged to meet and consult one another upon all Occasions, and that laying aside all unnecessary punctilio's and pretences, we may be all of one heart and one Soul and that we may be strict Observers of the Church Discipline, as far at least as it respects our own Psonal Conduct and behaviour towards one another.

In the beginning of this Letter I gave you some hopes of Mr Taylour, but Cou'd then say nothing of him; however I think I have him now pretty sure, as you may see by the inclosed Letter for you. He has wrote another likewise to my Lord Bp of London, which 'tis possible his Lordsp may Communicate to the V. Society. He is now return'd home into the Country from whence I sent for him about Six days ago, in order to prepare himself for his Voyage; and has directed me to Post up his Name for that purpose according to a Law and the Custome of the Country. While he was in Town he was most violently attacked by the Presbyterian Minr of this place, Mr Levingstone and one of his Congregation, altho' it was but upon a bare Suspicion of his inclining to Conform. Mr Levingstone said, he had taken a great deal of pains to Vindicate him from a Scandalous imputation he lay under, and was glad to see him, that he might know the truth from his own Mouth;—And Mr Taylour desiring to know what that was; the other told him, that it was generally reported of him that he was going to Conform, and make Shipwreck of a good Conscience; to which the other that was with Mr Levingstone added, Ay Ay, he is going to Swallow Popery and the Devil. By this You may Judge what sort of Dissenters we have here, and make an estimate of all those infamous representations they make at home of the true State of this Country; You may also imagine by this, what a difficult and dangerous post I am placed in; and how much I need all the Advice and Assistance, that either my Diocesan and the V. Society at home, and my Brethren and an able Curate here can give me. As to Mr Taylour's Character, it is in short this, as far as I know him. He is a very little Man, and very honest and peaceable, and of unblameable life and Conversation. But as to his Learning, I can say nothing of that; tho' I believe he has enough to make him an honest Minister. He is very Modest and reserv'd in his Conversation, so that it is hard to give a true or certain Character of him in this respect: but I heard him nevertheless speak very well upon some occasions. He understands the Latin Tongue pretty well, having when Mr L'Escot was here convers'd with us freely in that Language. But the thing, which I can chiefly speak to, and most value him for, is his unexceptionable way of life, and this with a competent Stock of learning, is beyond all the learning in the World without it. Those of Christ Church Parish wou'd be content to have him for their Minister; but he is resolved not to tye himself to any particular Parish, till he returns. If he seems inclinable to any one Parish more than another, it is to that on Ashley River, which was Mr. Woods. But he supposes the disposition of the Vacant Parishes, and the settlement of the Missionarys in them, will be to a great degree entrusted to me, by My Lord Bishop of London and the V. Society, and so he rests contented.

It is not to be doubted, but the Dissenters will traduce and villify him all they can, on the Account of his Conformity; having long ago expressed their dissatisfaction at him, for refusing to Sign their false Malicious & Scandalous Libels, and to enter into their Associations. When he has the honor to wait upon you, he will acquaint you with many of the Secret Proceedings and Transactions of that restless Party, and will greatly confirm the Character I have formerly given you of the Carolina Dissenters & their Ministers. I know I shall have a double Portion of their Malice & ill will upon this occasion, having before this business of Mr Taylour's been threatned to be turn'd out by some of them, if they cou'd but get an Assembly to their Mind. This Information was privately given me by a Young Woman of extraordinary Piety belonging to our Church, who overheard them; Tho' why they shou'd thus hate me, I know not, having never had the least difference with any of them. I own, I have made some attempts on Mr Levingston before he went off, as also on several others of his Congregation, wch I believe has raised their Spleen against me: And perhaps the Constant care I take to reconcile and Cement and keep our own people together, and to preserve the ffrench firm to our Church and our Interests, dos not a little

vex them; because by this means I hinder them from making any Advantage of our Divisions. But all this I value not as being Conscious of myself to have done nothing with respect to them as well as the rest of My Parishioners, but what was my duty. They begin already to bespatter me, as a Covetous Person and High fflyer. 'Tis true, I cannot live as I wou'd for reasons which I have given you; but they enter not into these things. And tho' my Circumstances are very hard, yet as to them the Charge is most false and malicious, for no Man has more solemnly invited them or more frequently visited them than I have done, perhaps indeed to a fault, but all in vain;— Nor has any of them ever return'd my Visits three only excepted; Mr. Levingston has been the most frequent in his returns, but he has not, modestly speaking, paid one for Six; I have visited none so punctually as those who threatened to deprive me, without taking the least Notice of their design against me; but to little purpose, so that I now begin to despair of being able to do any good with them, till We have a New Governr And till time and their frequent disappointments has humbled them and made them a little more peaceable; As for the other part of their Charge vizt My being a High fflyer I perfectly despize it; because every one is such with them, that will not say and do what they wou'd have him. I have Offer'd the top Dissenters my Service to Compose their Differences, and heal their breaches; but the[y] cannot be brought to make the least Step towards an Accommodation. I have never yet preached a Sermon against the unreasonableness of their Separation, nor did I directly or indirectly stir up the People to Arms, as their Ministers have done; I have not reflected on them from the Pulpit, as they have grossly done on the Church of England; nor have I forced or perswaded any person to sign an Instrument that he wou'd never turn Dissenter; And if after all this silence which I am more than afraid is a fault, I am traduced as a high fflyer &c by them; I leave it to you to Judge whether I deserve this ill Treatment from them.

In the time of our late troubles and Contests about the Government, and the Election of Assembly, I was desired to say something in Public from the Pulpit to keep our own People close and firm to one another; the dissenting Ministers being remarkably zealous and active this way, but I absolutely refused it, and answer'd that I wou'd not meddle with any thing that did not belong to Religion, being prohibited to do otherwise from the Nature of the Ministerial ffunction, and the Commands of my Superiours, and particularly by the Eleventh Article of Our Instructions from the Venble Society wth respect to ourselves; I added that Presbyterian Ministers were no fit examples for my imitation in this point, and that 'twas enough for me to speak my Mind privately as [*sic*] a Subject when there was occasion for it, in a Modest and Peaceable way, and not otherwise; Our present Condition, indeed, is, very unhappy as I have already Observed; but a good & Legal Govr will in a little time (with Gods blessing on his honest endeavours) reestablish things and 'tis more than possible that the many troubles and disappointmts the Dissenters have met with, and the great expence they have been at in their Attempts upon the Government, here and at home, will make them weary & quiet at last.

Capt. fflavel one of those who used to come to our Church, is as I hear this Morning turn'd Presbyterian lately within these two or three days; he has been sick above half a Year, and about three Months ago, was carryd to a Presbyterian House in the Country, in Christ Church Parish; the Woman of the House is Mrs Fenwicke, wife to one of those 4 Gentlemen who are now in London, and went over with design to impeach and Complain of our late Govr Col. Tynte, before he was well Seated in the Government; I am nothing ashamed of this accident considering the Care and Pains, I had been at formerly about him, tho' to no Purpose, besides I cannot be Accountable, for what he did in another Parish, where he was, as he is still, out of my reach; and tho' he were not, yet I believe I should not be able to prevent it. By the inclosed Paper, you will see I have not been

negligent in my duty; it was part of a Letter I was writing to you at the time it is dated; but being unable to finish it, or perhaps not having matter enough for a full Account of things at that time; and the Vessel also, if I remember it aright, being bound for Biddeford, or Barnstaple & not for London I threw it aside and did not finish it: I have sent you only that part of wch concerns this Man's case, having cut off the rest as being contained in the former part of this Letter. The Absolving Men, upon Attrition and Confession in the Church of Home, and the Doctrine of Predestination, as tis generally maintain'd and understood among our Dissenters here are fatal baits, by which many ill Livers are Caught and made Proselytes, especially in the time of Sickness; and if this Man did not like the doctrine of Repentance as I explain'd it to him, I cannot help it.—This I can safely say, that I did my duty, and have nothing to answer for on his Account. He is not yet dead, nor do I know, shou'd he live whether he will persist in this way or not. I am also perfectly ignorant what Circumstances he was in, or what arts were made use of to induce him to send for the Presbyterian Minister of this place: But be it as it will, I was resolved to impart this Account to you, as I shall always be, to communicate every thing tho' never so small, that has the least reference to Religion, unless it be when a Rational and well grounded Charity, and the Prospect of doing a great good, shall oblige me to keep silence.

If you have not laid out Col. Rhett's 30£ for a Sett of Communion Plate for our Church, he prays, that you wou'd lay it out, and get the Plate made after what Fashion you think fit; and when it is done, either send or deliver it [to] Captain Cole, in order to have it conveyed hither by the first ship.

There is abundance of Cacao in this place, belonging to the Queen in Col. Thomas Broughton's hands, who is her Majty's Collector for this Province: What he has will amount to above 3000£ at 4£P [cwt] and is the duty of two Spanish Prizes, which the Privateers brought in. I fancy Her Majty might be easily prevail'd upon by an humble request from the Society, to give an Order for some of it, for the support and encouragmt of the Ministers here; and if any they cou'd be had this way, the V. Society wou'd then be able to supply my wants here, without diminishing any part of their ffund at home. But I barely mention it and so press it not further.

In the foregoing part of this Letter, I said, I wished Mr Maule were near me, and I now again repeat the same Wish, and earnestly begg he may have leave to move into one of the Next Parishes, My reasons for this I have given already; and since the Publick good, as well as my private ease, considering the hard duty I am always upon, dos in a great measure require this, I hope the V. Society will consent to his removal; for without their leave, neither he nor I can think of it. And both he and I are perswaded, My good Ld of London upon application made to him by the V. Society, will not refuse to give his consent upon this occasion.

I am afraid I have been guilty of many repetitions in this and my former Letter by Capt. Cole; and am as sure, that I have forgotten other things wch perhaps wou'd be of some use to you to know. But this is not much to be wonder'd at, all things consider'd: ffor my Memory is exceedingly impair'd with my strength and Constitution; and I write by Snatches, according as I have time and leasure, and am free from Avocations, and not in a ffixed, regular and uninterrupted way, as I wou'd. Besides, the not being able to take duplicates, or to keep Diaries, or to write down the Heads of things just when I remember them (because it is often impossible for me so to do) is not small disadvantage to me; not to say anything of that Confusion and distraction, wch my own Circumstances and the many Spectacles of Sickness and Mortality which I dayley behold, cause in my thoughts. Add to these the constant resort of Visitants, the answering of Letters, my frequent ailments & the Care of all the Churches especially those that are Vacant; and last of all the very length of such a Lre and the great Variety of things to be imparted in it, and when all

these Considerations are put together, it will seem almost impossible it shou'd be otherwise; nor do I in the least doubt, but great allowances will be made to me on this occasion. Had I time to Transcribe my Letters, I cou'd cut of [f] a great many Superfluitys, and they wou'd come in better Order to Your hands both as to their Coherence and Character; but having no leasure for this, I write, just as I have time, and as things and thoughts occur to me.

I do most humbly thank the most Revd President and the rest of the most Noble, Right Revd & Honble Members of the Illustrious Society for their kind Present of 20£ to me, of which I have no Accot but what you are pleased to [say] in Your Letter. I will make it the whole business of my life to endear and recommend myself to them, by a faithfull and Conscientious discharge of my duty in this place; and as this is the only thing they expect from me, so I know it is the best and most valuable return I can make them. Towards the gaining this point on both sides, next to God's grace, nothing will more effectually contribute than good Advice and frequent Instructions from the Venble Society, on all occasions: Nor will any thing of this kind be the less pleasing to me, because it comes to me from the hands of a Person, to whom I am so much as I am to you

Hond Sir

A Most humb. Servt

Gideon Johnston

Feb 15th The Ship is just ready to Sail, so I cannot send you all the papers I mention'd, for I have not gotten a List of the Parishioners from the Constables as they promis'd me, & the clk. has but just now given me the list of those that dyed. You must therefore excuse me, & take things as they now are; and besides the hurry I am in on the account of the Ships Sailing, I am just sent for by Majr Prickes in order to administer the Holy Communion to him. The No of the Married since I was Minister of this place is 37 Couple. Those whose Burying Money is paid are marked thus (pd) & the List of Persons baptized is in another Paper.⁵

[1711 Jan. 27?] List of burials and communicant in St. Philip's Charleston, in 1710 and early 1711 (SPG Papers, Lambeth Palace Library, volume XVII, page 19-21; Manross 1974: 148)

[1711] Jan. 1710/11: Secretary to the Carolina Proprietors (SPG Papers, Lambeth Palace Library, volume XVII, page 2)

“...asking their support for a shool which Johnston is trying to persuade the assembly to establish in Charleston” (Manross 1974: 147).

[1711] Feb. 6, 1710/11: Secretary to John Norris (SPG Papers, Lambeth Palace Library, volume XVII, page 15)

“Society has expressed approval of his plan, reported in letter to Sir John Philips, of ‘breeding up’ his son to be a missionary to the Indians” (Manross 1974: 147)

[1711] Feb. 6, 1710/11: Ebenezer Taylor, Charles Town, to SPG Secretary (SPG series A, volume VI, letter LXV. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, page 14.)

Taylor expresses his respect for SPG and his desire to promote their causes. He expects to be ordained by the Church of England soon. He plans to sail to England with Madam Johnston (Gideon's wife) and urges that SPG read reference letters submitted about him.

[1711] Feb. 7, 1710/11: Secretary to Wood (SPG Papers, Lambeth Palace Library; volume XVII, page 16)

“Society continuing his allowance, on Dr. Le Jau’s recommendation.”

[1711] Feb. 9, 1710/11: Francis Le Jau, St. James’s Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A6, pages 139-144; as printed in Klingberg’s *Le Jau* [1956], pages 85-87. SPG series A, volume VI, letter LVIII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 17-18.)

St. Jame’s Goose Creek S. Car.
9th ffebry 1710/11

Sir

I have lately received a melancholy Account of the dangerous Condition of my friend and Correspondent in Barbados Col. Thomas Maycock did lye in some Months ago, which makes me fear the Letter I directed to him dated October 23d last past may be lost. I did not write any other to you but that since July P. Capt. Cole for want of safe opportunitys; We had no Ship from London, as I heard of, these 8 Months, I think I had the honour to receive your last Letter of July 24th by the way of Bristol.¹⁰⁷

Give me leave to acquit myself of my duty to his Grace, My Lord President, My Lords the Bishops, and all the Members of the Religious Society. My most Honor'd Superiours and Benefactors whom I humbly desire to receive the expressions of my respects and Obedience and whom I pray to Almighty God long to preserve in health, and to bless their Charitable designs and to reward their particular goodness to me, who earnestly begg the Continuance of it. Thro divine Mercy I enjoy my health somewhat better than before. I had the sorrow to Inform you of the death of Our Brother Wood whom it pleased God to remove to a better place in August last. The Mortality has continued severely and We hear still of the death of some Person every Week Most of the Gentlemen which Col. Tynte had brought here have followed him, all the Lawyers, several Merchants, Masters of Vessels, & Substantial Inhabitants are dead within these 10 Months, and to my great grief many dyed suddenly.¹⁰⁸ We are now but six Clergymen remaining that actually officiate; The Comr., Mr. Maule, Mr. Hasel, Mr. Gignillat, Mr. La Pierre¹⁰⁹ and myself. Mr. Maule and Mr. Hasell do what they can to attend and serve the vacant Parishes and it is a great blessing that they are able to do it. Mr. Comry. takes also abundance of pains. I wish I was able to do much abroad, but I find great deal of Work in my own District and it is a Mercy that I can go thro' it. The Inhabitants of this Parish behave themselves very well. I must do them the Justice to declare it. Upon the 1st. Sunday in Advent I baptized 4 Adult Negroes two Men and two Women, with the Caution of which I had the honour to give an Account to the Society; The Ceremony was done after our divine Service to the Satisfaction of some pious Masters, some others perhaps did not like it so well at first, their chief Argumt. was from the Impossibility of bringing the Slaves into a right order; I have exhorted them to begin and try, and I thank God we see some good Success, and an appearance of better in God's own time: They come sometimes 40. or more to Church; I intend to Catechise them again when I have done Instructing our White Children: As for baptising the Negroe Children, I believe 'tis best to wait a little, except in Case of Danger. I endeavour always to Act by the Consent of the Masters. The Spiritual State of my Parish from 30th June. 1710 to ffebry the 1st inst. is 17. Children baptized: an Adult white and Sensible

man, 4. Adult Negroes, 3 Marriages & 8. Buryals: concerning the Communicants I have admitted five that had not received the Holy Communion before, Our constant Number is 30. among whom five Negroes; In all, I believe I have 50. and more Communicants.

Mr. Buchannan whom you mention'd in Your Letter is not come yet:¹¹⁰ The Chief occasion of discouragement I meet with is the want of Zeal of many of our best Men, the building of Our Church and the finishing of my house had been laid aside for a while, but they seem now with much adoe resolved to go on, & design to make an end of that tedious Affair: I had undertaken to keep the Holy days, when I had declared it, the Negroes took that opportunity and wou'd not work which made the Masters angry and none Came to Church, so I am forced to forbear. In this Place there is no Provision made for the relief of the poor, and the Parishes being now debarr'd of the power of making Assessments I once proposed that upon Communion days the Church Wardens shou'd gather the Offerings of all Well disposed Psons during the last Psalm before Sermon, but there was so much discontent that I was Obliged to say no more, however if I am contradicted in those respects I am promised to be helped to carry on the Work of a Reformation when the Society has been pleased to send to me the Books and Sheet I took the Liberty to ask, for we don't know well how to proceed. The Country is at present quiet enough, all Men wait for the decision of the Lords Proprietors, God Almighty send that all things turn to his glory and our welfare; We had a plentiful harvest chiefly of Rice. The Chief matter I shall now concern myself in at my Spare hours shall be set in a Clear order all my Memoirs, and the Conversations I have had concerning the Indians: What I have to say is really Curious and grounded upon the Testimony of the most rational & honest of our Indian Traders; I hope it will please you. I can say for this present time that the Map of Florida made by Hondius,¹¹¹ publish't in Purchass L. 3. p. 869. has surprized those Traders, most of the Nations are still subsisting, some are removed North of us through discouragement, their Numbers decrease very much. Our Savannock Indians are but dull and mean to what the Florida Indians are whom we call amongst us Crick Indians; these last are honest, polite and have Noble and Virtuous principles; The Crick Indians Language is understood by many Nations namely the Yamousees; and I am still Confirm'd that the Savannock Language is understood as far as Canada. These two General Languages have no manner of Affinity and each Nation has a Peculiar not only Dialect but Language, and yet the two Languages of the North and South called Crick & Saonock are understood by the respective Inhabitants the most part and most sensible of them. I'll send to You the Specimens in the manner You desire, and do all diligence to get them. I have desired the best of our Traders to help me, who Promise to do it. Give me leave before I end my Letter to begg of You whether I might presume to ask of the Society a little present of 2. or 3. Yards of ordinary Linnen for the Negroes who are baptized by me and continue to live in an edifying manner; I humbly think such an encouragement wou'd do good among them and the others,¹¹² honour me Sir with the Continuance of Your Esteem and good Offices. I beg it of you and am

Sir

Your most humble and Obedient Servant

Francis Le Jau.¹¹³

[1711]: Feb. 10, 1710 [sic]: Gideon Johnston to the Society (SPG series A, volume VI; sent as an enclosure with letter dated Jan. 27, 1711)

Captain Flavel has converted to Presbyterianism.

[1711] Feb. 10, 1710/11: Secretary to Madam Rhett (SPG Papers, Lambeth Palace Library, volume XVII, page 25)

“...thanking her for gift of communion plate to St. Philip’s, and for kindness to Johnston during his illness” (Manross 1974: 148).

[1711] Feb. 10, 1710/11: Secretary to James de Gignillat (SPG Papers, Lambeth Palace Library, volume XVII, page 26)

“State of the soceity’s finances makes it unlikely that they can aid him at present” (Manross 1974: 148)

[1711] Feb. 15, 1710/11: List of christenings in Charleston, 10 Apr. 1710 to 15 Feb. 1710/11 (SPG Papers, Lambeth Palace Library, volume XVII, page 24; Manross 1974: 148).

[1711] Feb. 20, 1710/11: Secretary to Sir Nathaniel Johnson (SPG Papers, Lambeth Palace Library, volume XVII, page 28)

“...thanking him and some others for kindness to Johnston. Seems to imply that Johnson is again governor” (Manross 1974: 148).

[1711] Feb. 20, 1710/11: Secretary to Gideon Johnston (SPG Papers, Lambeth Palace Library, volume XVII, page 29)

“Society has asked the proprietors to support his projected charity school (2). Prayer books for his use have been sent in car of Le Jau, because his letter suggested that he might be returning to England” (Manross 1974: 148).

[1711] Feb. 20, 1710/11: Secretary to Francis Le Jau (SPG Papers, Lambeth Palace Library, volume XVII, page 30)

“Unable to answer his letters fuly because society postponed action on them until the archbishop could be present. The society is seeking an act of Parliament for the conversion of Indians and Negroes” (Manross 1974: 148)

[1711] Feb. 20, 1710/11: Secretary to L’Escot and Truillart (SPG Papers, Lambeth Palace Library, volume XVII, page 31)

“...thanking them for kindness to Johnston and reporting sending of French prayer books” (Manross 1974: 148)

[1711] Feb. 20, 1710/11: Secretary to Thomas Hassell (SPG Papers, Lambeth Palace Library; volume XVII, page 27)

“...acknowledging his reports” (Manross 1974: 148)

[1711] Feb. 20, 1710/11: Secretary to Robert Maule (SPG Papers, Lambeth Palace Library; volume XVII, page 32)

“...reproaching him for not acknowledging gift” (Manross 1974: 148).

[1711] Feb. 20, 1710/11: Secretary to John Thomas (“not the missionary” Samuel; SPG Papers, Lambeth Palace Library; volume XVII, page 33)

“...thanking him for aid to Johnston” (Manross 1974: 148).

1711 Apr. 4: Robert Maule, South Carolina, to SPG Secretary (SPG series A, volume VI, letter CXXVII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 34-35.)

Once again, Maule refers to his need for comfortable lodgings after the fire destroyed his home. He has encouraged the parishioners to build a parsonage and has offered to match their subscriptions. He also urges that SPG take care of permanent maintenance. He expresses doubt about the financial ability of the people to carry out this project, however, at least until prosperity comes. Mainly, though, his main complaint is lodgings.

He claims he has had offers from other vacant parishes, but has declined these and plans to stay where he is despite the hardships. He does mention that the offers are better than his present situation. He feels that he would be more effective closer to town in that he would be able to fill vacant pulpits. Now 40 miles distant from Gideon Johnston, he remarks that he would be able to be of more help to Johnston were he closer. He asks SPG to move him, thus assuring accommodations and more access.

1711 Apr. 12: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A6, pages 385-392; as printed in Klingberg's *Le Jau* [1956], pages 88-91. SPG series A, volume VI, letter CXXVI. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 36-37.)

Goose Creek. S. Carol: Ap: 12: 1711

Sr

Besides the letter wch shall I hope come to your hands (if God please to bring the Loyal Johnson to London) from the post office, wherein I have the honour to give to the society my Generous supporters an Accot. of my Mission I write this wch I design to trust to the Care of Mr. Commry Johnston's spouse¹¹⁴ with the Inclosed paprs wishing with all my heart that the whole may safely be delivered to you and find you in perfect health wch I pray to Alm: God to preserve Mr Johnston allarm'd me two or three weeks ago, he sent me Word that poor Capt Cole after his misfortune coming to London, had found you sick I am very impatient for the arival of Capt. Thomas by whom I hope to hear of yor perfect Recovery I had given severall letters to Capt. Cole those I had the honor to write to you were dated July the 14th & 16th I should be sorry if they were lost I also writ via Barbados Octob: 23 I have heard lately that my friend Coll Th: Maycock whom I thought to be dead, is not so I flattr. myself that my letter hath been taken care of,¹¹⁵ my last letters that went by Capt. Belcher were dated febr. the 6 & 9 last past the most material Articles were about the project of Promoting a Reformation of manners here. We will do by the Grace of God what we can to forward so good a Work, but I mistrust the success, on the contrary I find great dispoons in 3 or 4 Atheistical men to do all the prejudice they can to me they never come to Cch and spend the Lds day in Perticular and indeed every day in the Week in a most scandalous manner, they are curious to have all the blasphemous books and seditious Pamphlets they can get, I[t] grieves me to the Heart to hear that, but I dont know how to help it, had they sense it would be some satisfaction for me to discourse with them but then Ignorance and Malice are of equal dimension, without naming ym. otherwise they are the 3 men who have troubled you with their Epistles, Mortal Enemies to the Clergy and anything that is good. If God pleases that Capt. Belcher should come safe My

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ffriend and Attorney Mr. John Carpender Mercht. will send to yor. house a small packet with a little quantity of this Country Rice which my Wife takes the Liberty to present to yor Lady for a Mark of her respect & humble service she also sent some to Madm. Hodges & Mr. Hodges I believe in the Packet there is nothing but a letter and one of Mr. Stobos pamphlets. I had sent a Copy of my subscriptions by Capt. Cole I now send Another of Mr. Stobo's books if any of those books or papers I mention should miscarry I beg you to let me know it that I may send others. I have often been promis'd some of the Spanish and Indian prayers printed together but I can see none yet I assure you I loose no Opportunity to put my frds: in mind of their promises Mr. Marston has of late behav'd himself as I wish he had done the 5 years past—the Commry. is better and pleas'd no [sic] with his temper he took the trouble to Come and see me some Weeks ago. I wondred to see his stile so much reform'd I pray to God it may so Continue for his own good there is an Inclination in the Parishoners of a place call'd Bermudastown to Entertain him for their Minister

If the Society thinks fit to send any Missionary to any one of our vacant Parishes and they should have families if they be yor friends I must Ingeniously declare the[y] must prepare to suffer great hardships & Crosses our Poor Brother Wood perish'd of meer. misery. Batchelors do well enough if they be young and healthy, the poorman was somewhat Elderly & broken & no care was taken of him. I make very hard shifts in my family I have little or no help from my parishoners who have much ado to maintain themselves we hardly have a joynt of frest meat once a Week Indian corn bread and Water is the Common food and drink for my Children wth. a little Milk sometimes and to keep our house a little in Order which would be the work of one maid in England is that of 3 slaves wch. I have been forcd to purchase by degrees new and raw. and they are not wholly pd. for yet. this Melancholy narrative is not all I suffer here

Were people but willing to serve God and be saved by his Grace I would recon all those hardships for Nothing and be glad to suffer more but it is not so what ever they may pretend to in all sects and Professions realy God is very little adored and loved I was told of a pamphlet lately printed in London which do's contain an Enumeration of our Inhabitants therein I hear it is affirm'd yt the Number of the Presbyterian Dissentrs compar'd with the Members of our Cch is as 5 to 10: it is Certainly a factious spirit that has lay'd the Number thus: for I question whether there be 6 Quakers in the whole province and whether any of our Anabaptists know any thing of that Heresy without Excepting the teachers, my reason is because I did not find two of them agreeing together in principle I baptised lately the most Rational and sensible of them all but I could I Believe give out a more Certain rule to know the difference of Religion in many places of the World as well as here; as for instance setting aside the Atheists deists, Socinians Hereticks free thinkers and hypocrites if wee were to Judge of the number of the true Christians of those good souls that are desirous by the Grace of God to be such by the fruits I am afraid the Number would be of few in the hundred there are Crying Enormitys Committed openly by men who make a figure here, yet they are honoured & respected and they call themselves our friends the poor and unfortunate are las'd at our sessions, the great Tryumph those things are seen to the scandal of those that are honest, if anybody happens to say that Evil is Evil and ought not to be Committed he is lookt upon as an Enemy and a Just object of Revenge I could declare that some persons have not forgiven Pretenc'd Wrongs done to them many years ago and are not disposed to forgive twas told but two days ago by a person of honour & Vertue that the man who takes upon himself to be the truest friend to us has for a pitifull Interest and that most unjustly abus'd very grossly one of the most Worthy of

Gentry if the thing goes farther I think it a Duty upon me to let you know, it Concerns the Society I say no more but that the members of that honble. body that are in London shall not be imposd upon nor deceivd by my Consent. I'll prevent it if I can. Thats my only desire and Ambition in my place & office by the Grace of God to prevent all the Evil I can for fear I should partake of other mens sins, and to strive to do all the good I can by the Grace of my Jesus who went about doing good, as for the Incorridgable and such persons as appear to be wilfully Impenitent I say nothing to them but what is Civil, but when their Enormities are mentioned and my mind ask'd I usually say that Evil cant be approv'd and I must condemn it because sin is to be condemned absolutely that free Condemnation of sin dos not please but I can't help that.

The last thing I'll trouble you with in this tedious letter is about partyes in this Country Interest has divided a great many even of those we may Call the best, now it is a nice point to keep neither as I endeavour to do for such as we may look upon as friend unreasonably that we should connive at, approve, or so much as Commend things wch they do and that that they are clearly agaist all manner of Justice goodness & Truth in Jesus Christ, our bare indifference is enough to give me Grace to love Justice and Charity till Death more perfectly and Impartially and resolutely than I do at this time for tho I endeavour to do as well as I can I am affraid to be rather [blank] and to blinded by humane regards must I see every body almost about me in danger of Perdition and not give them the Warnings I am Commanded Pray God strengthen me I must speak a Comfortable word In the behalf of penitent sinners I thank God I have mett pritty many some are dead, the others Continue but what they suffer is great I see them as well as myself under severe tryals. In which state God is only able to bless and sustain us we heartily beg the prayers of all the friends of God and yours most particularly and that Mr Hodges and such honourd Members of the Society as you think Convenient to Impart this accot. to, have the Charity also to pray for us, I am with all Respect and perfect gratitude for yor. Goodness to me and mine and begging the Continuance of it,

Sr

Yor Most humble
& Obedient servt
Fra. Le Jau¹¹⁶

1711 Apr. 20: Gideon Johnston to the Society (SPG Transcripts; Library of Congress volume A6, letter CXXIV, pages 373-383 and in SPG Journal II, 21 Dec. 1711, p. 134; as printed in Klingberg's *Johnston* [1946], pages 93-98. SPG series A, volume VI, letter CXXIV. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 38-39; it probably included a "list of those communicating on Easter, 1 Apr. 1711, page 40 [Manross 1974: 149]).

Commissary Johnston to ye Secretary
Hond. Sr

Apl 20th 1711

I have nothing new to impart to you since my last of the 5 of March which was to be sent as a supplement to the letter Mr Hyde Carried for you: only that Mr Maitland¹ died yesterday Morning about 1 of the Clock and was buried this day about the same hour in the forenoon: I have done all that was in my Power on this occasion to press some of his Parishioners whom I occasionally met with this day. to Write for a Minister, since now the main obstacle is remov'd out of their way & they have made me large

promises but I can never depend upon the Performance till I have their Instrument for that Purpose in my hands, the Gentlemen of Christ Church make large promises also but seeing is beleiving, in the meantime be well assur'd Sr my best endeavours are not wanting to make them quicken their pace, I now plainly see Mr Mars[t]on will never be chosen a Minister in any Parish of [*sic*] Province. His submission to my Ld of London and his asking Lordship Pardon after having so barbarously Reflected on my Lord, and Mangled his Reputation twas a Debt most justly due from [*sic*] his Lordship nor can he too often bewail and lament his transgressions this way but were he never so much countenanced by his Lordship and the most honourable society, Nay by the Bps & Clergy of England—they will never run the hazard of being Worried by him, and now they know him to well to trust themselves to his Conduct, the Church Comm [issioners] met the 18. about him, but they will never consent to an order for his Election in any of these so that I plainly see he must either live here upon Charity or transplant himself elsewhere I have admitted him to the Communion of our Cch tho it is what perhaps I cannot well justify to my Ld London but beeing so glad to see the last signs of a Reformation in him, I made [*sic*] very scruple to receive him and the rather because he seem'd so sensibly touch'd with the wrong he'd done my Lord of London, would he take my last [*sic*] advice. things would succed [*sic*] better to his wishes But I am sorry to say It, he has not yet Intirely shaken off that fierceness and heat of temper which seems now almost natural to him and from which tis hardly possible to Weavour him—I formerly acquainted him with the necessity of having some able Clergymen in the next Parishes to me for which I hope I have given sufficient reasons. No Man shews with a fairer Character than Mr Maule does among my Parishioners both as to the Point of Preaching and Unternisht reputation and for this reason he will be a very fit Person to be always near me—and ready at hand to supply my place upon any extraordinary Ocasion. the Parishoners of Christ Church have made repeated instances to him to Come to them nor have I been unapplied to upon this Accot but both Mr Maule & I were fully resolv'd never to Entertain or Encourage a Proposall of this kind without the Most Honble Societys full and Express consent upon this occasion and so all further treaties about his removal were laid aside. As for my own affairs they are still in the same unhappy Condition, poverty & the want of an able Curate are Continual clogs & Impediments to me, & tis Impossible that yt body can be in any good order which is allways attended with a dejected mind, the Debts I have been forc't to Contract for the transportation of my Poor Wife is an Additional trouble to me and were I not firmly Perswaded concerning the Most honble society's care of me I should scarcely be able to support myself under the sense of my present Misfortunes but let my Debts be once pd my children taken off my hands and my debts [*sic*] reestablished and let me once have an able and honest Curate and let the Missionarys be Commanded to meet and Consult one another on all proper & necessary occasions And then no task or burden, no ffatigue or difficulty shall be too hard for me, whilst God spares me life & health. Of All the Ministers in this Province Mr Maule has ever been the most ready to Ease and Assist me but when I say this I must not omit the giving Mr Hasle [*sic*] his due praises this way for the other Gentlemen I neither ask nor expect any favour of this kind from them partly because some of them are not perfectly Masters of the English tongue and partly because I would not run the hazard of being denied by them and for this reason it is that I have foreborn to call them together at Easter or at any other time almost this year past, either by way of Visiting of them or Consultation because I am apt to believe some of them may fancy this would either lessen them or be an Encroachment on their Christian liberty, The Commission my Lord of Londn has favoured me wth is a great trust as you well observe in one of yor letters but I must be plain and say that a Comissary here as far as I yet can see is but a mere Empty title, Vox et preterea nihil and I have so great a regard for my Ld of

London's reputation, and the first verse of the 133 Psalm concerning fraternal love and Unity is so often in My mind that I will not run the vast hazard in extinguishing the one or prostituting the other Before I came hither there were quarterly meetings Appointed by common Consent, and the Clergy in those days used to have a Sermon and to wait upon and harange the Govr in a body and there was at that time the Appearance of a Christian and friendly Correspondence kept up among them, but since the first time that I called upon them and shewd them my Commisn wee have never from that day met all together and I am sure they never shall (for me) till I have Instructions from my Ld of London for that purpose, this makes me walk alone in all that I do because I cant prevail upon them to meet, and those that would Come would be unwilling to speak their minds freely because they fancied those whose Constant practice it is to stay at home did they industriously [*sic*] wth design to Express their dislike of such meeting and to Magnify their own conduct.

I have frequently by letters and word of mouth asked many of them their advice and opinion even in things of little Consequence and no difficulty; to convince them if possible that No man was so great or good to need some times the meanest advice, and above all things I have charged them in the most pressing manner to shew themselves true friends and Brethren to me by acquainting me with my failings or any false step I may at any time make according as their own observation, or common fame should furnish them with an Opportunity to give them occasion so to do. And the rather because as I was plac'd in the most advancd and dangerous Post, so my ffailing would be more Visible and of much more pernicious consiquence, and here I must not forget Mr Maules sincerity who as in all other things so has he in this shewd himself to be no false Brother. And I freely own for this very reason if there were no other most willingly [*sic*] have him near me. I sent you a letter of Mr Tayleur inclosd in mine by Mr Hyde and he now waits upon you with one from me and do not doubt but the most honble Society will by the kind reception they Will give him Encourage others to follow his Example and come over to us. he is a Person of an unblamable life and Conversation, nor Can the Dissentrs his most Implacable enemies at this time father any thing upon him to his disadvantage the more I know him the more I like him & I can truly say that from the very first moment of my acquaintance with him he ever spoke with all respect immaginable of the Church of England.—confessing and declaring upon all occasions that the Church of England was (To use his own words) a Noble and Glorious part of the Reformation this respect wch he express'd for our Cch. and his refuseing to sign the Dissenters address and Petition drew upon him the Displeasure of that party and tho they carried it fair with him to his face and seem'd not to resent his Conduct with respect to their designs yet they lessen'd & traduced him behind his back as an Ordinary Preacher and they did this so much the more because he generally made use of notes it was a considerable time before I could prevail upon him to declare his favour of our Church and we often discoursed of the things in Controversy between us and the Dissenters yet that which was most Insisted upon was Episcopacy as being the most Material article but I will say no more of this because he himself will be best able to give you an accot of the Matters wch chiefly induc't him to conform. One thing however I think necessary to acquaint [you] with concerning him and that is that he may not be so strictly and rigourously Examined as our own Novices and missionaries generally are because in my humble opinion, some allowance ought to [be] given to his years and rate of Education &c I propose not this as fancying that he is a Weak ignorant Man for I know him to be to a very good degree otherwise and tho [he] is not so very learned as might be wish'd yet the innocence of his life woud make abundance of Compensation for this defect. But the truth is I find as far as my small Judgement reaches to be sufficiently qualified for the Ministeriall function, he has a large study of

books suitable to the genius and business of a Presbyterian Ministr and this is a Probable Argument that he is not Illeterate he speaks Latin freely enough with Mr Escot and me; and where he is free for he is as near as I can guess a very modest man he converses with life and spirit and with a Commendable sprightlyness of temper and the great reason which induc'd him to desert the dissenters was their unpeacable ffactions and seditious Humor this made him reflect a little more narrowly on the differences between us and when he had duly weigh'd things he found that what men call'd tenderness in conscience in outward appearance was at the bottom nothing Else but design and faction and a spirit of Contradiction, he will be able to give the most Illustrious society a true history of our Dissenter [*sic*] and their Intrigues in this Province and how great inconvenience the Pouring in Scotch Presbyterian Ministers on us contrary to the rights of the English Dissenting Clergy may bring upon us and then the society will be able to Judge what Remedies are most proper to obviate and prevent such affairs. [*sic*] Zealots from coming among us for the future I have sent an Originall Letter of Mr Lords an Independant Minister suppos'd to be written to Capt ffenwick one of the late Presbyterian agents in England, to my Ld of London, as also the Copy of a Letter written to the Commrs of the Generall Assembly of the Kirk of Scotland and another paper containing likewise some queries concerning the Presbyterian way of administring the Sacrament of the Ld supper all which I have pray'd his Ldship after he has perus'd them to transmit to you. or at least copies of them. the last part of Mr Lords letter is very remarkable, and shews him an honest man and more moderate and peaceable than the Presbyterian Minrs here are, But I will make no farther Remarks on it but leave it to speak for itself, The Eyes of all the Dissenters are upon Mr Tayleur and his state with respect to the most Honble Society's way of receiving and Encouraging him will in all probably have a considerable influence on other Dissenting Ministers Remember wt I said formerly concerning the Necessity of a Curate and with Gods blessing and the most honble Society's Encouragement. I will Undertake to do something more than what I am now able to do. provided always that I am made Easy in my Circumstances and that I can recover my Health three Ministers are wanting besides Mr Tayleur and a Curate for me but as I have gotten no letters to this purpose so I dare not press for the sending them: I am with my Earnest Prays: for the welfare & Prosperity of the most Illustrious Society

Hond Sr
 Yor Most Oblidged & humble Servt
 Gideon Johnston²

1711 Apr. 21: Gideon Johnston to the Society (SPG series A, volume VI, letter CXVII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, page 41.)
 He has said all that he knows about Rev. Tayleur.

1711 Apr. 30: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A6, pages 296-298; as printed in Klingberg's *Le Jau* [1956], pages 91-92. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 42-43.)

Goose Creek, S. Car
 30th. April 1711.

Sir./

I have had the Honour to write to you several Letters within these three months by Capt Belcher, Capt Holyday, the Loyal Johnson, and Mrs. Johnston, it is thought the two last Ships I have mention'd will make some stay in Virginia and that Capt. Mede by whom I send this will be very soon in England if God pleases to preserve him; I take this opportunity to repeat the humble Assurance of my Constant respect duty and Obedience to his Grace My Lord the President, My Lord of London and the Members of the Society My Hond. Superiors and Benefactors whom I dayly pray to Almighty God to bless and preserve.

I have sent by Capt. Cole an Account of the Subscriptions made for me four Years ago, and which are now come to Nothing almost I also sent two little Pamphlets by two different Ships, the Spiritual Account of my Parish, and the best Information I cou'd get relating to the Indians that are our Allies, with a Specimen of their several Languages, if any of those Papers shou'd be lost, I will send other Copies, and use all Manner of diligence to find out and to Transmit things that may give Satisfaction and serve for Your Religious Design.

I have little to Add to my last Lres but that about twelve days ago Mr. Maitland our Brother who served one of our Southern Parishes departed this life; he had had no Comfort at all in his settlement for above a twelve Month which Contributed not a little to a distemper that deprived him of the use of his Limbs and carryed him off at last; It is believed he wanted good Attendance as well as our poor Brother Wood; the rest of the Clergy are pretty well at present I thank God and the whole Province healthy enough. We had some reason to hope Mr. Marston wou'd obtain the Consent of the Inhabitants of Wando River or Christ Church P'sh but unfortunately he wou'd not follow Advice and keep himself in a Moderate Temper, I hear he is gone to the Southward, others say among the Indians; It is Afflicting for several good Persons that are desirous to help him to see that he is not willing to be helped.

Permit me Sir to return my humble thanks to You for Your goodness to me, and to begg the Continuance of your favour and esteem I most earnestly pray for Your health and prosperity and am with due respect

Sir
Your most humble
& Obedt Servant
Francis Le Jau¹¹⁷

1711 May 6: Gideon Johnston, St. Philips, to the Society (SPG series A, volume VII, pages 458-467)

Detailed Notitia Parochialis.

1711 Jul. 10: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A5, pages 189-196; as printed in Klingberg's *Le Jau* [1956], pages 92-94. SPG series A, volume VI, letter CIII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 45-46.)

Goose Creek S. Carolina
10th. July 1711.

Sir./

The Ship the Loyal Johnson where I had put in several Letters was unfortunately taken off the Capes of Virginia by a Martineco Privateer, I will not trouble you with the repetition of all the things I had mention'd in those Letters, trusting in God that some others wch I had written to the same purpose and put in other Vessels are not lost. I have had the honour to pay

my duty and humble respects to the Honble. Society my Superiours and most Charitable Patrons by Letters sent in March by Capt. Belcher, in April by Capt Holyday and April 30. by Capt. Meade. I gave to Mrs. Johnson a small bundle of papers containing a full Accot. of what I thought might give you satisfaction concerning the Indians chiefly the Yamousees of which I keep a Copy by me to transmit to you in case of Accident; I am waiting for the Commands of the Society, which I design by the Grace of God to Obey most exactly. I begg leave to assure My Lord President his Grace, My Lord of London and the Members of the Honble Society of my Submission and Obedience.

As to the Spiritual State of my Parish since Xtnas last past, we had five Children baptised, four Marriages, one Buryal, and a New Communicant, above 50. in all.

Some families are removed from us, but more are come to settle in their room from Barbadoes. I'll take an exact Account when this hot Season is over, it renders us very faint, but tho' the Country is sickly and many drop off still, yet I thank God my Parish and Family are in a tollerable State of Health.

I did not receive any Letter from you since that wch was dated July 24. 1710. No Ship came from London these Six Months and those from the West of England say nothing. I inform'd you of the Death of Mr. Maitland, & by a Bit of Paper which I put in my Last Letter when it was Sealed, I told you of Mr. Gignillats altering his Condition, he has thought fit to Marry a rich french widow, a very aged Woman, and seems unwilling to do any more the duty of a Clergyman; He lives in my Parish; Ile tell him as a Brother what I think, and will shew him the 76th Canon, but am afraid of the Success.¹¹⁸ Mr. Comry. is ailing, this heat don't agree wth us; the Poor Gentleman had a great loss in the Loyal Johnson and truly has but little Comfort amongst his people; They have in this Country the ambition to rule and Command their Ministers; and for Peace sake I in my own District must bear pretty rough usage: I see that if I shoud be too earnest in shewing the Evil and opposing it, it wou'd be worse. I am satisfied and bless God for the good disposition of some Men who are sincerely believers and Religious, the Number is not great; Many believe nothing at all of Religion; the Contagion I perceive is passed into mean Persons & illiterate Men who argue most blasphemously & live scandalously, I must not say in my hearing, for I spare none of them, but things come to my ears. I speak in Publick and private as God pleases to Direct me, and I have offer'd to answer in writing [any] Scruple or Difficulty briefly proposed, a few have chosen to be Instructed after that manner, but too few. As soon as the weather permits I'll Instruct again our Slaves, one of them has deceived me, and the unclean Spirit of Lust has given much trouble to his Master and to me; The fellow had Vowed to keep to his Lawfull Wife, but thro' love for another Man's Wife he has been quite distracted and furious, I cou'd find no remedy but to take care that the Adultress shou'd not come near him; time with the Grace of God will blot out that Criminal affection I hope.

The rest of our Brothers are well and behave themselves as they ought to the general satisfaction of all good Men. I am afraid our Design to promote a Reformation of Manners will not succeed so soon and we must content ourselves to pray and Edify and exhort one another as we have opportunitys: The Evil cannot be stop't for want of Authority to repress it; and We of the Clergy have hardly the liberty to speak and our chief Men are little inclin'd to compell Men to be less scandalous. This Province is at present quiet enough. I hear that our Confederate Indians are now sent to War by our Traders to get Slaves. Since Mr. Marston spoiled indiscreetly his own Affair about one of the 5 Vacant Livings I heard he went so far as the Yamousees who received him very well; he is come back and has proposed several things either

about his going off the Country or settling among the Yamousees; Our Assembly seems willing to do him service if he wou'd keep steadily to any thing, but really there is no depending upon a temper so fickle. The Commissary told me care was taken of his Wife and family and I believe will inform You more fully of that and other matters. I must not forget to tell you of Mr. Richard Marsden's being at Barbados; God send he may deal more honestly with the Merchants there than he did here. I believe that itching of trading which he dos not understand has been the Cause of his misfortunes; for in the main he is a Sober Man and has an Art of Pleasing the Common People

I recommend myself to Your Prays. and begg the Continuance of your favour and good Offices with the Society and am with true respect

Sr

Your most humb and
Obedient Servant
Francis Le Jau¹¹⁹

1711 Jul. 14: Francis, Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A6, pages 321-323; as printed in Klingberg's *Le Jau* [1956], pages 94-96. SPG series A, volume VI, letter CIV. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 47-48.)

30th. April 1711.
Goose Creek S. Car
14th July 1711.

Sir./.

It is but four days since I've had the honour of Writing to you a pretty large Letter whereby I have given to you an Account of the unfortunate loss of the Loyal Johnson wherein I had put several Letters, and that Mrs. Johnston our Comrys. wife, who was in a Ship that had the good luck to escape, will deliver some Letters and Papers to you, from me which I hope will please you, if God pleases that good Gentlewoman shou'd arrive safe. I suppose this will go by the same Vessel that carrys my last Letter; I write to give you an Account of the Arrival of Mr Dennis to our house this very day;¹²⁰ he gave me the Letter you have had the goodness to write to me dated 18th Octr. 1710.¹²¹ I shall ever think myself very happy while the Honble. Society my much respected Superiours and Patrons are pleased to approve my small endeavour, and You favour me with the Continuation of Your Esteem: I pray to God to give me his Grace that I may answer more diligently than I have done hitherto the expectation of my Generous Superiours. I will take pains to get those several Dialects of which I have sent to You a small Specimen by Mrs. Johnston, I only complain of the dulness and laziness of those Traders that cou'd inform me; There is no Scholar and hardly a Man of sense among them all; that Gentleman I mention'd in my Account is the best, but it is hard for him to remember every word I want: I promise to do the best I can Mr. Dennis I hope shall find a Civil reception and encouragement among us, I shall call a Meeting of our Vestry and Parishioners in a day or two to Consider what We can do for his advantage; I say as for me he comes from Persons so much Honour'd by me that he may intirely depend on my friendship. I have seen but few of my Neighbours since he came, but they are sensible of the particular and distinguishing care with which the Honble. Society is pleased to favour this Parish and are willing of their own Accord to assure that Illustrious and Religious Body of their humble gratitude.

If the small token of my respect which I took the liberty to send to you comes to Your hands, I trust to your good and generous heart that You will not refuse it; I hope You'll do me the Justice to believe that meerly out of Veneration for a Person that has done so much for me I have sent it, and in obedience to Your Commands I will not trouble you any more with things of that Nature; but I shall ever express my humble acknowledgmt. to you by hearty prayers for Your health and prosperity and for whatever belongs to you.¹²²

Permit me to give by Your means fresh Assurances of my humble duty and Obedience to His Grace My Lord President to My Lord of London and all the Members of the Honble. Society whom I dayly pray to Almighty God to bless and preserve. I crave in all humility the blessing of My Lords and the Prayers of the Membrs. of the Society with the Continuance of their Indulgence towards me and the favour of their Protection; I am with all respect

Sr.

Your most humble and

Obedient Servant

Fra Le Jau.¹²³

1711 Jul. 15: James De Gignillat to SPG Secretary (SPG series A, volume VI, letter CV. The original of this letter is in the SPG Papers, Lambeth Palace Library, volume XVII, pages 49-50.)

He fears that his colleagues will complain that he left his pulpit unattended in order to follow his spouse who “ran off.” Although he was absent, he did minister to pastorless rural churches. He stresses that people want to have ministers, and that when faced with a dearth of clergymen, will accept any denomination, such as Anabaptists or Presbyterians. It would be better to have Church of England ministers in such areas.

He submits a catechism written in French that might be used for French-speaking communicants in parishes such as his own. If regarded as good, he hints that SPG might want to publish it.

He stresses the need for proselytizing among the Indians. For conversion, he suggests that young ministers be sent to live with the Indians and learn their language. A drawback would be that it would be costly and take around five to 10 years to learn the language. Secondly, he urges the establishment of a “College” or School for Indian youth. He estimates that £200 per year for seven or eight years would be sufficient for both programs. He offers to make up any deficit from his own pocket. He has some pledges already.

1711 Jul. 15: Francis Le Jau, St. James’s Parish, Goose Creek, to the Society (SPG series A, volume VI, letter CXLI)

1711 Jul. 18: Francis Le Jau, St. James’s Parish, Goose Creek, to the Society (SPG series A, volume VI, letter CXLII)

1711 Aug. 2: Robert Maule, South Carolina, to Chamberlaine (SPG series A, volume VII, Carolina Letter I)

Maule mentions what letters he has received from SPG, and anticipating possible loss of mail, asks action on his April letter if it has been received.

Describing his activities with the South Carolina Indians, he observes that they live for the present without concern for the future (they don’t plan, are idle, etc). He notes their love of justice and equality, comparing their love of family and parents with Jewish customs. They

believe in a God and in rewards or punishments in the future, being rewarded if they have many children and kill many enemies. They believe that the white man was also created by their God.

Maule doesn't believe the traders' claims of total goodness among the Indians, citing their "Scandalously wicked and debauched lives." He feels that such claims are from a desire to do a disservice to their religion. He notes that Indians have often told him they have no desire "to be of the white man's religion." He urges SPG missionaries to live with the Indians and set a good example.

1711 Aug. 4: Secretary to Gideon Johnston (SPG Papers, Lambeth Palace Library; Volume XVII, page 52)

"Society has not yet acted on Johnston's application for aid, but probably soon will, especially as Mrs. Johnston is reported coming home to support it" (Manross 1974: 149).

1711 Aug. 6: Secretary to Governor and clergy of Carolina (SPG Papers, Lambeth Palace Library; Volume XVII, page 53)

"...asking them to report on feasibility of a proposal to move Ross Reynolds, schoolmaster in St. Bartholomew's parish, who has taught some young Indians free, nearer to the Yammassees, so that he can work among them" (Manross 1974: 149).

1711 [c. Aug. 8]: Benjamin Dennis, Goose Creek, to SPG Secretary (SPG series A, volume VI, letter CXLIII)

Dennis left Williamsburg on May 23 to sail to South Carolina. In reporting on his trip, he mentions a conversation he had with an intelligent slave who professed both religion and the Church of England but received little time off from his owner for worship. Dennis encouraged him to be baptized and continue to ask his owner for time off. He discusses various difficulties in the passage from North to South Carolina. He was forced to wait at Hampton while Governor Spotswood and his hosts performed various types of military "errands" about which Dennis is rather dubious. He notes that there is no minister in the province where he is, and that there is trouble over the colonial legislature or assembly.

He left Hampton June 28 and arrived at Charles Town July 12. On the 14th, he saw Le Jau and two days later was met by the vestrymen of his parish. They are very glad he has arrived and send their thanks to SPG.

On July 29th, he saw four black men at Communion. He was both surprised and pleased, and reports that they are as "consistent as any." He mentions that the Hon. Col Gibbs died and that the well-respected man was buried August 8. Dennis has been ill and fatigued himself. He visited an Indian nation and hopes to send a Schoolmaster there. He was intrigued by their means of burial and child care.

1711 Sept. 3: Benjamin Dennis, South Carolina, to the Secretary (SPG Papers, Lambeth Palace Library; Volume XVII, page 55-56)

"He was delayed in his passage from Virginia to South Carolina by a revolt against Gov. Hyde of North Carolina led by Col. Cary" (Manross 1974: 149).

1711 Sept. 4: Thomas Hassell, St. Thomas Parish, to SPG Secretary (SPG series A, volume VI, letter CXLVIII. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, page 57.)

Some of his previous correspondence to SPG has apparently been lost. He reports that he has been ill recently, and that his people are grateful for the books from SPG. He especially appreciates their expressed approval of his efforts. It makes him work harder. He has baptized a slave couple and an Indian slave who had been well prepared by their master.

They only Church of England ministers currently in the area are Gideon Johnston and LaPierre. There are five empty parishes, four of these for a long time. Two of the ministers died: Wood and Maitland. Marsden "went off the country." Gignillat married. He fears the sick climate and the low pay will discourage replacements. He notes that the £100 doesn't go as far here as in Europe. Prices in America are often 200 to 400 percent greater. He reports that Dennis is ill at Le Jau's residence.

1711 Sept. 5: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A6, pages 440-447; as printed in Klingberg's *Le Jau* [1956], pages 96-99. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 58-59.)

Parish of St. James Goose Creek
S. Carol 7br. the 5.1711

Sr

I hope that by this time some of the [letters] which I have had the honour to write to you dated 23d Octobr 1710 feb 6 last past feb. 9 April 13. Apr 30. and lately July 10 & De 14 are come to yor hands,¹²⁴ and as I mentioned the most Important Articles in two or three of them, I will not trouble you with further repetitions, but that in July last I had the honour to give an Accot to the Honble Society my honble patrons and Superiours of the Spiritual State of my Parish for the last six mon: Ending the first of July, he [I] had 5 baptized, 4 marryed, 1 dead, and one new Communicant in all 30 Constant Communicants, and about as many who have sometimes Recd the H. communion but not so constant as to receive every time the H. Sacramr. is Administerd. I had the happiness to Rec. the Societys order of 19 August 1709 about the more Regular writing of the Missionarys to the Secrey. I communicated the order to my Brethren and we shall endeavour to obey it most exactly as our duty is.¹²⁵ this I had by Capt. Thorn who arrived in July last past and by whom I design to send this. Sometime before. I Reed the last Letter you favoured me with dated 18th Octor 1710 by Mr Dennis whom the Society has had the Goodness to send to this Parish according to my humble request I return my humble thanks to the Society my most honour'd Superiours for having such a regard for me in particular, the whole Parish has directed me to return their humble thanks also for putting so honble a Distinction upon them they design to send their humble acknowledgements in a more Pticular manner the next of their meeting together, In the mean while they endeavour to raise a fund to build a house and a School upon a piece of land of 24 Acres contiguous to my Glebe land. I am sorry things of that Nature go on so very slowly in these parts as we Clergymen do feel to our great prejudice for neither Br. Maule nor Br Hasel have not houses of their own yet, till the Building for our Schoolmaster may be got ready, after having lived with me till Yesterday he is at Present, by the Consent of the Parishoners Entertain'd at an honest Gent house one Capt. Davis,¹²⁶ within two small miles of me, who is so Civil as to promise to take Care of Mr Dennis's Wife and Children, that they want nothing when they came from Virginia where they are at Present. When yor leisure do's permit I hope you will do me the favour to let me know the Societys particular Commds about several things I had the honour to propose that I may regulate my Conduct in perfect obedience which gives me

greater Satisfaction and Inward rest than when I follow my poor Judgment. I receive more honour from my Generous Superiours than I deserve But since Their Goodness is so great as to approve my small Endeavours. I Resolve by the Grace of God to Employ my time & health In the best manner I can to answer the End of my Mission. If Madm Johnston arrives safe you shall receive from her a small bundle of papers which I hope will please you, I am daily mindfull of what you desire more particular of me and I will perform it very speedily. I continually Labour about it, but have to do with such dull creatures that I find it hard to uncypher their thoughts to my Satisfaction, and in the hot season we are not able to do much. I begun to catechise our poor Negroes slaves again, that work produces some good, and the most stubborn Masters that oppos'd me are now forced to say little or nothing against it. The Country is quiet enough at present, but sickly and most of us are often out of order Mr Marston is gone to N. York but his family is here I had lately a visit from Mr La Pierre who is very poor, and unkindly us'd by his people that are mean persons & growing Intollerably ambitious he did seem to me desirous to remove to one of our vacant Parishes where he may have more Comfort; and as for his Parishoners being able most of them to understand English and being a part of St Thomas's parish attended by Mr Hasel they shal not be deprived of a Pastor. I could say but little to all that having recommended him before to the Charity of the Society but I have acquainted Mr Commry with Mr Gignillet left Santee and has made himself a person of Great business and projects, he is become a parishoner and sometimes a hearer of mine, we see one another upon occasion but I perceive I am not wise enough to give him counsel that might please him, which makes me say nothing. The Santee Gent never came near me I suppos'd they guess'd what I should say and require of them before I would desire some honest Gent to take the trouble to come and live with 'em they are by our Good Sr Nathaniels long Observation a most selfish & ingovernable sort of People I have now no leading man or men of Authority in my parish Col Broughton had left us 3 months ago to go and live upon his fine seat 14 miles off me.¹²⁷ I bury'd a month ago Col John Gibbs lately come from Barbados.¹²⁸ I must arm myself with patience and for want of a potent friend must submit to see neither my church nor house finished, nor my Subscriptions paid. They yeilded not £ 6 last year and all our Lay tribunals before whom every trifling parochial charge must be often debated renders a mans life unpleasant in yt respect, my Perquisites are nothing neither my whole dependency is upon My Good Gods providence and the Continuance of the bounty and protection of my Superiors & generous Benefactors: I must tell you a Curious passage before I end this letter.

A Man came some Weeks ago under pretence of being resolved in some difficulties relating to the Anabaptists heresyes. there were many honest witnesses present besides my family. Many things were spoken of I found the man had hardly sense, but a peevish disputing spirit, the effect of our Conference was that the Disputer never having been able to comprehend what I said declar'd civilly he was sorry he could not be perswaded & yet he could not say he was sorry, being surpris'd at the strangeness of the Answer I ask'd the standers by whether my reasons were not [*sic*] & Satisfactory, all agreed they were fully satisfied when it came to the turn of a young sober man who sat by me and attentively heard the whole without speaking one word, to answer my question whether he Comprehended what I said, he said sighing yes, and ask'd to speak with me in private, and declar'd he never had been baptiz'd and beg'd for the favour of being baptiz'd he was so well satisfied. I only knew him by sight for having seen him often at Cch, but having examined him to my Satisfaction and having a good testimony of him from all that were

present I baptis'd him Immediately before our disputing man. The day after came to my mind to set down in writing the heads of our conference which without further design I gave to 2 persons that had heard the whole a week after I heard that the man had sd. he had been better confirmed in his opinion since our Conference than before and therefore was dipp'd but the Providence had order'd that the witnesses and those who had copies of my papers having ask'd him what particular points had confirm'd him so much: the man surpris'd and asham'd to see it in Writing what he did not expect says nothing & the whole Conventicle is terribly allarm'd, my papers is publick enough & I have the Original of it by me. Nor cou'd I give any reason how it came in my head to write it but I find it now and hope it will produce some good: I may declare that as many persons as had upright hearts were soon reconcil'd to what I said: & either came to us or was prevented from going to any strange place, but there are so many Ignorant & Malicious, I can do no good with such. I pray for them that's all I can do. Yesterday another young man was also baptis'd by me. & I expect more that have my paper in hand as I'm inform'd. We are in hopes here that one pious and learned Divines will publish writings against Blasphemy and Libertimism undoubtedly of the like beauty and strength as those that were publish't. formerly against the popish Heresy's. Let me humbly beg of you to transmit here any writings tending to Confound Atheists and free thinkers who are too numerous here and not forgetting what may promote a Reformation of manners in this place, be pleas'd to let us have also such Sermons or other works publish'd by the command of the Society.¹²⁹ I presume to assure my Lord President, his Grace, and my Lord of London and the rest of the members of that honble Body of my most humble duty Respects and Obedience craving the ffavour of their protection and the honour of yor particular Esteem. I am

Sr

Yor Most humble
& Obedient Servt
Francis Le Jau¹³⁰

1717 Sept. 17: Francis Le Jau to Henry Compton, Bishop of London (Fulham Palace Manuscripts; Library of Congress Transcript, South Carolina no. 7; as printed in Klingberg's *Le Jau* [1956], pages 100-101. The original letter is in Fulham Papers, Lambeth Palace Library; Manross 1965: 130.)

South Carolina
Parish of St James Goose Creek
September 17 1711

My Lord

The Inhabitants of this Parish have charged me with the care of returning to your Lordship their most humble Thanks for sending to us such an able School Master as Mr Dennys. I acquit my self of that obligation with the most Profound Respect and Beseech your Goodness to accept our humble Acknowledgment of your Paternal care and Permit to us to beg the continuation of your Lordships favour and Protection with your holy Blessing for ourselves and our familyes.

We shall endeavour to settle Mr. Dennys and his family as advantageously as our Circumstances can afford.

I believe Your Lordship has been Informed by Mr Commry of Mr Marstons being lately gone to New York but I know not whether he has mentioend the Alteration of Mr Gignilliats

condition who by marrying a rich french Widow very Ancient is become my Parishioner, but it seems he has a mind to return to Switzerland.

Mr Steveens is very hearty; when I waited upon him in obedience to your Lordships Command he told me he had writ and Sent a Box with some of this Country products by Capt Belcher, directed for your Lordship. About six months ago that old Gentleman had the Courage to pull a rattle snake out of a hole by the tail, he was bitt in the thumb, but by eating presently after a piece of broyld Liver of the Snake in a house that happend to be near, and Supping up some broth made with the same snakes flesh he has recovered his life, and his health is grown stronger by degrees.

It is with abundance of grief that I must acquaint your Lordship with the too visible Progress of Atheism Irreligion & Immorality in these parts, the Clergy dos what they can to put a stop to it but Evil spirits find means to get Strange books containing Blasphemyes that make one tremble to hear of, and the Infection is Spread. I humbly Submit to Your Lordships wisdom as to the means how to repress the Scandall, Several Zealous Persons wish there was a Society Erected here for the Reformation of Manners but those Persons have little Power. We Implore your Lordships favour that through your Authority the good work of a Reformation may be carryd on in this Province.

I humbly Presume to Pay my duty and obedience to your Lordship whom I Pray to Aim. God Long to Preserve and Crave leave to Subscribe my self with the utmost Veneration.

My Lord
Your Lordships
Most humble and
most obedient servant
Francis Le Jau¹³¹

Addressed to The Right Honble and Right Reverend Henry Lord Bishop of London London House Capt. Thomas. Endorsed S. Carolina Le Jau 1711 Capt Belchr bit by a Battle Snake Mr Le Jau's acct of his Cure

1711 Sept. 18: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A6, pages 448-451; as printed in Klingberg's *Le Jau* [1956], pages 101-102. The original of this letter is in the SPG Papers, Lambeth Palace Library; volume XVII, pages 60-61.)

S. Carolina. Parish
St. James's of Goose Creek 7br. 18.1711

Sr

About ten days ago I gave to myself the honour of writing to you and assuring the Honorable Society my Illustrious and Charitable Patrons and Benefactors, of my Constant Duty and obedience, hearing this day that the same ship which carryes my first Letter is not gone yet beyond our Barr. I think myself Oblidg'd to renew the demonstration of my Respect to the Society and of my particular Gratitude to you. who are so generously pleas'd to favour me with yor good Esteem and Effectual service. May it please the Almighty God to reward the goodness of your heart this is the only means I'll make use of for the future to shew my humble acknowledgement since you will not permitt me to do it in another manner. I will not say anything yt is contained in my last letter. I only beg leave to add that I could hardly perswade Mr Commy that I had not recd any Letter from you since that wch Mr Denniss brought to me

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dated Oct 18. last past, and the Copy of the Order from the Society of Aug 19. 1710 I inclos'd in a Letter sign'd by you of 7br the 26. Mr Commy tells me that Common Prayer books and other things were to be directed to me in his absence. I have assur'd him as it is true, that I have not recd. of late any books, nor any other letter from the Society but wt I mention here. I am very desirous that Yor leisure may permitt you to let me know how the Society is pleas'd that I should behave myself in the Pticular Cases I have had the Honour to submit to their Wisdom. In the meantime I shall endeavour to do as discreetly as I can. A few days ago I heard of some strange reasoning of my Neighbours. what, sd a Lady Considerable enough in any other respect but in that of sound knowledge; Is it Possible that any of my slaves could go to Heaven, & must I see them there? a young Gent had sd sometime before that he is resolv'd never to come to the Holy Table while slaves are Recd there. I really believe they speak so unwisely through Ignorance, and will fail to take proper opportunities to Instruct 'em—there are two poor Negroe Slaves born & brought up among the Portuguese that are very desirous to Abjure the popish heresy's and be Recd, to the Communion among us. I have kept 'em above two years upon tryall, as to their life & behaviour & have taught them as diligently as I could; one of 'em has an Admirable sense and is a pattern of faithfulness & Sobriety to all the slaves in the Parish; the other has not so much wit but is very honest; I intend God willing to receive 'em both in some short time and to do it in Publick in the best & most solemn manner I can contrive; I believe I had the honour to tell you in some of my former Letters that there is no profesd papist in the Parish, and few I thank God that I hear of in the Province, some are suspected to be such in our neighbourhood, but as they come to Cch and behave themselves well there and never mention anything to me in Conversation tending to that I do not take any farther notice, only if they should present themselves to the Communion, I would do my duty and speak to them of what the world does suspect, but they did come yet to the Lords Table, one of them spoke to me once or twice about a private Recantation and I did all the Society Instructions about it, he ownes he was born of papist Parents but he abhorrs Popery & never made. profession of it these many years past, and indeed he knows little of it and I chuse to Instruct him in true Christianity perfectly to matters which he does not want to know. The friend who carrys my Letter is ready to goe I must here conclude by praying again for your Health and Prosperity and begging the Continuation of your friendship, and good offices. Permitt my Wife and me to give our humble service to Yor Lady. I am with due respect and perfect Gratitude.

Yor Most Humble
& Obedient Servt
Francis Le Jau¹³²

1711 Sept. 19: Nicholas Trott, South Carolina, to SPG (SPG series A, volume VII, Carolina Letter V)

Trott discusses the vacancies for five parishes in the province:

- (1) St. Andrews, to replace deceased William Alexander Wood
- (2) Christ Church, which has had no regular minister ever. Marston was there for awhile, but the people refused to choose him. Marsden was his replacement, but left for England
- (3) St. Paul's, to replace the deceased Maitland
- (4) St. Bartholomew, which has never had a minister
- (5) St. James on Santee River, to replace Gignillat, who had married a rich widow and departed

He asks for recommendations for the vacancies, noting that the people of South Carolina are reluctant to part with the power given them under the Church Act to choose their own

ministers. He reassures that most nominees are selected. He urges general rather than specific recommendations for specific parishes (i.e., Santee must have a bilingual minister for two congregations). In a postscript, he reports that Santee has just arranged for a Virginia French-speaking minister, so only four are needed.

1711 Sept. 19: Nicholas Trott to Mr. Stubbs (SPG series A, volume VII, Carolina Letter VI) South Carolina, September 19, 1711

He repeats the vacancies mentioned the letter above to SPG, and asks Stubbs to introduce John Lea to the Society. Lea will deliver Trott's letters.

1711 Sept. 24 (21?): Vestrymen of Christ Church Parish, South Carolina, to SPG (SPG series A, volume VI, letter CXLIV. The same letter is dated Sept. 21 by Manross 1974: 150, and the original is in the SPG Papers, Lambeth Palace Library; Volume XVII, page 62-63; a similar letter dated Sept. 26 was sent to the Bishop of London [ibid. p. 64-64])

The writers are destitute for a minister. In recounting their troubles, they remember that Edward Marston had been there for a while. They were ready to elect him, but he had refused. They were later glad of this, citing his temper and other faults. Then Nick Marsden had been minister. Although he had even had a private subscription, he left for England with their permission, with the understanding he would return. He never did, and is now in Barbados.

They plead for a minister, mentioning the lack of religion in the community. The nearby Presbyterian minister draws away their communicants.

[signed by] Benjamin Quelch, George Logan, T. Limes, Robert Lorey, John Burk, William Capers; Attested by Daniel Maybank and Nathaniel Laughton

1711 Oct 1: Vestry of St. Andrew's Parish to the Society (SPG Papers, Lambeth Palace Library; Volume XVII, page 66-67)

"...seeking a minister following death of Alexander Wood" (Manross 1974: 150).

1711 Nov. 16: Gideon Johnston, Charles Town, to the Society (SPG Transcripts, Library of Congress volume A7, number 7, pages 466-477; as printed in Klingberg's *Johnston* [1946], pages 99-104. SPG series A, volume VII, pages 383-389)

Mr. Johnstons Lre from S: Carolina

16th Nov. 1711—

Honord Sr

I am so much taken up with the Duties of my place, that you must not expect I should write all this Lre at once. Nver was there a more sickly or fatall season than this for the small Pox, Pestilential ffeavers, Pleurisies, and fflex's have destroyed great numbers here of all Sorts, both Whites, Blacks and Indians,—and these distempers still rage to an uncommon degree. Three Funeralls of a day, and som times four are now very usual; and all that I gett by these is a few rotten Glov's and an abundance of trouble day & night; for I do solemnly protest I have not recd a penny this way these 9 months past.—

The Town looks miserably thin, and disconsolate, and there is not one House in twenty I speak modestly that has not Considerably suffer'd and still labours under this generall Calamity. Never I believe had any Minister more work upon his hands than I have had these 3 months past; nor do I yet see any End of it: Tis true in the time of the great sickness here (when Mr Marshall Dyed)

vast numbers P[er]ished But then in two Months time, upon the approach of Winter all was over. But the distempers now raging are so far from decreasing, the winter began very early, and is very sharp, that, on the Contrary they gather fresh strength and vigour by it, some attribute this mortality to one thing, and some to another. But I verily think, it is a Sort of Plague, a kind of Judgement upon the Place (ffor they are a sinfull People)—and such I have represented it in some discourses and as such I now pray for it.—

Never was the Church so full, as it was about 4 Months ago; Insomuch that all was pleased to see so fine and uncommon an Appearance: But now it looks thin and naked thro our present sickness & Mortality; and holds no Comparison to what it was, Some keep themselves under a close confinement in their Chambers, and dare not stirr abroad, for fear of being Infected; and others are so taken up in attending the sick, that they are not at leizure to go to Church or elsewhere.—

Decemb: 26. Instead of the usual Joy & ffestivity of this Season and the continual fluttering of People up and down the streets, very few are seen to walk abroad, and there is scarce any thing to be heard but Sighs and Complaints, and sad accents of Sorrow at every corner; unless it be among Sailers, and Such hardned Wretches, as are Impenetrable to any thing of this kind. All these That have any just Sense of the Comon Calamity are now Convinced, how absolutely necessary an Assistant is to me in the full and Adequate discharge of my Duty; ffor tho I should do all that is possible for any one man to doe, yet I can't do all that is necessary and wanting. And indeed with the humblest Submission I speak it, a Curate or a Schoolmar or a Catechist at Charlestown wou'd be abundantly more for the publick good of Religion than at Goosecreek or elsewhere; But tho it seems I have lost my Credit with the most Illustrious Society, and am not Worthy to be believed, yet time will do this for me, and Confirm the truth of what I say. Were the Governmt Settled, some Steps might be made towards the procuring a curate, and some other things: But there is no attempting anything of this kind now, till Mr Cravens Comn come, which has been expected this half year and more; ffor there is a generall stop to all pub: buisness, but what is unavoidable and absolutely necessary, as the Warr with the Tuscararo Indians of North Carolina &c: Amidst all these Calamities and distractions, there is yet one thing which is an Exceeding Satisfacon to all honest men, and that is the certain Prospect (in all humane appearance) of peace and quietness among us. ffor the Dissenters are now become Extraordinary Peaceable and they Seem now to have laid aside all their Resentments and designs of disturbing the Publick Tranquility for the future. I do not say but that there may be some particular Exemptions in this case; but as I know them not, so I hope they are inconsiderable, and will be noe obstruction to that generall union and forbearance which all seem to be disposed to. It is not my buisness either to enquire or determine what it is that has chiefly Contributed to this; But this I am sure of, that, let the cause be what it will, there is now an Universal disposition towards a good Correspondence and understanding, beyond wt I every hitherto Saw. Since my Arrival in this place: And Blessed be God, I, who am the most exposed, feel to a great degree the happy Effects of it; nor am I wanting in my Station to promote it, by all the honest Arts I can. Mr Charles Hart our present Secretary and My Lord Duke of Beauforts Deputy, is Master of an Extraordinary healing temper & do's all that in him lyes to promote this good work. He is a Person of singular merit, and of an unblameable life, as well as of some Interest at home; And were the most Illustrious Society pleas'd to Honr him with their favour, I am Confident, the cause of Religion wd suffer nothing by it.—

As for our Missionaries here they still Continue the same good and valuable men. I have formerly repented them; only Mr Gignilat had very much Exposed himselfe by his unkindness

to his rich and decrepit wife. But if this unhappy difference cannot be adjusted, I will give you a further account of the progress and ill effects of it in my next.—

The Assembly lately Advanced 4 Months Salary before-hand in order to stop the most Craveing of my Creditors Mouths: and I have as yet attempted nothing more either with my Parishioners or the Assembly being unwilling to ask anything beyond this, till Mr Craven and his Comn is a miserable thing to be thus behind hand wth world and to live in want and misery so long a time as I have done here. What makes my condition more insupportable is that I am but a Prisoner at large, for I am under a fatal necessity of continuing here till I am able to pay my debts. Nevertheless amidst all these discouragemts I abate nothing of my diligence, but night and day labour with an unwearied Application in the discharge of my Duty. It is no small sattisf action to me to find that many of my People fancy, God does after an unusual manner support and enable me to goe thro so much buisness as I have upon my hands: but whether this be true or not, so they believe and so I take it—I Bless God I am afraid of noe Distemper; and I am so well used to all its smells that they are now grown ffamiliar and easy to me. And altho I despair of recovering the perfect use of my Limbs till I get home, yet this I can say, that I have of late felt a sensible Alteracon for the better within me. How long this Improvement of my health may continue God only know's but be this as it will, I have laid this down as a certain Rule to my selfe that noe little trifling fears or unnecessary Caution about my health shall ever hinder me a Moment from doing my Duty when Call'd upon at any time or in any place tho never soe remote, ffor I shall ever live and dye in this Opinion that a sincere and Conscientious diligence in the Exercise of my Ministeriall Function, will Entitle me to my great masters more immediate care and Protection. And if he suffers me now to labour under some hardships that others are free from I have Religion eno to know that the Dispensations of Heaven are always wise and just, and good, and I pray God I may make the right use of them.—

I am so farr from repineing at the Illustrious Societies refuseing to Contribute to my Ease or Support in this place, that I most humbly thank them for their former kindnesses to me, and may they prosper and flourish while the Sun and Moon Endures. This I hope will convince them that I am no Mercenary Correspondent and that noe disappointmt whatsoever shall make me wanting in paying my Duty to them, as long as they think it worth their Acceptance. It is not in my power to perswade others to every thing, that I thro a defect of Judgmt may fancy is reasonable; But it is in my power to Comd my own temper to a great degree, and to take every thing by its right handle. This is what every man ought to aim at; and this what thro Gods Grace my own Afflictions and the ruggedness of that Path I am forced to tread in his to a great degree taught me. Many are the trials of patience, that a Minister meets with here in the Exercise of his Function; But I thank God I have hitherto Weathered all Points of this kind, by a fixt and Steady course, and have preserved my selfe thitherto in peace and quietness both with my Parishioners and Brethren. I look upon Peace to be so necessary & valuable a thing, that no private Consideracon should every take place of it. My good and ever honoured Diocesan, as well as my Religion has particularly charged me with the preservation of this as much as in my [*sic*] lys, and I pray God I and all the other Ministers and Subjects of the Prince of Peace may ever follow it.

Mr Marston has not yet given any Accot of himself to his Wife since he went off. She was so miserably poor, and so much at a loss where to procure a Lodging for herself and her Children that out of pittty and Compassion, I gave her a Chamber in my house till her husband sent for her, or till she could provide for her selfe otherwise. In the mean time by my Lre to the Assembly I procured her 15£ for her present reliefs, as also 20£ for Mr La Pierre the French Minister of Orange Quarter, who is miserably poor, and when the Assembly meets again, I hope I shall be

able to prevail for an addition of 50£ p. annum to his sallary: nor shall Mrs Marston be forgotten if she continues so long in the Country. The last person in the world that I sollicit for, shall be my selfe: and as this is a point that must be managed with great caution and tenderness so I must wait for a proper oportunity and that must be when Mr Cravens Comn arrives: Tho what the Success then will be, or whether I must Expect relief from my Parishioners or the Assembly I cannot tell.

I do not doubt but you have heard, if not from me, yet from Mr Urmston and other hands of the missacre [*sic*] of many of our friends in North Carolina by the Tuscororo Indians; and therefore I will not detain you with a Repetition of that lamentable History. Our Government here has ordered a Body of 1200 Indians and some White men to march to the Assistance of that distressed People under the Com of Col Barnevrett [Barnwell] and they have advanced the sume of 4000£ for that Expedicon. This with the sume of 3000£ more raised a very little time before, has greatly Increased the Publick debts; so that the Country is now in debt 23000£ deep; and this will be no small hindrance to me in obtaining relief for my present Necessities.

As for a Curate, I need not say more than wt I have formerly don. and all that I have to add Concerning this Point is, that I will watch all oportunities of Promoteing the cause of Religion in general, and the Regular Establishmt of the Church of England in Particular in this Province as farr as it lyes in my power. I wish yr Lre to the Governmt here had been inclosed to me, for then I wou'd have taken care to deliver it in its proper season to the proper Pson Mr Craven. The present Governour is scarce owned or regarded as such either at home or here and those who were intrusted with the Lre gave it Mr Craven who thinking himselfe unconcerned in it, as not being directed to him or not being formerly [*sic*] delivered to him by some of the Clergy here, he took no further Notice of it—and so laid it aside, I never saw it, and therefore I cou'd not say much to it, and tho a second Lre of that kind would be Exceedingly usefull, yet I am humbly of opinion, you should Charge some of yr Missionarys here with the delivery of it; If this were don in a body by them, I think twou'd be better because this Solemnity together with the Argumts they might make use of in Enlargeing on the Contents of it, wou'd in all probability add to its weight and Influence—

I have not leizure at this time to send you a List of our Communicants and the numbers of the dead &c: since my last, but when the sickness is abated, and that I have more leizure I will not forget to send you by the next oportunity, if I cannot send it you by this.—

Pardon Sr the freedom I take in still Corresponding with you, ffor it is what yrselfe in some of your Lres seemed to expect and require from me, and I perswade my selfe you will the more readily do this—when I assure you the great thing I am at in keeping up this Correspondence with you, is to Convince you with how much respect I am the most Illustrious Societys and Honrd Sr

Yr most humble and obedt Servt
Gideon Johnston¹

Mr Marsden to the Secretary [Attached to Johnston's letter, Nov.16,1711]

Parish of [*sic*] Phillips Charles Town in South Carolina—

Rector's Sallary 150£ a year paid in money halfe yearly Perquisites and presents 100£ a Negro man and Woman, 3 Cowes, a very good House two large Gardens and a Field Inclosed—

During my being Rector of the above said Parish by an account Exactly kept I found the real vallue to be three hundred a year at least.

Rid Marsden

1711 Dec. 29: Ebenezer Taylor to the Secretary (SPG Papers, Lambeth Palace Library; Volume XVII, page 68)

“He fears that his ship, which has been sailing along the English coast, has missed the fleet with which it was to sail to America” (Manross 1974: 150).

1711: Petition of St. Philip’s Church, Charleston, to the Lower House of Assembly (SPG Papers, Lambeth Palace Library; Volume XVII, page 69).

“...asking for authority to rebuild church” (Manross 1974: 150).

[1711?]: Daniel Menadiers [spelling?] to SPG (SPG series A, volume VII, letter No date, spelling of name unclear)

A recently appointed missionary to South Carolina, Menadiers wanted to take his wife over with him. He describes his difficulties in bringing her over from Dublin and finally discovers through friends that she is either afraid to make the trip or has been dissuaded by friends.

He describes how a Mr. Rudd had wanted to set up a School in South Carolina and how he had lent him money. Rudd, however, had fallen into “bad companions” and wasted the money. Because of the irregularities with his wife and the Rudd affair, the Archbishop of Canterbury had refused to sign Menadiers’ “deputation.”

He prays that SPG will take his case and intervene with the Archbishop. He maintains that whatever he did was with an honest heart.

[1711?] n. d.: Vestry of St. Andrews to the Society (SPG series A, volume VI, letter CXXV)
Request a new minister to replace the late Wood.

[1711?] n. d.: Ralph Izard to Gideon Johnston (SPG Papers, Lambeth Palace Library; volume XVII, page 3)

“...bearing *notation*, apparently in Johnston’s hand, saying it was written before deaths of Gov. Tynte and Mr. Gerard. Izard and other members of the assembly are prepared to write to the society in Johnston’s behalf. Occasion not stated” (Manross 1974: 147).

1712

1712 Jan 4: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A7, pages 481-488; as printed in Klingberg’s *Le Jau* [1956], pages 103-106)

South Carolina
Parish of Saint James Goos Creek
January 4th 1712

Sr

Till I have the Honour to receive further Comands and Instructions from you I take paines to follow by the Grace of God those I have hitherto recd., The last of which were dated Octob: 1710. I sent my last Lre in September last past by Captain Thomas of the Florida. I did not hear of any Vessell bound for London but one that was to sail, a fortnight agoe wherein I put a Letter for my Attorney. But a grievous cold that disordered me prevented my writing

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any more I am Promised this shall be taken care of in Barbados we have heard of Capt. Belchers and Capt Medes Arrival, and I hope you have my Lres I sent by Capt. Thomas and Madam Johnston much the same as I had writ by the Loyall Johnson that has been unfortunately taken. I only wait for an Information whether all the papers I have sent are safe in yr. hands. We daily Expect Vessells from London with Mr. Cravens Comission,¹³⁴ In the mean time all things are in suspense, and nothing of moment has been don of late in this Governmt. but the Sending of a generall, one Mr. Barnewell,¹³⁵ with 16 white men and as many of our Indians as are willing to goe and put a stop to the Barbarous Actions of an Indian Nation near Cape fair,¹³⁶ they call them Taskarawros,¹³⁷ some hundreds of those men fell upon some of our Inhabitants of Renoque¹³⁸ in September last and kill'd 137 of them, most of the Palatines with the Swiss Baron perished in the Massacre,¹³⁹ which the Indians carryed on with Cunning for a long time and was put to Execution in few hours, much after the manner as the Virginian Massacre in 1621 described in Purchas Vol: 4 Ch. 15-3 page 1788 the Circumstances are alike in the Plot, Secrecy, general agreemt. meeting at one hour every party in his district waiting as friends upon those whome they wou'd destroy, and killing them wth the Weapons they found in their Houses; It is to be feared the Causes of such a Bloody Action may be too like another. It is said those Indians were oppress'd and had no Justice don to them when they asked it, some suspect they were sett on by a discontented party, our men are marching that way, some fforces from Virginia are to meet them. Besides yt. Judgmt. upon the Province of Ronoque we are Informed yt. many of the Inhabitants dy's of the like distempers yt. have raged here these two yeares past, and do put us at present in greater Consternation than ever; we have lost a great Number of White people and 3 or 400 Slaves in their Province within 4 months. The Town is almost desert, the Mortality Continues still, All our ffamilies in the Country have been Visited. Several of my People have been sick, I thank God none dyed in my house; But in this uncertain Condiscon we are in, We want the Prayers of all good Christians to Alm: God from Whence alone we Expect help. The distemper seizes suddenly, it is like a Pleuresy. I have used large doses of snake root Infus'd for us all (under God) wth good Success—Mr. Commissary has laboured and do's still with much Zeal in these Calamitous times. We are not able to see one another often haveing so much business in our Parishes—where we Endeavour to serve as we have strength and opportunity. I saw Br Maule lately and heard but Yesterday from him and Mr. Hasel, and La Pierre, we are in health, I Bless God, All of us of the Clergy. We should be better Comforted if the dismall Accidents every Body is Wittness of could occasion some Reformation in many that want it. But here is a thing I have observed,—great many are too wise to receive other Light than their own—my Brothers have found the same. I think there remains no more for us, but to Pray and quietly Content our Selves to help them that are willing to be helped by us. This part of the World is no more troubled with some Unbelievers that are lately dead as they had lived, but there are some still remaining whome I pray to God to Convert. There are allso some good Souls whom God has been pleased to remove, among whome I may mention. I hope an honest Portugueze slave one of these that abjured Popery in our Church 3 months ago; he dyed lately in a most Edifying manner and full of Consolation, while some White People dyed I am ashamed to tell how. I encourage the poor slaves whose heart I Pceive to be honest as much as I can. I recommend to the Masters that care be taken of their Souls, some submit to my Exhortation (few indeed) and all Generally seem to be more Concerned for the loss of their Money. I wish I had strength to be perpetually Rideing abt. but I cant., and tho I am better than before as to matter of health, I cannot say that I ever was throughly well in this Climat. If it be Gods Pleasure I am content to Continue to serve in my Mission under the Protection of my Illustrious

Superiors and noble Benefactors, My Lord President and the Members of yr. Society whome I take the liberty to assure of my humble respect Duty and obedience, I crave My Lords Blessing, and the Prayers of the Members with the Continuance of their favour and that of yr. particular friendship relateing to the Spirituall state of my Parish this last halfe Year Ending the 1. of this Instant.

Baptized 12 Children and two Adult persons—

Actual Communicants at Xmas last 36 among whome 5 new

Communicants—the whole number about 60.

Marriages 2. Buryals 4.

Children that say their Catechism in Publick Comonly 10 or 12 at a time. In all above 20 Negroes catechised some times 40 or 50. Our Schooll Masr. Mr. Dennis had the misfortune lately to break his Thigh by a fall from a horse, he is in a fair way of recovery. I am sorry I have noe reason to say he has met yet the Encouragemt. he Justly deserves, his settlemt. is neglected by the People, just as my own and the Building of our Church, Phaps the present Afflictions of this Province render all things Languid, We hope to see better times when God pleases. I comfort him the best I can his Family is still in Virginia, those Worthy Persons the Relict and Children of our late Coll. Moore¹⁴⁰ that have been my Supporters in this Parish since I came, and the only Persons I can Call by the name of true friends take all care possible allso of Mr. Dennis for this present time.—

In Octobr. last I went to see how our Ittiwan Indians kept one of their Solemn Festivalls, I saw abt. 40 of them trimd painted and dress'd in their fineryes Coming from the Woods near a little hut Supported upon Pillars all painted and adorned, there after a paus and a speech 3 young men holding one another under the Arms begun a Dance followed by the rest in a long train, & serpenting abt. sevl. times with pritty motion, Steps and figures, they had rattles for their Musick, and sung after a Pause onely four Notes saying the same again— they wanted an old Indian who used to make long Speeches upon the Occasion, but he happned to be Sick, the most Sensible I spoke to, one Capt. George an elderly Indian, told me the 3 young men yt held one another front and were followed by the rest one by one in a long tail were 3 Sons of one man from whome all the rest came, and the little square hutt painted where they stopt was a ship—This made me suspect they had some Tradition abt. Noahs Ark and his 3 Sons. I asked another Indian at my house abt the Ceremony who told me of a ship yt. had white men which were brought to his Country, and as he wanted words to express his meaning I told him the best I could of the Ark of Noah and his sons he answer'd, they said so in his country; as I discover any new thing I take notice of it and will not miss any opportunity of Informing my selfe better. I insert the whole in my Journal which shall be Communicated to you God willing

I am with due Respect Sr. Yr. most humble & Obedt. Servant

Francis Le Jau¹⁴¹

[1712] Jan. 4-16, 1711/12: Testimonials to William Guy (SPG Papers, Lambeth Palace Library; volume XVII, pages 70-72 and 74; cf. page 73 for notes by Guy in English, Latin, and Greek; Manross 1974: 150).

1712 Jan. 10: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A7, pages 478-481; as printed in Klingberg's *Le Jau* [1956], pages 106-107. SPG series A, volume VII, pages 390-391)

South Carolina
Parish of St. James Goose Creek January 10th 1711/12

Sr

I cou'd not insert some Pticulars in my Inclosed dated the last Week for want of roome, and allso because it may be proper to mention them apart. I believe the Comrs. will Informe you of Mr. Gignilats Conduct of late which gives offence to all honest men, and brings reflections upon the weak and Malicious & upon our Calling. He Marryed an Ancient Woman in my Parish, the world had spoken much of the unworthy manner of his useing her, but I could not Creditt the whole till She came to me and Complained that he dispised her, and denys her necessary ffood and Cloathing tho she had brought him a Considerable Fortune, vallued here att 4000 £, he forsook his French Parish without acquainting the Comrs. with his designe Just after his marriage, and now he has forced the poor old Woman out of doors, and makes a meer jest of his Promises to live better with her, and use her well—he presumes to preach in some of the Vacant Parishes, he has been admonished by the Clergy and Laity, he talks and writes the finest things yt. can be and declares his being sorry—

But yet the poor Woman is in a worse Condition than ever, neither dares she trust to him, she is so afraid. The mean while Lawyers blow up the fire—they must go to Law and be ruined I fear. The Comissary has don his part, I am sure, but Mr. Gignilliat acknowledges noe Superiour here he said in Good Company. I have don the duty of a friend both to him and his wife. She lays the blame upon him. it is visible he has her Estate, and flounces abt., while she in a poor mans house where she is sheltered wants many things for ought I know. I thought fitt to let both of them know abt. Xtnas they ought not to present themselves to the Lords Table before they are reconciled. he never came to our Church since this I thought a Duty in me to let you know we hear Mr. Marston has a Parish in New York, his Wife has a small allowance of 15 £ a year from our Treasurer, and Mr. Lapierre has gott 20 £ a year added to his Sallary, procured to him by the Care of the Commry. from our Assembly they talk of making some favourable alteracon in our Church Acts. I am to give an accot. of what I believe ought to be added or Changed, I know in a word that Churches, Parsonages, Schools are unsettled for want of a fund, and the Parishioners are little able generally speaking to Contribute anything Considerable, I don't know what the Country can doe, but if we Except halfe a dozen of Merchts. I hear every body complaining of more poverty and misery than ever. Permit my Wife and me to assure yr. Lady of our humble respects and service. I allways pray for yr prosperity, and am with perfect gratitude

Sir

Yr. most humble and obedt. Servant
Francis Le Jau¹⁴²

1712 Jan. 14: Francis Le Jau , St. James's Parish, Goose Creek, to the Society (SPG series A, volume VII, pages 391-395)

[1712 c. Jan] William Guy to the Society (SPG Papers, Lambeth Palace Library; Volume XVII, pages 75-76)

“Having been designated by the society as schoolmaster in Charleston, and accepted by the Bishop of London for ordination to the diaconate, he asks to be supplied with books” (Manross 1974: 150).

1712 Feb. 20: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A7, pages 488-495 ; as printed in Klingberg's *Le Jau* [1956], pages 107-110. SPG series A, volume VII, pages 395-398)

South Carolina Parish of St. James Goose Creek
Feby. 20th 1711/12

Sr.

As I had no Convenient opportunity to Write to you directly from this place since Capt. Thomas went off, in September last, I thought it was my duty to give my selfe that Honr. by the way of Barbados my Lre was dated January the 4th last past and I hope that way will prove as safe as at other times I repeat here the Principal matters—

The State of my Parish relateing to Spiritual things for the last halfe year ending upon new Yeares day was as follows—2 Marriages. . 12 Children Baptised. 2 Adults. 4 Buryals 36 Communicants at Xtmas last among whome 5 new Communicants, and near 60 in the Parish, Children Catechised at a time 10 or 12 in all above 20 Negroes Catechised 40. or 50. The Mortality that begun to rage in Augt. is not yet over, especially in Towne where the Commissary has attended with much zeal, and I thank God he has been preserved from dangerous sickness, the number of the White People dead of late in the Province is near 200, and the slaves as many again, which is a Considible loss for a place, so thin Inhabited we have allso wanted Salt, and Provisions are very scarce chiefly in the Towne where no Body durst go from the Country. The Surgeons are of opinion that the Aire has been infected these 14 Yeares. I look upon a more immediat Cause that is the Irreligion and Lewdness of too many Persons, but chiefly the Barberous usage of the poor Slaves. I endeavour to urge the dutyes of mercy towards them as much as I am able, and I bless God things are upon a better ffoot in that respect about me—but still I am Contradicted by several Masters, but I trust in God these visitations will serve to make them mind better things than worldly advantages—

I have had of late an opportunity to oppose with all my might the putting of a very unhumane Law and in my Judgmt. very unjust it is in Execution, in Relation to run away Negroes, by a Law Enacted in this Province some years before I came; such an Negroe must be mutilated by amputation of Testicles if it be a man. and of Ears if a Woman. I have openly declared against such punishment grounded upon the Law of God, which sett a slave at liberty if he should loose an Eye or a tooth when he is Corrected. Exod. 21. and some good Planters are of my opinion. I must Informe you of a most Cruel Contrivance a man has Invented to punish small faults in slaves, he puts them in a Coffin where they are crushed almost to death, and he keeps them in that hellish Machine for 24 hours commonly with their ffeet Chained out, and a Lid pressing upon their stomack, this is a matter of fact universally knowen, when I look upon the ordinary cause that makes those poor Souls run away, and almost dispaire I find it is imoderate labour and want of Victualls and rest.¹⁴³ God Alm: inspire the Honourable Society my most Illustrious Patrons to Consider those things so that they may be remedied for the Encouragemt. of those poor Creatures, I will allso transmit to you what I observe Concerning our Indians, when I am Informed yt. you have received my Lres, and the papers I sent by Mrs Johnston, it is now 8 Months since I heard from any friend in Europe the last orders of the Society are of 18 Months date, the last Lre I had the Honour to receive from you was dated last Octobr. was twelve month. I take pains to do my duty as diligently as I am able, and wait with patience for further Instructions and Commands from my Honrd. Superiours which I will ever receive with respect and obey with all Submission. I gave you an

account in my last of the desolate Condition of Renoque. it was in Octobr. or the latter End of September that the Tuscararo's Indians liveing near Cape fair Cutt off 137 of our people, most of them Palatines and some Switzers. I am not able to declare whether they were sett on by some of the partys that have been long at variance in that place or whether they were provoked by some great Injustice & taking their Land by force, it is so reported among us. our forces are Actually marched to Suppress those Murderers. Vizt. a Generall Called Barnewell and 16 White men, whome 6 or 700 Indians have Joined and they are to meet the Virginians many wise men in this Province doubt of the Success it is evident that our Traders have promoted Bloody Warrs this last Year to get slaves and one of them brought lately 100 of those poor Souls. It do's not belong to me to say any more upon those Melancholy Affaires I submit as to the Justice of those Proceedings to Your Wisdom. When I am asked how we are to deal with those unfortunate slaves, I content my selfe to Exhort that they be used with Xtian Charity and yt. we render their Condition as tollerable as we can. I don't know where the fault lyes but I see 30 Negroes at Church for an Indian slave, and as for our free Indians— they goe their own way and bring their Children like themselves with little Conversation among us but when they want something from us, I generally Pceive something Cloudy in their looks, An argumt. I fear, of discontent. I am allso Informed yt. our Indian Allyes are grown haughty of late—

We long very much to see the Governmt. of this Province Settled things are quiet Eno among us by Divine Grace. We are 4 of the Clergy doing as well as we can Mr. Maule, and Mr. Hazel are very well for the present so is Mr Comissary. I allso here that Monsr L Pierre is well in his little Settlement—Monsr. Gignilliat has been this pritty while one of my Parishioners. Some Body has reported that there was a Minister in Bermudas who intended to come here. I did not hear from Mr. Auchinleck nor Mr. Dun these 6 months this last I am told is Married and Settled in Virginia.

Relateing to my Pticular affaires God has Graciously preserved me and mine in this sickly time. I am very well as to matter of health. So is my Familly. I have been forced to pass my own word for the payment of things necessary for the finishing my Church and house, else we were like never to see the End of that tedious work,—I hope the Parishioners will not suffer me to loose too much, and I trust above all in the mighty Providence and to the favour of the Illustrious Society my ever respected Superiours and Benefactors. Give me leave to assure his Grace, My Lord President, My Ld. of London, My Lords and the Honourable Members of that Noble Body of my most humble respect duty and obedience. I humbly crave the Blessing of my Lords, and the Prayers of the Members whome I daily pray to Alm: God to Bless and preserve.

I have mentioned our Schoolmaster in my 3 last Lres he is pretty well recovered of a fall, and we have great reason to be well Satisfied with his Behaviour & qualifications, I only doubt whether we shall be able to Encourage him as he deserves, his Familly is not Come yet from Virginia. I Recommend myselfe and my small Concerns to your goodness, and begg the Continuation of yr Prayers, Your good offices, and Esteem being with due Respect and Pfect Gratitude—

Sr

Your most humble and Obedt Servant
Francis Le Jau¹⁴⁴

1712 Feb. 21: Francis Le Jau, St. James's Parish, to the Society (SPG Manuscripts; Library of Congress Transcript, series A7, pages 495-497; as printed in Klingberg's *Le Jau* [1956], pages 110-111. SPG series A, volume VII, pages 399-400)

South Carolina—
Parish of Saint James Goose Creek
Feb. 21th. 1711/12

Sr

We have this day a strong report from Saint Thomas and Antegoa [Antigua] that the peace is proclaimed. If it be true, I hope it will alter the state of all things here for the better—and that besides the generall Blessings it will procure to me and the particular advantage of receiving oftener yr friendly Instructions.

I Said nothing in my Lre of our Vacant Parishes because I think the Commissary Informs you better than I can of those matters, there is indeed a great want of Clergymen, but our people is so little to be depended upon as to their promises and subscriptions that I cannot as matters are now, venture to say those that shall come Shall have reason to Commend their Generosity, they deceived me more than I dare say—

I may Assure that the greatest advantage I have is the Honour of Serving under the Illustrious Protection of the Society, and perhaps haveing been Instrumental to the good of Some few good persons now with God I hope, and Some few liveing, and some slaves, as for other things, Persons of our profession Live unpleasantly and cannot put a stop to ill practices, the Authors whereof when reproved turn our Enemy's; and make us suffer great Incommodities. Mr Gignilliat do's not like that the Commissary should advise him not to Preach nor administer the holy Communion in some of our vacant Parishes, while he is at Variance with his poor old woman whome he has made most miserable, he is allso somewhat displeas'd with me. I took notice some time ago very Earnestly of the Irreligion of some men and of Blasphemous Books, I knew to be Read and admired too much—I have perceived my zeal produced nothing but the Anger of those persons agt. me, I have Chosen of late to take no more Notice, since it is to noe Purpose and to Expect that God himselfe by his Grace put an End to all Wickedness. I wish yr. Pious designe towards a Reformation may have a good Success in these parts. I'll second you as farr as I can when I have recd. your directions and answers to the difficulty I took the liberty to propose.

Permit my Wife and me to Salute yr Lady and Mr Hodges and his Lady.

I am with all Gratitude—

Sir,

Your most humble and obedt. Servant

Francis Le Jau¹⁴⁵

[1712] Feb. 26, 1711/12: Benjamin Dennis, Boochawy near Goose Creek, to SPG (SPG series A, volume VII, Carolina Letter XII)

He has been quite ill, as have many people in the area, but the sickness is abating. He mentions the Tuscarora Indian massacre in North Carolina. He reports that time and health retard his setting up a School but he has signed up 18 students. Four are black and two are children. He teaches students the catechism and similar religious topics. He discusses his need for more salary.

1712 Mar. 12: Thomas Hasell, St. Thomas' Parish, to SPG (SPG series A, volume VII, Carolina Letter XI)

He notes the "lethal" and unhealthy climate in South Carolina, observing that few country people dare to go to Charles Town. He also mentions an Indian attack in North Carolina (the Tuscaroras) to which the South Carolina government sent military and other aid.

He has received much encouragement, and feels that frequent Communion helps. He speaks approvingly of the mistress who brings her slave children for baptism and later instruction. He states that young "heathens" are easier to teach than the older, and sets aside one day per week for them.

1712 Mar. 23: SPG Secretary to William Guy (SPG series A, volume VIII, p. 451)

In reply to his letter of August 20, the SPG will continue him in the same position and salary until further consideration. General Nicholson will investigate Guy and his situation when he is in the area, and report to the SPG on how Guy can best be of service.

1712 Mar. 25: Gideon Johnston, Charles Town, to the Society (SPG Transcripts, Library of Congress volume A&, pages 511-515; as printed in Klingberg's *Johnston* [1946], pages 105-108. SPG series A, volume VII, pages 409-411)

Commissary Johnston his letter from Charles Town South Carolina March 25th 1712
Honour'd Sr

I am Extreemly Obliged to you for all the favours and good Offices you have done me Since the first moment I had the Honour of being acquainted wth you and wish I could Express my Gratitude in a more Substantiall & Significant Manner than in bare profusions and Acknowledgements but this being the only return that I am at Present able to make be pleased to receive it Such as it is and to accept of the Good will for the deed.

My Wife tells me that the Most Illustrious Society has appointed me one of their Missionaries in this Province and also has orderd me a Curate or Assistant which I never wanted more than now being both blind & Lame and confin'd to my bed this fortnight Past.³

My blindness is occationed by a very great Inflammation and Defluction wch tho' it be but in one of my Eyes yet it so Affects the other that it has rendred it perfectly Useless—tis yet unknown whether I shall Loose my Eye or not but all agree it is in the Utmost Danger.

As for my Lameness some say tis the Gout others the Rheumatism but there is no depending upon the Judgement or Assistance of our Medicasters here.

Mr Jones a Clergyman whom my Lord of Londn Sent hither and his family is now with me he has Supplied my Cure Since I fell ill but I know not what to do when he's gone. Next Sunday he begins to Preach at Christ Church where he is to continue till the most Illustrious Society has Signified yr Resolucon concerning the Reverend Mr Maules removall to that Parish and I humbly Pray that what I formerly writt concerng that Good Man may be taken into Consideracon and answer'd as soon as is Possible.

If my Illness continues I must Necessarily think of returning to South Brittain for two or three months In which time tis probable I may recover my Strength and health to a very good degree and for this reason I humbly beg you will propose my case to the most Illustrious Society Nothing but Invincible Necessity shall make me Return and tho' I had never so much leave yet I am resolv'd never to Stirr till I leave one upon the Spott to Supply my Place.

I delivered your letter to the Honourble Mr Craven our Governr concerning Mr Norris & Ross Reynolds and am sorry I cannot as yett give you a full acct of these matters It being Impossible for me to manage any publick business whilst I am under this Unhappy confinement.

Nevertheless in regard my present Sickness seems not to be unto Death. I hope in a little time with Gods Assistance to be able to give you a more Exact and Pticular acct of things.

I pray my most humble thanks and Duty may be made acceptable to the most Reverend President & the rest of the Members of the most Illustrious Society for their Late undeserved & Extraordinary Favours both with Respect to my self my son and a Curate & be well Assured Sr that I shall make it the Great Care & Business of my Life to Endeavour to please them by a faithfull and Conscientious Discharge of my duty.

The Great Mortality here is Lately abated none having died this Fortnight so that I could not have fallen Sick in a more Lucky Season for my Parishioners.

I am in so very great pain that I am able to dictate no more & therefore Leaving my wife to add what is further necessary to be Imparted out of my letter to her I crave Leave to Subscribe my self tho' by my sons hand

Hond Sr

Your most humble and obedient Servant

Gideon Johnston

I recd the Common Prayer Books by the Last Ship that came in and am very sorry your bookseller mistook the Old for the new Version of Psalms. I intend to dispose of them in the Country Parishes where the old Version is generally made use of but I know not how to value them you having told me nothing of the Prime Cost or price of them in any of your letters so that I must goe to work by Guess You may depend upon it that I will Secure the Societys mony and Since this Unhappy Mistake has fallen out in Lending the old Version for the new I Pray I may have a hundred wth Brady & Tates version and half of them bound in Calf skin for the better sort of People in my Parish I hope the most Illustrious Society will not forgett the Honble Mr Craven our Governr who I beleve will prove a very good friend to the Church he seems to be ambitious of the most Illustrious Societys favour & I believe he will deserve it.⁴

[1712 c. Apr.]: Ebenezer Taylor to John Chamberlaine (SPG series A, volume VII, Carolina Letter XV)

Reporting that he arrived in South Carolina on April 26, Taylor thanks SPG for the opportunity to be their missionary. He was elected minister of St. Andrews parish. He notes the large number of dissenters and “lukewarm conformists” in his province area.

1712 May 2: Clergy of South Carolina, Charlestown, to Bishop Compton (Fulham Papers, Lambeth Palace Library, volume IX, pages 29-30) “They are at peace with one another and hope to remain so, now that Marston has left” (Manross 1965: 130).

1712 May 26: Francis Le Jau, St. James’s Parish, Goose, Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A7, pages 504-511; as printed in Klingberg’s *Le Jau* [1956], pages 111-115. SPG series A, volume VII, pages 404-408)

In South Carolina May 26th 1712

Sr

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I have Little to add to my Letters of ffeb: 20 & Apr. 10th last past wch I hope will have the good fortune to come to your hands.¹⁴⁶ But that the Clergy of this Province Met and Conferred together in a most Loving and Unanimous Manner about a month agoe & by the Grace of God we design to Entertain the Blessing of Peace amongst us, as this whole Province now enjoys it, through Mercy with health & an appearance of a ffruitfull year, we Intend to meet every half year or Oftener if possible & to keep an acct of our Proceedings.

Mr Ebenezer Taylor¹⁴⁷ was newly arrived when wee mett I flatterd my Self with the hopes of receiving by him the Commands & Instructions of the Society my Illustrious Patrons & Protectors. I suppose Mr Mannadier¹⁴⁸ of whom Mr Taylor spoke to me will bring to me some Letters from you that I may know how I am to govern myself. In the mean time I'll continue to do as well as possible I can. Wee hope Mr Taylor will be received in the Parish the honourable Society recomended him for.

I was told that Mr Manadier is recommended for Christ Church Parish but before Mr Taylor came Mr Jones¹⁴⁹ a Gentleman of merit was Admitted to Officiate in that Parish I took the freedom to advise him when Mr Manadier is arrived to Comply with the Intention of the Society and to lett the Government Provide for him as shall be thought most convenient, for there are two Vacanceys more on the Southward of this Province besides the Parish which Mr Gignillat had under his care I do not hear of any Steps made by those Gentlemn of Santee to have a Minister Mr La pierre I hear goes Sometimes among them the Assembly has made that Gentlemans Sallary Equal wth ours.

I had the Honour to Inform the Society of the good disposition of some of my Parishioners to have the Slaves children baptized. I said I would receive any that should be presented by the masters I told also the negroes who are Baptized that such Children as have both their Parents Christians should be admitted to the Holy Baptism and the Christian Slaves in the Same Plantation should be received as Sureties because of the difficulties of prevailing upon the white People to be so charitable. The difficulty I meet at this time & which I humbly presume to propose to the Society is whether I may receive a Child who has but one of his Parents baptizd. and for whom I cant find any other Sureties but some Christian Slaves we have had very rainy wether these 6 months past especially upon Sundays wee have been often forced to keep at home that hindred me from Catechising the slaves as regularly as I designed I hope by the Grace of God to do better when the great heat is over.¹⁵⁰ Mr Commry after all his fateagues is very well. All my Bretheren are in health also so is my family.

I thank God this is truely a charming country when we are blessed with Health as we are at Present, the Rumour of the Past Mortallity of this place has kept our Neighbours from Supplying us with many Necessarys as flower wine rum Sugar &c and Indian Corn itself is very Scarce we had no Salt for 4 months all other things Necessary for life are more Scarce & dear than we ever saw them. Wee have abundance of Dry goods but very dear Still and comonly sold for above 200 P cent but wee can bear wth patience the want of many things now God has mercifully withdrawn his Punishing hand from us & wee see Every body hearty abt their Labour. All meet Genrly at Church when the Weather does Pmit Some few Excepted whom I formerly did Mention that had been Pverted by Blasphemous men who Lived here some Years agoe And are confirmed in an Irreligious dispostion by prophane books that are transmitted here my Bretheren & myself are very much concern'd to see so much evill among a handfull of men we desire very much to remedie it and wee can depend upon a few Zealous Persons in Every Parish yt are willing to Enter into a Society to promote a Reformatn. wee only want to be

directed how to order that Important matt'r I beggd books of the Society for that End wch I hope you will be pleased to send when the Society thinks it Convenient.

Since my last we had a true acct from our Generall. Mr Barnewell after having destroyed 2 or 300 Tuscaroras and taken about 100 Prisoners he had Penn'd up the rest to the number of 5 or 600 in a large fort of theirs they Sued for peace and he granted it to them the Governr of Renoque Coll. Hyde complains it was done without his advise the Generll is soon Expected and doubtless has something to say for himself it is said he wantd Provisions others deny it.¹⁵¹

That Gentleman Mr Barnewell has his Settlement very near the Yamousees I Intend to discourse wth him & see whether by his means and Assistance some Missionarys could not receive sufficient Encouragement if they would goe in those Parts and will Acquaint you with what he tells me.

I Long very much to know how many of my Letters came to your hands these 18 months Past & whether the account I transmitted to you by a friend relating to the Crick Indians and Yamousees was delivered to you—I gave to the same ffriend Letters for Virginia which never came to hand wch I was very sorry to hear. I trust so far to your Goodness as to Perswade my self that you do not blame me with Negligence I write carefully when I find Opportunities and shall Endeavour to be more Exact if Possibly I can.

Give me leave to Assure my Lord President, my Lords and the Honble the Members of the Society of my perfect duty and respects and humble Obedience and to beg the Continuation of their Protection ffavour & goodness to me I ever pray for the prosperity of that Illustrious & most Religious Body.

I must not forgett to tell you that our Schoolmaster Mr Dennis is very well recovered and takes abundance of Pains to tutor the children of this Parish that are sent to him he Expectd his wife from Virginia where he had left her about a month agoe she thought it was safe for her to come in a Sloop Loaden with corn from Maryland for this place and fell unfortunately into the hands of a Privateer near the Capes those men finding no riches in the Sloop rob'd the Passengers of all their goods and sent them back to Virginia wth their Sloop and Corn wee hear she is at Sea again—and are afraid she has lost what she had— which is a sad accident considering how hard it is to Provide one self with Necessarys in this country I dont Question but that our Parishioners would willingly do great deal for him but I must own the more I am acquainted wth Every Persons Circumstances I find the more that the best of them Labour under great difficulties themselves few Excepted.

As you have been kind and Generous to me hitherto I hope you will honour me wth the continuation of your friendship and good offices wch I earnestly beg of you being with Respect & Gratitude

Sr

Your most humble & Obedient Servant

Francis Le Jau¹⁵²

1712 May 27: Francis Le Jau to Henry Compton, Bishop of London (Fulham Palace Manuscripts; Library of Congress Transcript, South Carolina no. 10; as printed in Klingberg's *Le Jau* [1956], pages 115-117. The original letter is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 31-32.)

South Carolina
Parish of St James near Goose Creek

May 27th 1712

My Lord

The Clergy of this Province met about a Month Ago, Mr. Gignilliat Excepted, who dos not come near any of us, I suppose because none of us dos approve his leaving his Parish, nor his Inhuman usage to his wife. We joined together in an humble Address to Your Lordship which, I presume to affirm again, is most true and sincere in all it contains.¹⁵³ Mr Taylor who was newly arrived did take notice with joy and Admiration of our Loving carriage towards one another. We hope that Good Gentleman will be Admitted into the Parish he was Recommended to by the Society; In obedience to your Lordships Commands, and out of the great Affection I bear to him I will serve him to the best of my power.

Since it is your Lordships pleasure, I will speak concerning some Important Particulars, with all Humility and submission to your Lordships Judgment.

I don't hear of any design, nor Indeed any Inclination hitherto, that Missionaries should be sent among our Indian Neighbours; the Yamoussees have a great desire to have some Clergymen among them as I have been often Informd, that Nation has behaved herself very well in our Late Expedition against the Tuscaroras, who had murdered our Renoque Neighbours and with whom Peace was lately concluded, the General who Commanded our forces, one Mr Barnewell, is not yet returnd. As his Plantation and settlement Borders upon the Yamoussees I intend, as soon as he is come, to ask him what he thinks might be done for the entertainment of some Clergymen in those parts. If he offers his house and service it will be in my humble Judgment the best we can desire/ I will not fail to Inform your Lordship of what I can hear & obtain. The Indian traders have always discouraged me by raising a world of Difficultyes when I proposed any thing to them relating to the Conversion of the Indians. It appears they do not care to have Clergymen so near them who doubtless would never approve those perpetual warrs they promote amongst the Indians for the onely reason of making slaves to pay for their trading goods; and what slaves! poor women and children, for the men taken prisoners are burnt most barbarously. I am Informd It was done So this Last year & the women and children were brought among us to be sold.

Permit to my Zeal My Lord to Implore your favour and Charity in behalf of the poor Slaves that live amongst us; they are Sufferd, some forced—to work upon Sundays, having no other means to subsist, they are used very cruelly many of them, the Generality of the Masters oppose that they should know anything of Christianity. I earnestly beg that those Evils may, if possible, be remydyd, but whether this be a proper time to desire Such a Reformation I humbly submit to your Lordship.

In relation to the good understanding of the Clergy amongst themselves Mr Commissary has, I hope, Informd your Lordship that since Mr Marston went to New York, and God has removed Mr Maitland out of this world our Peace was not at all disturbd; and I hope it will continue; Seeing the good and docile Disposition of all my Brethren: It is with much sorrow I excepted Mr Giguilliat. I will advise with Mr Commry how we may bring him to live in better Intelligence with his wife, or at least to remove the Scandall of their Separation.

The last thing Your Lordship commands me to declare is concerning Mr Marston's insincere proceeding. In my humble Judgment this is the ground of it, that Gentleman in my frequent conversing with him for near five years never did Express a clear resolution to relinquish all pretentious to the Living of Charlestown. I always perceivd he Entertaind thoughts and hopes of possessing that place again, which made me judge from the beginning that any Minister in Charlestown would be ever uneasy, had that Gentleman continued here.

All the Clergy fears his returning hither more than I can tell; and the Mr Commry has been wonderous kind and charitable to him, and is so to this very day to his family, whom his Strange Tempest has rendered very unfortunate, we foresee that if he should return and Persist in his former mind he would be troublesome again. for what may be amiss in my Judgment so plainly declar'd. I crave Your Lordships Blessing upon Myself my family and flock who most heartily join with me in Praying for your health and Preservation.

I know not how my small services are agreeable to the Society having heard nothing from that Honble Body this long time. I intirely Rely upon your Lordships favour and Protection which I shall always take pains to deserve by my Perfect Respect and Obedience. Mr Steveens is very well, his lady told me he had received Your Lordships Letter¹⁵⁴

I am with all Submission
My Lord/ your Lordships/ Most dutifull
most/ humble and most/ obedient Servant
Francis Le Jau¹⁵⁵

Addressed To

The Right Honourable and
the Right Reverend The Lord
Bishop of London

London house

To Capt Sam flavell
Endorsed S. Carolina
Le Jau 1712

1712 May 28: Gideon Johnston, Charles Town, to the Society (SPG Transcripts, Library of Congress, volume A7, number 19, pages 526-533; as printed in Klingberg's Johnston [1946], pages, 108-112. SPG series A, volume VII, pages 422-426)

Comissary Johnston, Letter to Jno Chamberlaine Esqr

Charles Town May 28th 1712

Hond Sir

Mr Ross Reynolds, whom you mention'd in Yours to the Governour and Clergy came to me upon my Letter on Saturday the 10th Instant; and Saies that he never taught any Indians gratis, nor was he ever in a condition to do it, having nothing to live upon but his Industry: and he wonders that Mr Norris should make any such wrong representations, to the most Illustrious Society. He owns indeed that he taught three Indian Traders some gotten on Indian Women to read a little and to Speak English, for which he was paid according to Contract, but that he taught any more Indian Children either gratis or otherwise he Absolutely denies.

He told me farther that he had but a very Slight an [*sic*] superficial Acquaintance wth Mr Norris, & seem'd to be greatly Surprized that Mr Norris shou'd propose his going among the Indians to the most Illustrious Society without ever having consulted him about it beforehand. And when I asked him, whether he was willing on Encouragement of a good Sallary to Undertake that Employment for some time, in order to Instruct their Children, his Answer was that he might have 60 nay 100£ Sterling per Annum he would not engage in it, being resolv'd to Stay where he then was, and to get his bread, after a more Easy manner among the white ffolks whose Children in many respects wanted Instruction as much as the Indians did. He likewise Added that Mr Norris

owed him Seven Months Schooling for his Son & that if ever he taught anyone gratis it was him. And the Reason was because he could not help it.

This is a true acct of what passed between Mr Ross Reynolds and me and finding by his Resolution of not going among the Indians that there was no room for a debate I gave Neither the Governour nor my Bretheren any further trouble about him, he confeses the receipt of a letter from Mr Norris together wth some Paper Inclosed in it from you by the same Ship that brought your last to me, but Says he was so Angry when he read it, that he tore it, though he has your Paper still by him.

As for Mr Norris himself I can as yet Learn Nothing that is either certain or Material concerng his Character; and therefore I will give you no furthr trouble at Present about him.

You know Sir, I was always willing to Receive the Most Illustrious Societys Commands before I was their Missionary: but now I own myself to be under the Strictest Obligations to them, and they have an undoubtd right to command me to any thing that lies in my Power: If therefore the going to the Indians, or visiting the Parishes, or seeing what condition the Books given to the Ministers of Each Parish are in, or any other Service That I can Render them is expected from me, I desire I may have positive Instructions to that Purpose because otherwise some unreasonable People wou'd be Apt to take Offence, and say that I was too pragmatic and Officious. Many of the Societys books in the Vacant Parishes are lost; and the few that are left are miserably Mangled and Abused. I Endeavour'd upon Mr Maitlands Death to Secure the Books he had, till a Minister was sent to that Parish; But some of the Parishioners said I was too Officious and Busied myself in things that did not belong to me, having no orders from the Most Illustrious Society to concern myself in such matters.

How great a ffriend our New Governour will be to the Church or my self I can't tell nor can I yet Confirm the Character, I gave you of Mr Hart, till I see more of him.

Sr Nathanll Johnson, our good friend and my constant Benefactor, is now in a Sick & Languishing condition, and its thought will hardly recover. And among all those that have the Church continually in their Mouths, ffew of them have any concern either for it or Religion. More than as it Serves for a Cloak to carry on their Worldly Designs. Nevertheless Coll Broughton is never to be forgotten, who is a truly good Man, and Christian, and one that not only respects and honours all Clergy men after an uncomon manner but does all that he can to make them Easy & to promote the Interest of Religion among us. He is now the Revd Mr Maules Parishioner, as he was Lately Dr Le Jau's and if they have said nothing hitherto concerning this Gentleman, I am sure both of them can confirm what I say.

The Assembly is now Sitting, and I have shewd some of the Topping Members so many palpable Inconveniencies in their Church Acts that they are resolv'd to make some Amendments in them. But to think Everything can be done that is necessary at once is what cannot be expected in this place Especially where the Governour is not a Zealous and Active Man in these Matters, what the Assembly will' do for me I can't tell. Some Members are disobliged on the account of Mr Gignillat. But let the Success be what it will I am resolv'd never to give them no further Trouble Concerning my self. I have given my Lord of London an acct of Mr Gignilat, and his Affairs, and tis probable his Lordship will if he thinks it proper and Necessary send you an Abstract of it.

I have used my utmost Endeavours both in and out of the Pulpit to promote a general prosecution of those that are guilty of Immorality & Prophaness, in this Province; and I thank God my Attempts this way has not been Altogether fruitless and unsuccessfull. It was my Misfortune to be Sick and confind to my bed whilst the Prosecution lasted; Otherwise I would do all that I cou'd to have it carried on with greater Severity. Nor did I fail to Expostulate wth the

Judge & Attorney General Concerning the Remissness of this Prosecution in Several Instances; In the mean time Since this Necessary work is once begun, if it please God to Spare me life and health, I will do all that in me lies, to bring it to Some Perfection.

I cannot for my life, yet procure an Exact List of all the Old & Young of this Parish, or any thing like it, till I have more leisure for it by going from house to house wch I cannot do till I have a Curate; but I have sent an acct of our dead and the Number of Communicants on Each Sacrament Day from the 9th Aprill 1711 to Aprill the 20th 1712, as also of all those that were Baptized within that time.

If the most Illustrious Society would have me go to the Yammousea and other Neighbouring Indians and to know what disposition they are in with Respect to Christianity, It will in this case be of great use to me to have a letter of recommendation to the Governour and Council and to the Speaker of the Lower House of Assembly prayg them that I may want no due Encouragemt or Assistance they can give me on this occation.

This I say, upon Supposition I have any tolerable Health, but Indeed since the Sickness has abated here I decline Sensibly, and have had Several fits of the Gout or rather Rheumatism, Since my last, Not to say any thing of my loss of Appetite, dejection of Spirit & a body greatly Amaciated. I am resolved to Stay as long as Possibly I can without running the manifest hazard of my life. But when I see no Prospect of recovering any Health without returning home for some little time then I hope the most Illustrious Society will find no fault with me for betaking myself to this last Expedient. I have proposed my case to my Reverend Bretheren who far from diswading me from this Resolution, having unanimously promised to Supply my Cure Punctually by Turns, till the Curate Arrives, wch the most Illustrious Society have order'd me. This is what I have mention'd in my last but lest that might miscarry I think it not Improper to repeat it in this.

I will not add to the length of this letter by making an Apology for it. I will only say that I am wth the greatest thankfullness for the many Extraordinary favours I have recd both to the most Illustrious Society in general and you in Pticular, Hond Sr

A most humble & Obedient Servant
Gideon Johnston

Mr Taylour has been to Preach at his Parish these two last Sundays but is not yet chosen his Election is to come on the 4th of next month.¹

1712 Jun. 14: Ebenezer Taylor, Charles Town, to the Society (SPG series A, volume VII, pages 411-412)

He thanks the Society for appointing him missionary. He has been elected to St. Andrews parish, where there are many dissenters and “luke-warme” conformists.

1712 Jun. 17: Gideon Johnston, Charles Town, to the Society (SPG Transcripts, Library of Congress, volume A7, number 16, pages 518-523; as printed in Klingberg's *Johnston* [1946], pages 112-115. SPG series A, volume VII, pages 413-415)

Comissary Johnston his Letter from Charles Town South Carolina
HondSr

June 17th 1712

I have but very little to Impart to you since my last Mr Taylour on Wednesday the 4th Instant in Spite of all the Arts that were made use of both underhand and above board by the Sectaries of all kinds & some unhappy half faced Church men was Elected into St Andrew's Parish Nemine Contradicente Tho' Almost half the

Number that was at the Election were Neuterall and would vote neither for nor against him. Among whom Capt Wm Bull (one that subscribed the letter home for a Minister) was the head man and Ring Leader I was doubtfull of the Success of that Election and therefore I was present at it; and It is well I was, for had I not taken abundance of Pains in perswading Mr Bull and his Party to the contrary they were resolved to Vote against him but upon my representing to them the Injustice of using a man so ill against whom they had not the least cause of Objection and the Shame and Scandall of such a Proceedure & what a dishonour the rejecting a Minister purposely sent to them at their own request would reflect on my Lord Bishop of London & the most Illustrious Society, they were by this means prevailed upon to Stand Neuter & so Mr Taylor Gained his Point. They are a sad crew he has to deal with and I pray God to support & comfort him for nothing but an Invincible Patience & a fixt resolution of doing good can enable any Ministr to hold out for any time or to live among them, the Plain truth is the Church here can never flourish or prosper till the Church Commissioners rediculous Conge de Eslire and Popular Elections are quite taken away for this I could give many Reasons but the most Illustrious Society has given a very Substantiall one in the Printed acct Pa: 75 that the Ministers will be too much subjected to the Pleasure of the People. I know it is Impossible to Settle this Church upon a better foot under the present Government But I think a much more short and ready way may be found out for this purpose of which however I will say nothing till I have the honour of Seeing you in London if God is pleased to Spare me so long in the mean time all that wee have to do is to pray and Lament in Secret & bear with silence and Patience what we cant at present mend.

As for my own part I still decline in my health nor does the present Prospect I have of things add a little to the dejection of my Spirits & therefore I must of Necessity return by the next vessell that Sails from hence In the mean time I have sent my son before me in order to be sent to Schooll for a year or two till he be fitt for some business or other. He has nothing now to depend or Subsist upon but that Kind present the most Illustrious Society was pleased to make me for his use. And I hope you will do me the favour to give my wife an order for the receipt of it who will take care to Apply it Punctually for his Use according to the Societys Intentions.

I had some hopes that the Assembly would have done something for me this Session but now that prospt is over since all they did for me was to advance me Six Months Sallary before hand. This is Eating the Calf in the Cowes Belly and seing no likelyhood of Extricating my self out of my present Difficulties not to say anything of the recovery of my Health wch with me is abundantly superior to all other Considerations It will be absolutely necessary for me to withdraw for some time till I recover my health and get out of debt. Never was there a more loving United Clergy than we are here. And blessed be God I sensibly feel the Good effects of this Harmony in Pticular my bretheren having Unanimously Promis'd to be bound for my debts and to Supply my Cure in my absence till a Curate arrived. Tis happy for me that I have such Sincere ffriends in the time of my Distresse for without their Assistance I should never be able to leave this place. This is what I partly Hinted at before but for fear letters might Miscarry I repeat it here.

The Assembly have settled a Schoolmaster in this Town one Mr Douglass newly come from Philadelphia and an Usher as a begining or Essay towds greater Matters. The one at 60£ and the other at 30£ of this Country mony and they have Likewise by Act adjusted the Schoolmastrs Wages at 3£ P Ann for Every Boy that he Instructs either in Latin or Greek. They have Given Mrs Marston likewise 70£ to sett up a Small Shop with to maintain her family and they have given a Poor Widow I also recommended to them 40£ and a Brief. Something also is done with Relation to Parochiall affairs, but the Clerk of the Lower House who has the Acts being Sick, I cant Exactly tell what they are as yet. As soon as my Son is gone off, I intend to goe into the Country for the

Benefit of the Air and to relax and unbend my mind a little in hopes this may be of some advantage to me; & my kind Bretheren have promised to change some turns with me for that Purpose. In the mean time let me be in wt state or Condition of Life God is best pleased with whether Rich or Poor in Sickness & in Health I shall never cease to pray for the Prosperity and Success of the most Illustrious Society and shall to the utmost of my Power Endeavour to convince them with how great Respect & Gratitude I am to them & you Honoured Sr

A most humble & most Obedient Servant

Gideon Johnston

On Saturday last Mr Taylor has removed from my house to his parish.¹

1712 Jun. 7: Benjamin Dennis, Boochawy, Goose Creek, to Chamberlaine (SPG series A, volume VII, Carolina letter XX)

Dennis feels that the Indian threat is now contained, since many had been killed. He reports how his family, en route to South Carolina from Virginia, had been kidnapped and carried off on a privateer. He thanks SPG for the £5 above his salary.

1712 Jul. 2: Nathaniel Osbourne to the Society (cited, but missing from SPG series A, volume VII, p. 86)

[This letter is in Latin. It is a testimonial by several ministers of parishes in England to Osbourne's good character.]

1712 Jul. 5: Bishop of London to the Society (cited, but missing from SPG series A, volume VII, p. 28)

Requests that Osbourne be introduced to the committee and, upon their approval, sent to South Carolina.

1712 Jul. 5: William Tredwell Bull to the Society (cited, but missing from SPG series A, volume VII, p. 28)

July 5, 1712

Attests to Osbourne's good character.

1712 Jul. 11: Nathaniel Osbourne to the Society (cited, but missing from SPG series A, volume VII, p. 28)

He requests to be sent to South Carolina. Bull will vouch for his good character.

1712 Jul. 24: Benjamin Dennis to Chamberlaine (SPG series A, volume VII, Carolina Letter XXI)

Dennis reports that his family was taken to the French island Martinico, although he still hasn't heard from them. He expects daily the books sent him by SPG. He reports that the School has grown to 29 students and he teaches for free six blacks, two Indians, and two whites. The parish hasn't been able to help him yet.

1712 Aug. 2: Robert Maule, South Carolina, to SPG Secretary (SPG series A, volume VII, Carolina Letter XXIV)

He thanks SPG for permission to move to some of the vacant parishes, since he wanted to be nearer town. The new situation will enable him to assist Johnston and will be better for his

health. He reports that Col. Thomas Broughton has subscribed toward a house for him. He reports the July 1 death of Nathan Johnson and that the number of communicants is up. He mourns the lack of Bibles and other books.

1712 Aug. 18: Thomas Hasell, St. Thomas, to the Society (SPG series A, volume VII, page 435)

Guy delivered their last letter to him. Tells of sickness throughout the province; Maule, Le Jau, and Dennis are ill. Taylor is at St. Andrew's.

1712 Aug. 19: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A7, pages 538-542; as printed in Klingberg's *Le Jau* [1956], pages 117-120. SPG series A, volume VII, pages 429-431)

South Carolina Parish of St James
near Goose Creek, Aug. 19th 1712

Sr

I intend to give myself the Honour of writeing to you more at large by Capt Cole who talks of being ready to Sail three weeks hence this I hope will come to you Via Bristol.

Mr Guy¹⁵⁶ arrived in good health about five weeks agoe I happen'd to be in Town, wth our Dear Commry at that time & with B. Maule being desired by the Govenr to give our opinion about the Settlement of our free School:¹⁵⁷ I had the Satisfaction of receiving your letter of Jan. 1. which gave me an Incredible Consolation having been so long deprived of the like Happiness.¹⁵⁸ Be pleased to accept my Humble thanks for your good offices to me and the Pticular Affection you are willing to favour me with in so Generous a Manner. I will follow your good advice in every thing and will think myself very happy to receive it, in Pticular I will not fail to send again to the Society my Illustrious Superiors the difficulties I had presumed to propose to that Honble Board in Several of my letters. I acknowledge I am indebted to your Pticulr goodness for the present of Books the Society has bestowed upon me. I have recd them and by the Grace of God I shall Endeavour to make a good use of them, there was in a box wth those books a good number besides to be distributed in My Parish & wch have been received wth great joy and humble thanks by those to whom I gave them, there was also near 50 Spanish New Testaments wch I design to distribute as I find opportunities.¹⁵⁹ I spoke to a Merchant to Send some to St Augustine. Butt the Pcell designd for Mr Dennis our Schoolmaster was left behind I suppose through mistake I gave him a Share of mine. That Poor Gentleman has now the feaver, but he keeps his School as diligently as he can and behaves himself very well, his Wife arrived at last this week from Pensilvania, she has sufferd very much from the Privateers that took her as she came from Virginia but upon the Appearing of one of our Men of Warr the Privateers left the Sloop. Mrs Dennis was in with her two Children—they plunderd what they could in 3 hours they were in possession. There was in the Same Sloop one Mr Phillip a ffrench Minister sent for as I hear by the french Inhabitants of Santee he was settled in Maningantown a french Colony in Virginia this Gentleman will make the 8th with us,¹⁶⁰ as for Mr Mannadier, I hear nothing of him, it is believed he may be in the Virginia fleet, if it be so I pity him because of the Difficulty of findg a Passage for this place:

It is Reported among us that you have relinquist the Employment of Secretary to the Society. I am Sensible the Multiplicity of Affairs was so great as to render that office Incompatible wth any other Business; tho I must be satisfied wth what it was your pleasure to

do, yet I must confess I wish there had been a Sufficient Encouragemt to Engage a person of your Merrit and fit as you are for yt Important Place to continue it, was there no possibility to allow rather Six under Secretarys to ease you of the Labour. But it does not belong to me to say any more, but that I hope you'l Attend at least as Member, and Let me beg leave to continue to write to you private Letters as I take the liberty sometimes to do.

Honour me with your friendship and Commands is what I most earnestly desire My next letter to the Society I'l presume to address to you as I used to do till I am otherwise directed.

They tell me one Mr Taylor is to receive our Letters. Permit me to ask whether he is the same Gentleman who was your Clarke 6 or 7 years agoe. ¹⁶¹

I am very glad the acct I gave to Mm Johnston is come to your hands. I'le answer Exactly what you please desire further of me.

I defer my Pariochial acct and that of our present condition 'till I write my General Letter to the Society by Capt Cole.

Wee have lost our good ffriend that Worthy Person to whose Zeal we owe the Establishment of our Parishes. (Sr Nathanll Johnson) it has pleased God to remove him to a better life July 1 last past at 7 in the morn, after a Lingring Sickness that lasted two years or more, he died Joyfully and with Christian resignation Aged [space] and three months in Aprill last he took the trouble to write his last will wth his own hand and to order all his affairs and to Cancell what writings he had made before. It was his desire all his life to be buried without Solemnity however things were performed as decently as the Circumstances of the time & weather and place did permit.

We talk of sending an Army for the Second time against the Indians Tuscaroras whom I often mentioned in my letters, it is said they have broken the peace we made with them. The Country is healthy and in a Peaceable condition at present through Divine Mercy.

I Pray most heartily for your prosperity and all belonging to you being with due Respect

Sr Your most humble and Obedient Servant

Francis Le Jau¹⁶²

1712 Aug. 20: William Guy, Charles Town, to SPG Secretary (SPG series A, volume VII, Carolina Letter XXV)

Guy arrived in South Carolina on July 10 and is already surprised at local conditions. He notes that although he was partly hired to teach School, there is already a government-appointed Schoolmaster in the province. The master receives £60 per year plus generous private stipends. Guy reports that Gideon Johnston said that Guy could not function effectively as both pastor and teacher. He requests direction from SPG about whether he should teach or not, since he felt his instructions called for it.

1711 Aug. 22: Vestry of St. Paul's in Colleton County to SPG (SPG series A, volume VII, page 456)

The vestrymen report that they are destitute of a minister since Maitland died. They relate how hard it is to secure an acceptable pastor. Those who have looked good have turned out to be bad experiences. They renew their plea for aid.

1712 Aug. 28: Benjamin Dennis, Boochawy, Goose Creek, to SPG Secretary (SPG series A, volume VII, Carolina Letter XXII)

He reports happily that his family has been freed from the French privateer by an English man o' war. The family arrived in South Carolina on August 16. He mentions that his books have still not arrived.

1712 Aug. 30: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A7, pages 551-559; as printed in Klingberg's *Le Jau* [1956], pages 120-124. SPG series A, volume VII, pages 436-439)

South Carolina
Parish of St. James near Goose Creek
August 30th 1712

Sr

About 6 weeks ago Mr Guy arrived in this province and deliver'd me the Letter you favoured me with dated January last past. It was a great Comfort to me to hear that the Society my much respected Superiors and Noble benefactors have so much Goodness as to approve my Small Endeavours I will take pains with the blessing of God to serve in my mission with all the Dilligence I am capable of. I most humbly beg the Continuation of the Societys favour and protection, with leave to Assure my Lord President, My Lords, and all the Members of that Illustrious and most Religious Body of my Duty Respects & perfect obedience. I have received the Books which the Society has been pleased to send me and returne my humble thanks for that perticular token of their Goodness.

The Spirituall account of my parish is as follows from January 1 1711 to the last day of June 1712.

Christned 11 Infants. Marryed 2 Couples Buried 2 men New Communicants 3. Actuell Comunicants on Easter Sunday 37 among whom 5 Negroes. Actuell Comunicants in all above 50. I hope through the mercy of God there will be in a Short time Some more Negroe Slaves Baptized: I take all the care I can that they Instruct one another when they have time; there are a few men in Sewall plantations to whom I have recommended to do that Good Service to the others, those men are Religious zealous, honest, they can read well, and by them I am inform'd when there is any disorder among their fellows slaves that it may be remedied. I discountenance the changing of wives as much as it lyes in my power and I hope the Danceings upon Sundays are quite over in this Neighbourhood. There has been a very severe Act, to punish our Slaves, lately past in this province. Runaway Slaves are to be Mutilated; and at last put to death if they absent themselves for the fourth time for fourteen days. I have taken the Liberty to say Mutilation and Death too Great punishments in that respect But what I most complaine of is that upon Sundays they are Confin'd at home by the Letter of the Act I urg'd to the Magistrates in this parish these poor souls should have the liberty to come to Church. I was answered that it was so Implied with their Masters leave, but I fear as the greatest part of the Masters is against their Slaves being Instructed they'll take an Advantage of the Tenour of the Act

I have Advised lately with our Agent for the Indian Trade concerning the best way of promoting the knowledge of Jesus Christ our B. Saviour amongst the Indian Nations with whom he has conversed That Gentleman confirm'd me in the good opinion I had of the Yamoushees he believes if two young Single men haveing a Disposicon to Learn the Crick Language which is understood all over the Southern parts of this Settlemt. would trust themselves into the hands of the Yamoushees he answers They would provide for them and Entertaine them with great respect and affection: besides our own people live within 20 or 15

miles of those Nations, who really by my own observation are a Rationall and generous people above the rest of our Neighbouring Indians—There is a remnant of the Apalachee formerly a great Nation but not being inform'd in particular of what they would do for Clergymen If any were sent, I will not Prsume to say any more but that I heard often they were very desirous to have some Missionaries to reside among them. All these things I humbly Submitt to the Consideration and wise Judgment of the Society—As for what concerns the Clergy, I suppose Mr Commry Johnston will give a perticular accot. of every thing to which every one of us will readily Subscribe for thro' the Grace of God we are very unanimous, and live in Brotherly love together. By the Arrivall of Mr Phillip, from Virginia to officiate in our parish of St. James upon Santee River we are 8 actually Employ'd. Mr. Manadier is not yet arrived. Mr. Taylor is in quiet possion of his parish of St. Andrews upon Ashly River he met wth some difficulty at first and what was most surprizing, from pretended Sons of the Church, who were so bold as to Reflect upon yt honest Gentlemans Confirming we have Endeavoured to render them sensible of better things than they knew and now they are silent There happen'd lately a Dismall accident which has made a great impression Chiefly upon our Anabaptists, and also upon other Dissenters; a Tallow Chandler arrived in these last Shippes about 6 weeks ago to be a Teacher among the Anabaptists, fell, as it is reported, upon their Topicks of predestinacon in So terrifying a manner that the next day after his preaching vizt the 4th of this Instant a good man of my acquaintance hang'd himself, he had been in a Melancholly Condition, and reduced to deplorable State, as well as other Psons, for these four yeares past, perhaps more. I had prevail'd upon him to Apply himself to our Blessed Jesus by constant prayer, to Sett aside certaine Books, and learn from the holy Gospell certaine and comfortable Truths he obeyed and went to his parish Church; the Sectaryes tormented him so much with Letters and Messages; that to be at rest he return'd to their meetings, of which he was the most considrable man as to quality and ffortune, but weak as to parts; he fell againe into Melancholy of late. I waited upon him out of Pticular Affection and in my Judgment when I left him he was better Satisfyed till at the Generall Meeting of the Anabaptists being perswaded by his Wife and Neighbours to go with them, wch I am told, he was very unwilling to do; he unfortunately Ended his life. This has very much Mortified the whole Sect when I see the poor mans Wife, I'll Endeavour to know the true circumstances of that sad Affair and to gett copies of the letters, the whole meeting did write to him. I have distributed Mr Walls abridgment and wish I had more, tho' indeed after all the paines I took wth Many of them I must declare their Character consists in much obstinacy and little Sense. But I will not cease to do them Service with love & patience. Their Country is at Present healthy, and in a peaceable condition thro' divine mercy, and by the wise administration of our present Govr. Mr Craven

It has pleased God to deprive us of our much honoured protector and true friend Sr Nathaniel Johnson who after 2 yeares lingring Sickness departed this life July the first last past Resigned to the Will of God, and Blessing his holy name for being soon delivered out of the misery's of this world. Excellency had set all his affairs in order and writt his will with his own hand 3 months before he dyed he was in the 69th year of his age.

I had the honour to Informe you of the Massacre committed in the Renoque by the Tuscaroras, our forces destroyed many of them and made peace with the Rest, those Indians have broke it which obliges us to send our late Coll: Moores Son with 50 men and 600 Indians to bring those Murderers to due punishment we think to destroy the whole Nation,

that is kill the Men and make the women and children Slaves, this is the way of our Warrs upon the like provocations our forces will March in 3 weeks.

There was an Insurrection of Slaves in New York which undoubtedly you are better inform'd of than our Selves, what we know is Generall, I beleive it was upon that account and to prevent the like that our Assembly has made or rather renew'd the Act I mentioned in this Letter.

Our Schoolmaster Mr Dennis is now troubled with our usual Feavers & Ague, I here Mr Guy is in the same Condition in Town; After long Expectation Mrs Dennis is come with her 2 Children to her Husband, the Poor Woman was at Great Charges to maintaine herself in Virginia & Pensilvania where the Weather forced the Sloop she was in to go, besides the Privateers who were in possession of that Sloop for Some hours plundered what they could carry away chiefly all Mrs Dennis's Cloathes: I take the Liberty to represent these things to the Pious & Charitable Society our Superiors more Particularly because to my great Sorrow I see no Steps made towards the Settling of our Schoolmaster upon a Piece of Land as was proposed at first, I fear the Poor Gentleman may be discouraged. I do what I can, but my own Charges are very great and my Income very Little more than what the Society is pleased bountifully to allow to me. I am also afraid it will be a long time before our Church of my own Settlement be Perfected, we have no leading man in this Parish that is able and willing to carry on the good Work that was begun by worthy Gentlemen that Are now dead or that live out of this Parish. They are making Countrey Bills for 50000 £ which raise the price of every thing we want, and reduce our Salaries to a Small matter.¹⁶³ My Subscriptions are come to 7 £ of our Money. That is hardly 50 £ Sterling and my Perquisites of last year not 5 £ But for all Those Difficulties I am not cast down. I Trust in my God who by his Singular Grace has Supported me, and think my self very happy to Serve in his Holy Church in the Capacity of a Missionary. I dayly pray for the Preservation of my Noble Benefactors and it pleases God to bless & prosper the important work They have undertaken. I humbly Crave my Lord's Blessing with the Assistance of the holy Prayers of the Members of the Society, and the Continuation of your Particular Affection. I am with all Submission

Sr Your most humble & Obedient Servant
Francis Le Jau¹⁶⁴

1712 Sept. 15: William Guy, Charles Town, to Chamberlaine (SPG series A, volume VII, Carolina Letter XXVIII)

He has delivered Chamberlaine's letters to South Carolina recipients and thanks him for his favors.

1712 Sept 22: From the Society, Fulham, to [Gideon] Johnston (SPG series A, volume VIII, page 377)

Presents Gilbert Jones, appointed to St. Bartholomew's and Osborne for Christ Church.

1712 Sept.: Martha Osborne to the Society (SPG series A, volume XI, pages 25-26)
Requests a small allowance as her husband, the Rev. Nathaniel Osborne, died and she has lost most of her possessions in the Indian wars.

1712 Nov. 6: William Taylor, SPG Secretary, London, to Dennis
November 6, 1712

He compliments Dennis on the performance of his duties and reminds him of certain policies regarding Schoolmasters (no detail).

1712 Nov. 6: William Taylor, SPG Secretary, London, to Maule

The Secretary apologizes for the lack of correspondence. He asks for a history of each church in Maule's parish and announces a new policy of requesting reports from ministers every six months. He states that Col. Francis Nicholson, a new Commissary, will "examine" SPG personnel in America.

(Similar letters sent to Gideon Johnston, Francis Le Jau, Bull, Taylor, and Urmstone)

1712 Nov. 15: Rev. Marston to the Society (SPG series C, AM7, letter 25)

Petition, sent to Henry Somerset, Duke of Beaufort, Palatine of the Province of South Carolina in America, requesting that the Lord Proprietors instate him as a salaried minister in S.C.

1712 Dec. 3: Order of Commissioners for Administering the Act of Establishment to the Members of St. Paul's Parish (Fulham Papers, Lambeth Palace Library, volume IX, pages 33-34)

"Requires them to meet on Dec. 27 to elect William Tredwell Bull rector. Certificate, signed by parishioners, says that they did so. Certificate by George Evans, Register, Jan. 14, 1712/13, says that their certificate was read to the commissioners and entered on their journal" (Manross 1965: 130).

1712 Dec. 11: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A7, pages 561-563; as printed in Klingberg's *Le Jau* [1956], pages 124-125. SPG series A, volume VII, pages 440-441)

South Carolina Parish of St. James near Goose Creek
December the 11th 1712.

Sr./

This is the first time I give my Self the honour of writing by you to the Illustrious Society my most respected Superiors Patrons & Benefactors, my last Letters of April 10,¹⁶⁶ May 27, and August the 30th were directed as I used to do, and I hope they have been received. I will Superscribe this as Mr. Comissary Johnston told me I was in Expectation of Receiving the Comands of the Society and of hearing from you by this last Vessel wch brought Mr. Bull in this Province.¹⁶⁷ I will continue by the Blessing of God to acquit myself of my Duty in my Mission with all the Diligence I am capable of; I Sent my last Parochial Account in my Letter of Augt 30th and will Send another after Xmas There has been nothing of Moment transacted of late in this Parish but the Baptizeing of 3 Adults coming Originally from Quakers and very much tempted by the Anabaptists about the time the Divine Providence Inspired the Society to Send Clergymen here The Abridgemt of Mr Wall's Book about Infant Baptisme which the Society was pleased to Send to me was received with many Thanks by those to whom I distributed the Copies I had. I have offered to all the Anabaptists I can hear of to Send any Difficulty they will Propose to the Society if I could not resolve them to their Satisfaction.¹⁶⁸ I thought to have baptized some more Negro Slaves this Advent they are well Instructed and I hear no complaint concerning them. Their

Masters Seem very much Averse to my Design, Some of them will not give them Leave to come to Church to learn how to Pray to God & to Serve him, I cannot find any reason for this New Opposition but the Old pretext that Baptism makes the Slaves proud and Undutifull: I endeavour to convince them of the Contrary From the Example of those I have baptized, and Chiefly those who are Admitted to our holy Comunion who behave themselves very well, I humbly ask that if the Society Orders any Thing to be Publisht to Induce the Masters to shew more Charity towards their Slaves I may have some Copies to distribute

Let me beg the Favour of you when you write to me to let me know as Particularly as you can the Pleasure and Intention of the Society that I may endeavour to regulate my Conduct accordingly having Nothing more at heart than to Serve faithfully God and his Holy Church under the protection of the Noble and Religious Body That has Sent me here, I crave Leave to Assure his Grace my Lord President, My Lords and the Honble Members of the Society of my most humble Respects & Duty & perfect Obedience. I beg my Lords Blessing with the Prayers of the Society & the Continuance of their Goodness to me I ever Pray for their Preservation & Prosperity.

I Refer my Self as to the State of our Bretheren to what Mr Commissary will write, we are now Ten in Number, All I thank God in Health and liveing together in great Union and friendship, our last Meeting was about 2 Months agoe The Province is not quite free from Sickness but in other Regards All is in a quiet Disposition. Our Army that went a 2d. time against the Tuscaroras did Consist 3 Weeks agoe of 32 White men and 1300 Indians ready to enter into the Enemies Countrey, we had no Account Since.¹⁶⁹ Mr Manadier Appointed for one of our Brothers is not come yet. I Recomend my Self to your Particular Friendship and am with due Respect

Sr. Your most humble & Obedient Servant
Francis Le Jau¹⁷⁰

1712 Dec. 16: Benjamin Dennis, Boochay, Goose Creek, to SPG Secretary (SPG series A, volume VIII, letter I)

Dennis again requests a salary increase, noting that if he were not in the service of the SPG he “would not have gone through the fatigue of disappointments, sickness, losses [that he has experienced] for twice the salary.”

1712 Dec. 20: Francis Le Jau, St. James’s Parish, Goose Creek, to Gideon Johnston (SPG Manuscripts; Library of Congress Transcript, series A8, pages 504-505; as printed in Klingberg’s *Le Jau* [1956], pages 125-126. SPG series A, volume VIII, page 439)

Parsonage near Goose Creek Decemr 20th 1712

Revd. and Hond. Sir

I shall endeavour to be in town upon the day you appoint, I see nothing that can prevent my going and I hope God will preserve me in health that I may not fail to meet and Embrace You and my Bretheren. My wife is so reasonable as to consent, that you should do what you know is most Convenient, She humbly Salutes You.

I forgot to mention to you that I had heard before the Affection with which you vindicated our Rights upon the occasion given to you in open vestry. We are much bound to you for your Zeal. If possible, Let all those hardships you are sensible of be remedied. I

bear with patience what concerns me in particular but I perceive my Successors will Suffer for some Injustice done to me. I'll advise wth you how I ought to manage the matter: I am never the better but rather worse for my Complaisance

What you tell me of those Peoples usage to Mr Richburg is afflicting a friend did declare to me last week of their divisions and Quarrels and Swords drawn at the Church door after divine Service I thought our Brother had no share in all those Affairs. I know you advised him to take no party & I told him also the best I could and that if I were in his place I would content myself with the doing of my duty in the Pulpit & when sent for, but that I found needless to give private Advice to Men who do not sin Ignorantly, & whom I find no ways disposed to follow it. for my part I have a very good Opinion of our Brother, and hope you will use your Authority that he may have comfort in his station my humble Service to your family.

I am with due Respect

Revd. and Hond Sr.

Your most humble and obedient Servant

Francis Le Jau¹⁷¹

[1712 c. Dec.]: Gideon Johnston: Report on the Gilbert Jones-Christ Church controversy (SPG series A, volume VIII, unnumbered)

Jones arrived in South Carolina in early March, 1711/12. He was recommended for St. Bartholomew's by the Lord Bishop of London, but the writer of the report permitted him to officiate at Christ Church. The people of the latter parish had been without a minister for three years and were being lured away by dissenting ministers.

Reports from London indicated that a Mr. Monador was on his way to take over the parish. The parish wanted to officially elect Jones as their minister, but the writer told them that Jones could not take the place reserved for another. The people agreed to wait for six months. When Monador did not arrive, the people were determined to elect Jones, but the writer again persuaded them to wait, warning them that Jones would lose favor with the Lord Bishop and the SPG.

In December, Bull arrived and said that Monador was in Maryland or Virginia, with no designated successor. At that, the writer gave his consent for Jones' election. He expresses irritation at the lack of replies to his reports of the situation. Everything has worked out, and Osborne is apparently indifferent to which parish he serves.

[1712?] n. d.: William Taylor, SPG Secretary, London, to Governor Craven, South Carolina
Not dated

He congratulates Craven on his appointment as Governor, and urges cooperation between government and religious authorities in South Carolina.

1713

[1713] Jan. 14, 1712/13: Clergy of South Carolina, Charlestown, to Bishop Compton (Fulham Papers, Lambeth Palace Library, volume IX, pages 35-36)

“They have consented to the return of Commissary Johnston for reasons that seem urgent, though unspecified. He will give the bishop an account of the state of religion in the province” (Manross 1965: 131).

[1713] Feb 6, 1712: Gideon Johnston to the Society (SPG Transcripts, Library of Congress, volume A8, number 10, pages 343-345; as printed in Klingberg’s *Johnston* [1946], 115-116. SPG series A, volume VIII, page 350)

Commissary Johnston To the Secretary

February 6 1712 [1713]

Sir.

Such are my Circumstances, and, above all, so great my Present Want of Health, That I must be forced to return with that Ship that brought Mr Osborne Hither, That Vessell is to Sail in a Month's time. So that I shall defer to give you any Particular Account of Matters here, till I have the Honour of waiting upon the most Illustrious Society after my Arrival.

I know I entirely lie at the Mercy of the most Illustrious Society for my Salary from them having Never Yet had their Express Leave for Returning Tho' I often wrote to the former Secretary & (if I mistake not) to you for that purpose But there is no more Room left for Delay or for Expecting the Society's Consent being at this time tormented with the Sciatica or the Rheumatism, and the Gravel in the Kidneys, wch puts me to Excessive pain But this will best come from my Bretheren who know what I Suffer. In the meantime you must be contented with this General Account of Things, till my Arrival at London, puts me into a Capacity of giving the most Illustrious Society a more Minute & Exact one both of my Self and of all other Matters relateing to the State of Religion in this Province, by my Credential & Such other Private Letters as my Bretheren Shall think fit to Charge me with.

It is with Great pain, That I write at this time And therefore Pardon me for breaking off this Abruptly and Assuring you that the most illustrious Society has not a More faithfull Mission, Nor the Church a Minister more Carefull of its Discipline & Constitutions, Than Sir

Your most humble & Obedt Servt

Gideon Johnston²

1713 Feb. 23: Francis Le Jau, St. James’s Parish, Goose Creek, to Henry Compton, Bishop of London (Fulham Palace Manuscripts; Library of Congress Transcript, South Carolina no. 2; as printed in Klingberg’s *Le Jau* [1956], pages 127-128. The original letter is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 37-38)

South Carolina Parish of St James
near Goose Creek February 23d 1712/13

My Lord

I acknowledge with all Humility Your Lordships Great Goodness to me, and shall endeavour with the Grace of God not to prove unworthy of it, by my Profound Respect and Perfect Obedience to your Commands, and by acquitting myself of my Duty in my Mission with all the Fidelity and Diligence I am Capable of.

Mr Commissary seems resolved to go off in a short time. The Clergy met a month ago and their Meeting was attended with great Unanimity and mutual Demonstrations of

friendship. Mr Osborn arrived at that time and makes the Eleventh of us, by the coming of that Gentleman all our Parishes are provided.¹⁷²

We had the Honour to write to your Lordship a Letter which we deliverd to Mr Commissary desiring him to give to Your Lordship an account of the Condition we are in, and of some Particular things wherein we humbly beg Your Lordships Protection.¹⁷³

I crave Leave to refer myself to the Information he will give But if his Intended voyage should be deferr'd too long I will give myself the Honour to declare with intire submission to Your Lordships Judgment what in my humble opinion might be done for the good of many in this Province, and to prevent many Sins and Scandals Not doubting but that the Governour, who always Expresses much kindness and Affection to the Clergy when we wait upon him, will do any thing upon your Lordships Recommendation.

When Your Lordships Letter to Mr Gignilliat came to my hands he had actually sold all his wife's Estate in order to carry what he can to Europe, allowing to the poor Woman who stays here some small matter, however, to try whether he would have any Regard to Your Lordships Charity with the Advice of Mr Commissary I sent Your Lordships Letter to him, he did not come since near any of us. I hear he waits for an opportunity of going off very Speedily, I Suppose for London.

None of us has received any Directions from the Society this Considerable time.

My Brethren Missionaryes have desired me Humbly to ask the Continuation of your Lordships favour for them, as I presume to do for myself. They are very Regular and Exemplary in their Lives and very Zealous to Promote the kingdom of our Lord Jesus.

And as we are Informed that the Society has augmented the Marks of their Bounty to Some Missionaryes, We Humbly beg that through Your Lordships Goodness our case may also be Considered. We live in a Place where everything necessary for Life is sold much dearer than in London, our allowance and Perquisites whatever the name may be, proves in effect very inconsiderable and those that have families, far from saving anything are always behind hand tho they live but meanly. Which makes us humbly Represent that some Addition to our Salaryes would be an Act of Charity. Pardon My Lord my Importunity. I dayly pray for Your Preservation, and Craving Your Blessing for me & my family I subscribe myself with all veneration My Lord

Your Lordships

Most humble and most obedient Servant

Francis Le Jau¹⁷⁴

Addressed To

The Right Honourable
and the Right Reverend
Henry Lord Bishop of London
Endorsed S. Carolina
Mr Le Jau Jan 1712/13

[1713] Feb. 23, 1712/13: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series A8, pages 428-432; as printed in Klingberg's *Le Jau* [1956], pages 128-131. SPG series A, volume VIII, pages 346-348)

So Carolina Parish of St. James near
Goose Creek February 23th 1712/13

Sr.

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I had the Honour to write to you Decr. 11 last past, and to desire you to desire the Society my much honoured Superiors & Benefactors of my humble Respects & Obedience, Permitt me to Acquit my Self again of my Duty to that Illustrious Body, and to beg the Continuance of their favour & Goodness to me, I dayly Pray for their Prosperity and take All the Paines I am able to Exercise my ffunction of Missionary with faithfullness & Diligence & through Divine Blessing I have the Comfort to See my Small Endeavours are not altogether fruitless, for beside the 3 Adults that received lately the holy Baptism, as I mentioned in my last, I baptized a fortnight agoe a Negro Woman being Presented by her own Mistress, And, God Willing, other Negroe women shall be Baptized against this next Easter with the Consent of their Master Here is the Account of the Spiritual State of my Parish from July 1st 1712 to the last day of December

Baptized 8, Among whom 3 Adults
Marriages 4, Burials 2 Actual Communicants
at Xmas day 36 Among whom 3 New
Communicants & 5 Negroes—Communicants in
the whole Parish above 55

Mr. Osborne arrived here about a Month or 5 Weeks ago and makes the Number of the Clergy to be at Present, Eleaven, But it Seems Mr. Comissary Johnston has taken a Resolution to go for England, if he continues in that Mind We will Write by him to the Honrble Society And as he is very well Acquainted with our present State and what the Clergy thinks the Society is to be Informed of, I do not Question but the Relation he will give of All things concerning this Province will Prove Satisfactory, I beg leave to referr my Self to it, But if he should either break of[f] or defer his Intended Voyage I will not fail to Acquaint the Society with Some Particular Things wch I think it is my Duty to lay before them And I Submit to their wise Consideration & Judgemt. what Afflicts and Discourages me beyond Expression is to see the pious Designes of the Honrble Society very much Obstructed by the rash Conduct of Some of our Inhabitants. I humbly Apprehend That it is Expected the Missionaries should Endeavour to Promote the knowledge of Christ among the Ignorant Heathens begining with the Poor Negroe & Indian Slaves that live in our ffamilies, and Seeking all Opportunites to do good to the free Indians Scattered in the Province till God Gives us meanes to Instruct those Indian Nations that are our Neighbours, Which I firmly hope shall be Accomplished in his own time, But indeed few Masters appear Zealous or even pleased with what the Missionaries try to do for the Good of their Slaves, they are more Cruel Some of them of late Dayes than before, They hamstring main & unlimb those poor Creatures for Small faults, A man within this Month had a very fine Negroe batized, Sensible Carefull & good in all Respects who being wearyed with Labour & fallen asleep had the Mischance to loose a parcell of Rice wch by the Oversetting of a Periogua fell into a River. The man tho Intreated by the Minister of the Parish, who is Brother Maule and some Persons of the best Consideration among us to forgive the Negroe, who had Offended only through Neglect without Malice, thought fit to keep him for several Dayes in Chains, & I am told muffled up that he might not Eat, & Scourge him twice a Day, and at Night to put him into a hellish Machine contrived by him into the Shape of a Coffin where could not Stirr, The punishmt having continued Several Dayes & Nights and there being no Appearance when it should End, the poor Negroe through Despair Ask't one of his Children for a knife & manacled as he was Stabb'd himself with it; I am told this is the 5th Slave that Same man has destroyed by his Cruelty within 2 or 3

Yeares, but he is onely an hired Overseer the Owner of the Slaves lives out of this Province, I own I See everybody almost angry at So much Barbarity, Yet he pretends to go to Church, and they look upon the Man as Guilty of Murder, and So do great many of my Acquaintance who tho not So Barbarous take no Care at all of the Souls of their Slaves, and as little as the[y] can of their bodies I am at a loss when I see them in a praying posture knowing that at the same time they do not love their Neighbour, and what is most Amazeing I cannot make them Comprehend that their Neglect is an habitual state of Sin, I have Seen very Severe Judgemts. Since I came, Nothing Else almost but Judgemts and I don't admire at it I am mighty desirous to Receive the Comands & Instructions of the Society,¹⁷⁵ I am told Coll Nicholson will bring them when he comes, he is Expected every day.¹⁷⁶ I will Obey by the Grace of God as Exactly as I can the Orders you'll transmit to me I beg the Continuation of your friendship and the Assistance of your Good Offices, I Do not hear that any of the Missionaries be Sick, This Province is very happy to have such a Number of worthy & pious men as my Bretheren are, God Give me Grace to imitate their Vertues, The Countrey is healthy enough & at peace among our Selves through Gods Mercy, Our forces have done but Litle Yet, That we can hear against the Tuscaroras Indians That Warr is not to be concluded without much Trouble & Cost,

I am with due Respect

Sr

Your most humble &

Obedient Servant

ffrancis Le Jau.¹⁷⁷

[1713] Mar. 2: Benjamin Dennis, Boochay, to Secretary (SPG series A, volume VIII, letter II).

He reports that the Assembly in South Carolina has voted to pay £10 per year to each Schoolmaster in the province's parishes. He requests that the SPG send him more books, since the small number the French lent him is nearly exhausted.

[1713] Mar. 3, 1712/13: William Tredwell Bull, St. Paul's, to Secretary (SPG series A, volume VIII, letter III)

Bull asserts that he feels obligated to report frequently to the SPG in gratitude for their bounty. He had a long and tedious voyage from England, stowed in English ports by war exigencies. He landed in Charles Town January 11 and settled here. He reports that it is quite difficult to move around during winter, due to the vast area of his parishes, the remoteness of people's homes, and the lack of bridges. He will soon report to SPG on the number of inhabitants of the parish, and a breakdown of their religious preferences, if any.

[1713] Mar. 4: South Carolina Clergy, Charles Town, to the SPG (SPG series A, volume VIII, letter IV)

The clergy consent, with grief, to Commissary Gideon Johnston journeying to London. He has won their affection and praise and they hope he returns soon. Johnston left with permission of the SPG, but he was in poor health and the clergy request that it not be regarded as a transgression.

[signed by] Ebenezer Taylor, Francis Le Jau, Robert Maule, Thomas Hassell, John LaPierre, G. Jones, Nath. Osbourne, William Tredwell Bull, and Phillippe de Richebourgh

[1713] Mar. 4, 1712/13: Gideon Johnston's Explanation of Instructions by the Clergy of South Carolina, Charles Town, (SPG Transcripts, Library of Congress, volume A8, number 11, pages 476-503; as printed in Klingberg, *Johnston* [1946], pages 119-131. SPG series A, volume VIII, unnumbered; omitted portions have been restored from Kingberg 1941: 6-7; the original instructions are missing.)

The Instructions of the Clergy of South Carolina given to Mr Johnston on his coming away for England Enlarged and Explained by the said Mr Johnston, and humbly presented to the most Illustrious Society for Propagating the Gospel in fforeign Parts.

The Clergy of South Carolina having at Several Meetings in Charles Town but more particularly on the 4th day of March 1712 laid open their greivances to one another; it was then unanimously resolved to set them down in writing wch was accordingly done under Several heads; and after they were signed by them, they were delivered to me as Instructions, which I was to Explain and Enlarge upon as often as I had either Opportunity or Encouragement so to do.

1. As to the first Article contained in the Clergy's Instructions They humbly conceive they have good reason to say that the Episcopal Authority and Jurisdiction is Extreemly deprest if not almost quite sunk in that Province, ffor no one Bishop, no not all the Bps of England can Suspend or deprive an ill Clergyman from his Benefice: And when this Cant be done all other Censures will in all probability weigh but litle wth such a Person.

As little can the Bp protect or do Justice to an opprest or injur'd Minister; Because the Church Commissioners upon complaint of an undue Election can turn him out by declaring it Illegal and consequently void & Null in Spite of all the Bps in the Universe and if this be the case I shall Evidently make it appear from the 3d of an act of Assembly past on the 7th day of June 1712 then it is plain the Clergy do not speak without Book and have just Grounds for what they say.

There was indeed a Law once past in that Province which gave a Certain Number of Lay Commissioners or the Majority of them power to suspend and deprive Ministers for Several causes mentioned in it, but this gave so great Offence at home and particularly to the most Illustrious Society, that it was afterwards repealed. Had they transferred this Power on their most Worthy Bp., who had so exceedingly well deserved of them they would have done but their duty in restoring to him the Exercise of that Power wch he enjoyed in that other part of his Diocess which lay in England; But when it was not permitted them to Enjoy this Branch of the Episcopal Power, they were never so honest as to restore it to him to whom it belonged. On the Contrary when they thought their former Attempts had been pretty well forgotten. They have lately reassumed it again in another form under pretence of Judging & determining the legality and validity of the Ministers Elections In short the Presentation and approbation the Institution and Induction, the Suspension & deprivation of Ministers and what else belongs to the Bishop—ordination and confirmation only Excepted, are intirely in the Church Commissioners and Peoples hands: Nor would they ever trouble either Bishop or Society for a Supply of Clergymen, but that, generally speaking they are not otherwise to be had: And how little they regard such but in cases of necessity may be easily seen by the Treatment and Opposition Mr. Johnston met with the regularly and canonically sent thither by the Bp of London with a Particular recomendation from the most Illustrious Society at the Earnest request of the Governour and the Vestry of St Philips Parish.

The many hard words that have been frequently bestowed on the late most worthy Bp of London when His Right was occasionally Asserted and Defended by any of his Clergy are a

further Proof of some Mens Aversion to Episcopacy whatever they may pretend to the Contrary, for at Every turn they accused him for being a Pope, nay worse than the Pope because (as they said) he would feign Extend his Diocess and Authority, farther than the Pope ever did. And they triumphantly added what have we to do with the Bp of London or he with us? must we go to London and the Lord knows where to complain against ill Clergymen, and to prosecute them in the tedious forms of the Ecclesiastical Courts? Wherever Christianity was planted there a Bp was Settled in the Apostolical and primitive times, And since we are thus Neglected in this respect, It is but reason that we should do Justice to our Selves.

Little will the Most Illustrious Society imagin who those Persons are that talk at this rate; tho' at the same time they wholly attribute the Settlement of the Church in that Province to themselves. Whether there be more falsehood and vanity than truth in this Assertion I will not now inquire into or determin; tho' I cannot forbear to say that this seems in my Opinion to be a Tacit Libel and Reflection upon the rest of the Church of England Gentlemen in that Country: whose known Zeal for the Church and their great respect for the Clergy deserves a much better treatment. However I will industriously conceal their Names, because it is not their Persons but their Principles and busy restless tempers who would have a finger in everything that I dislike and find fault with for certainly little peace or quietness can be expected in that place where People can't confine themselves to their own proper Affairs, and the Business of their several callings and Employments but must be right or rong meddling with that which does in no wise belong to them.

ffar be it from me to charge the whole Government or Legislature or the Body of our People with the ill consequences of these Church Acts, as if they were their proper act and deed whereas it is Certain they were contrived and carryed on but by a very few. Nor can it be any wonder that the Governr and Assemblys for the time being should pass them without the least Scruple or Apprehension; because they only considered the good things that were in them, without being able to pry into the dark designs of those who contrived & drew them: nor could they discover those Stings that were so Artfully conceal'd from them under plausible pretences and Expressions.

ffrom hence it may be infer'd that some of the Laity as well in that as in other parts of Her Majestys dominions are for depressing the Clergy by all Methods they can think of, and making them as liable to their resentments as they can. This indeed is a most Mischievous and fatal piece of Policy, and must very often End in the Eternal Ruin of both Minister & People. But let the Consequence be what it will nothing less than the intire Subjection of the Clergy can go down with some of our unhappy People without in the least considering that their Scheme of Church Government is in many cases, contrary to the Scriptures, the Cannons and Rubrick and the Lords Proprietors Charter nor do's it seem to interfere less with the Union Act, which, If I mistake not Establishes the Church of England in its full Extent and Latitude in all the Territories and Dominions belonging to the Crown of England.

This is the State of the Church of South Carolina at present; and I am pretty sure it is not much better in the other Plantations if not a great deal worse in some of them, in vain therefore it is to think of Sending Bishops abroad till the Episcopal Power & Jurisdiction be settled upon a better foot among them, and it will be a very hard matter, nay I may say almost impossible to perswade some people to do this, till they are forced to it by one General Law here at home. When this is done then Episcopacy will of Course take place of all those wild and rambling Scheems of Church Government which are but so many senseless Satyrs upon our Constitution at home; and then the Clergy will under the Influence and protection and Spiritual Governrs & Superiors be encouraged to do their duty with Cheerfulness and resolution, and as they shall not Escape

Punishment when they deserve it, so they will be always Screen'd and sheltered by their Bishops from the Insults & Malice of wicked and unreasonable men. This is what I have to say with reference to the first Article in my Instructions, upon which I have insisted a little longer than ordinary; because it is one of the greatest greivances we labour under, and because several of the following Articles are in a good measure reducible to it.

2. The Conversion of Slaves, which is the Second Article is considering the present Circumstances of things scarcely possible. Tis true indeed that an odd Slave here and there may be Converted when a Minister has Leisure and Opportunity for so doing but this seldom happens. Nevertheless it must be said to Dr. Le Jau's advantage, that his endeavours have been very great this way, and not altogether unsuccessful tho' some unreasonable malicious people can give him no thanks for his service. When I say this of the Doctor I exclude not the rest of the clergy from their just share of praise in this respect, since there is none of [them] who have been for any time in that Province that have not distinguished themselves by a commendable zeal and diligence in this matter. But alas! as the Opportunities are neither great nor frequent for carrying on so good a Work so the Success must be little and inconsiderable in comparison of what might be expected because there are so many rubbs and impediments that lye in the way.¹¹

1st The Slaves have not time to be instructed by the minister but on the Lord's day; and then he has work enough from the White folk on his hands.; nor is it possible or can it be expected from him, that he should follow them at their work on week days.

2dly The Plantations are so many and so remote and distant from one another that the Slaves can't be well Assembled together for their Instruction; and if they could there would be a great deal of hazard in the experiment, because they would thereby have a opportunity of knowing their own strength and superiority in point of number; and perhaps may be tempted to recover their liberty, thought it were the slaughter and destruction of the whole colony.

3dly The masters of Slaves are generally of Opinion that a Slave grows worse by being a Christian; and therefore instead of instructing them in the principles of Christianity which is undoubtedly their duty, they malign and traduce those that attempt it. This I say is the case of most masters. However, I must not forget to do justice to some who have distinguished themselves by a contrary practice; and are very eminent for the care they take about their slaves in matters of religion.

4thly The Legislature do's not countenance or Encourage a work of this Importance as much as it should and could. The conversion of slaves is thought inconsistent with the planters' secular interest and advantage; and it is they that make up the bulk of our assembly. For besides the general notion that they have their slaves being worse for being Christians, they know that if they would encourage their conversion, they must allow them some reasonable time for their instruction; and this would consequently be a hindrance to their work and an abatement of the master's profit. And tho' this is not openly owned and avowed to be the true cause of that lukewarmness or rather unwillingness, they express on this occasion, yet I may venture to say 'tis so at the bottom. Nor can some of them forebear to speak out their minds, though they endeavour to justify and excuse themselves by pretending that the slaves (the negroes especially) are a wicked stubborn race of men, and can never be true converts, tho' to gull and deceive their masters they may put on an air and appearance of religion; and hence they conclude that it is not only a sensible loss to them, but likewise so much time and pains thrown away to no purpose.

5thly There are many Planters who to free themselves from the trouble of feeding and cloathing their Slaves allow them one day in the week to clear ground, & plant for themselves as much as will cloath and Subsist them and their familys. In order to this some Masters give their Slaves Saturday, some half that day, & others Sunday only; which they endeavour to justify saying, that

if they were not obliged to work that day, they would be employed in that which is worse. 'Tis needless to show the weakness of this excuse, and therefore, I will only observe, that those who have Saturday given them seldom fail of working more or less on the Lord's Day too; for which they will always have this to say for themselves, that which cannot be perfected one day must be done another and that it is not just to debar a poor slave from that which is no loss or injury to his master, and upon which his food and raiment and the support of his family and all that is dear to him in this world, does so absolutely depend.

Thus I have given a short account of those more obvious impediments that lye in the way to the Slaves Conversion, nor indeed do I see any likelihood humanely speaking, how this necessary work, so shamefully and Scandalously neglected hitherto can be carried on with any great hope of Success if the legislature does not promote and Encourage it by proper Laws to be enacted for that Purpose.

If anyone should think that the clergy can do this of themselves without the Government's countenance and the help of itinerant catechists he is greatly mistaken, for with equal grief and truth I speak it, they have a worse generation of infidels than those poor heathen slaves to deal with; who though they are children in one respect have made themselves worse than dogs in another sense and are scarce worthy to feed upon the crumbs that fall from their father's table. The ignorance therefore of these poor Slaves in the principles of Christianity in a Christian Country and under a Christian Government is not so much their fault as their fault as their Unhappyness in falling into the hands of such ill Masters who not only neglect to instruct them but scoff at those that attempt it and give them likewise strange ideas of Christianity from the scandalous lives they lead.

3. The 3d Article consists of two parts one of which relates to the clergy's Institution and Induction and the other to the Nameing and Chooseing the Clerks and Sextons in Each Parish.

As to the last part of this Article it has been in some measure taken notice of already; nevertheless I will here give a brief Account of the Carolina way of Instituting and Inducting and then shall leave it to the Judgment of the most Illustrious Society whether it be not as inconvenient in itself as it is injurious to the Constitution & discipline of the Church of England.

When a Minister (whether he be sent or a Strowler) desires to be admitted into a Parish, The Church Commissioners are Assembled, which takes up some time, when a board is made wch must consist at the least of Eleven Members, then the Minister is called for and obliged to produce his Public letters, Testimonials, and licences if any he has. After these are perused and the Person is Approved of, then the Commissioners are pleased to grant an order in the nature of a Conge d Ellire, to the Parishioners of that Parish for which the Minister is designed. In this order which must be read two several Sundays in the time of divine Service before the Election, a particular time and place is appointed by the Commissioners wherein the Parishioners are to proceed to an Election, when they meet the Commissioners order is first read, and then they go on and the most Votes carry it for or against the poor Minister, Just as they are in the Humour However none have a right to vote at these Elections but such as are Conformists. After the Election is Ended the Electors must make a return of it under their hands to the Commissioners within two Months after—otherwise it is null and void in Law; and a new Conge must be obtained for a New Election.

3. But tho' all these formalities and difficulties are gott over, & that the Election and return are as exactly made as they should be, yet there is still another aftergame to be played, if the poor Minister has the Misfortune to disoblige any of his Parishioners: for the least trifle, the least accident, nay the most innocent as well as Justifiable & necessary thing may give offence to some unreasonable Men—and in this case, it is but complaining of an undue Election and making a Party among the Commissioners and then the work is done. I am not perhaps altogether ignorant

of the true author of this fine Scheme, but being resolved to name no names, nor to point at any particular Person, I will only observe that if this be not Institution and Induction, Suspension and deprivation disguised & set off in another form and in odd and uncouth Expressions I confess I know nothing of these matters & my confidence and ignorance are equally gross and inexcusable.

The other thing that comes next to be considered in this Article is what relates to the choice of Clerks and Sextons in each Parish. One might reasonably Expect, that instead of lessening or taking away those poor Remains of Rights and Priveledges which are left to the Clergy in England, those that go abroad upon the Mission shou'd for their greater Encouragement have new additions made to them in the plantations. But it is plain by the new Schemes of Church Government Erected in the Transmarine parts; that our Constitution at home is, in the Opinion of our fforeign Legislators all wrong for if this be not the Case, why are the Poor Missionaries stript and divested of those Priveledges which their Bretheren Enjoy in England. A Minister in South Carolina, has no more to do in the Election of a Clerk and Sexton, than any other Common Vestry man; and if the Person pitcht upon be never so notorious and publick an offender yet if the Majority of the Vestry will have it so, he must be the Person in Spite of all the Bishops and Ministers in the whole world. Tis true in some Parishes in England, it is Customary for the Parishioners to present their Clerk and chuse their Sexton tho the naming and presenting the former is directly contrary to the Cannons; and I will venture to say, that from the begining it was not so. But how this Custom was introduced, whether by no residence or by the Sloath and lazyness of the Incumbents or by their inability thro' the Scantiness of their Circumstances to Assert their Rights against the united Purses of a whole Parish I will not venture to determine. But let this be as it will, yet the Bishops Licence was to be obtained; otherwise the Clerk was not qualified for the discharge of his office; And if the Incumbent had not a negative in his own right, yet he was sure of one in his Bishop, if he had anything that was material wch could be objected against the Person so presented. But in Carolina there is not the least reserve for the Episcopal Power in this Case; for all is in the P[e]ople or their representatives in the Vestry: which seems to be so much the harder; in that the Minister (whose Servant and attendant the Clerk is in all the Publick offices of Religion) has not the same liberty that the Poorest Man alive has of chusing such a Servant as is most proper and convenient for him, but must have one forc't upon him whether he will or not. Chap. 26. in an act past 1706.

In like Manner they have by Law, vested the Church and Church yard in the Clerk, he having the fee the Minister should have for breaking up the ground in either place, it is well known that all Churches & their Yards being Legally dedicated and set apart for Religious uses, are in a more peculiar Manner the Ministers ffreehold and in right of these they are qualified to vote tho' they have no personage houses or Glebes to intitle them to it. This, they that are so fond of their Scheme of Church Government in Carolina are not so confident as to deny; and to Lessen and Extenuate the blunder they have been guilty of this way, they say, that it was by a mistake or oversight in the church Act, that the Clerk had that perquisite and consequently the Church and Churchyard vested in him—Act for ascertaining ffees &c.

4. The 4th Article in the Instructions is that there are great abuses in that Province in granting of Licences even to some Mechanick Persons to Marry People.

It is certain at least I take it for granted that the Lords Proprietors, and the Governours Commissioned by them cannot Exercise a greater power in granting Licences, than the King or Queen of Great Britain for the time being Exercises at home; where no Bishop is debarr'd or Excluded from granting Licences to all such as shall in a regular and canonical way ask for them. But the Case is otherwise in S. Carolina and in all the other Plantations abroad; the Governrs of the

Provinces having intirely Engros't this Right to themselves. The Cause of Complaint in this respect would indeed be less were that due precaution used that is necessary in granting these Licences; but the Governrs, and their Secretaries are very great Strangers to this thing; by which means Poligamy and incestuary Marriages are often countenanced for want of Care & a just share of skill in these Matters This we that are abroad know from our own Experience and tho' we have often Licences directed to us yet upon inquiry we find them not practicable which creates us a great deal of trouble and ill will.

As to that part of this Article which mentions the granting of Licenses to Mechanicks it must be chiefly understood of the Anabaptist Teachers all of whom are Mechanicks in that Province the one being a Ship Carpenter, and the other a Tallow Chandler, But our Governours make no distinction, that being formerly the constant custom for want of a Church of England Minister and they are resolved to make themselves Easy tho' to the Manifest prejudice and disadvantage of the Missionaries and contrary to the practice here at home. It is certain the Governrs Gratify the Secretaries by this Means but whether they do not contribute to the continuance of our divisions, and to the keeping up the Separation between us and the dissenters by this Method is what is left to the Most Illustrious Society to judge.

5. The 5th Article in the instructions concerns the Maintenance of the Clergy which indeed is truly an object of the Societys charitable consideration.

It is hard to say what Method is most proper for their releif, as to this point. But that one hundred pounds of that Country mony are Scarce Equivalent to £30 in London is a truth as we are convinced to our Sorrow and sadly lament. I remember the other day I was at the Carolina Coffee house that a Carolina Merchant was offered a Consingment of 350 Negros, at £22 Sterling a piece to be returned for England or paid there as the Merchant pleased. But tho the Current Price of Negro's is there £65 Each, one with another yet the Merchant would not venture upon this Bargain, This is matter of fact and sufficiently proves what the Clergy say as to this matter in their Instructions.

Whether to recommend the Clergys deplorable Case to the Lords Proprietors first or the Queen, I can't tell but this I am sure of that the Country thinks they are well provided for; and tho' our own dear bought Experience convinces us, that this is not true; yet for fear of creating ill will to ourselves we are obliged to say (and indeed it is to a great degree true) that considering the Infancy of that Colony we are much better provided for than in most other parts of the main. But the Misfortune is, the Name of 100 & 200 Pounds sounds so big, tho' it goes but a very little way in the Maintenance of a family at any tolerable rate, where English Goods are generally sold at 300 P cent profit and very often at 4 & 500 P cent, and such is the value the Generality of People set upon their clergy that they think the least thing they possess is rather too Much than enough. It were to be wisht that the Clergy were paid in Rice at the Currt price, and that they by the Parliaments taking off the Enumeration on that Commodity might have the Liberty of transporting their share by their factors where they might hope to meet with the best market but as this is a thing scarce to be hoped for, so I know not any other method that is more proper than applying to the Lords Proprietors, who Phaps at the Instance & request of the most Illustrious Society may be prevailed upon either to grant something to the Clergy out of their Revenue or to press the People in Carolina to make some better Provision for them; But indeed the best thing of all would be to transplant us home after we had served for some considerable time abroad, for then we could the more cheerfully bear with the hardships and Difficulties we groan under, had we but the least hope or prospect of this kind.

6 The 6th Article is matter of fact; and therefore it needs no farther Explanation and so is

the

7th as will appear by 5 of the Act past on the 7th of June 1712.

8. The 8th Article is already spoken to under the first and third and therefore the

9. Ninth Article comes next to be considered; and in order to make out what the clergy say in it, the most Illustrious Society is humbly referred to 77 of the aforementioned Act.

10. The 10th and last Article is so plain & Evident in itself when compared with our Constitution here at home that it seems perfectly unnecessary to add any thing more by way [of] Explanation to it.¹²

Thus I have gone through the several Articles in the Instructions which I have set in as clear a light as I could; And I only begg leave to take notice of two or three more particulars that the most Illustrious Society may see the Spirit and Temper of some People among us and the ill Effects of our present fform of Church Governmt in this Province.

1. I was very desirous to be appointed a Commissioner of the Indian Trade that I might in that Post have an oppportunity of informing my self about the Indians belonging to us, and of knowing the disposition they might be in from time to time, with respect to Christianity and whatsoever discoveries I could make this way I was resolved to communicate to the Society, that they might take such measures as they thought fit, for their Conversion. To gain this point, which I had so much at heart, I spoke to one or two ffriends and to the Speaker of the Lower house of Assembly who promised me their Interest, and believ'd I should not be denied a request that was grounded upon so good and Christian a Motive. But I well knowing their Suspicious Jealous temper pray'd, that I might be debarred by the Act from all manner of busines belonging to a Commissioner at the board of the Indian trade, but what expressly and directly concerned the propagation of the Gospel among the Indians. This I fancied would clearly take off that averions they would otherwise have to a Clergymans meddling in Secular Affairs: But all my precaution signifies nothing, for let my business or pretence be what it would they were resolved no Minister should ever sit among them.

2. Another thing there is which I think is hard upon the Missionaries and that is the Church wardens Engrossing the whole right of disposing of the offerings to themselves, tho their doing so be directly contrary to the Canons and Rubrick. I have been so ill us'd by some People for Endeavourg to assert this Right, both as Minister and Ordinary of the Place, and such clamours were raised against me about it that I was obliged to drop it, for tho' no man is more willing and ready to Assert the Church and Clergys right than I am yet I have laid this as a certain rule down to myself never to carry things farther, than they will bear.

That the Ministers are the fittest Persons for distributing such Charities, is what Common Sence and reason might teach People to believe were they not extremely prepossest & prejudiced, for no man can deny but that to have an opportunity of doing good and releiving the wants of the poor and needy is if not a sure yet a very likely way to gain their Love and Esteem, and to open a way to their hearts. And it is certain when men love our Persons they will be the more easily perswaded by us to do anything that we can in reason ask of them. If this then be the case, I should think it a great piece of Cruelty not to say injustice in the Church wardens to deprive their Minister of an opportunity, (tho he had no right to it otherwise) of doing so much good to the Souls of the Poor; upon whom he can never hope to make a more sensible and lasting impression by his Christian and charitable admonitions than when he is actually feeding and cloathing their Hungry and naked Bodies, & furnishing them with all the other Necessarys and conveniences of life as much as he can.

3. The last thing I shall take notice of is the hard usage I have met with on the Acct of my Clerk: it being I think my undoubted right to order and direct all parts of the Divine Worship and Service in the Church of which Psalmody is no inconsiderable Article, provided I transgress no Canon or Rubrick. But this right, tho' one would imagin at first view, no Layman would contest it with me was nevertheless Encroacht upon and Usurpt by a certain Gentleman and a Lady that shall be nameless, ffor the Clerk was commanded to sing the Psalms as they would have him, which he did; But when I found how the thing was, I orderd him at his Peril to go on in his old way, & he obeyed, This the Gentleman and Lady resented very ill, and threatned him severely if he did not follow their directions but the Clerk still stood his ground. The Lady therefore thinking that a peice of mony would make the most powerful impression upon him, she gave him one if I mistake not and made him large promises of future favours, if he would but oblige her in singing after her way; which accordingly he did upon this I chid him severely, and assured him he and I should part if ever he did the like again; which he promised he never would and told me what Arts & Methods were made use of to frighten and seduce him from his duty. The Gentleman and Lady netled at the Clerk & the opposition I gave them brought the matter before the Vestry, as if it were their undoubted right to command the Clerk, nay & the Minister too in matters relating to the Divine Service in the Church, and he plainly told me that he would make me know, it was so whether I would or not. To this I answered, that this sort of procedure was contrary to the Cannons and Rubrick; and that a Minister at this rate, was but a mere nose of wax, a vile worthless thing, who was to be instructed every moment by his People what he should do and how he should behave himself in the performance of his Duty and I further added that I was sure whatever his or other People's Notions were of this matter I was in the right; and that neither he nor the whole vestry put together, should command me or my Clerk in any thing that belonged to the publick Service in the Church and I was certain that not only the Lord Bp of London but the most Illustrious Society would wonder that a man of his figure and pretensions should be guilty of so great a blunder. This provoked him to give me a great deal of ill Language, which I patiently bore but woud by no means give up my Right which was the right of the whole Clergy in Effect; nor indeed did one man in the Vestry attempt to second that Gentlemen; so that by that stand I then resolutely made, I have hitherto secured my own and the Clergy's right in this Matter.

These things I have mentioned more at large to shew, what sort of People we have sometimes to deal with; and how much they Envy and Malign us, for that poor bread, the bread of carefulness, we Eat, and the least Priviledge that is left us. The Clergy were Extremely well pleased with my conduct on this occasion, and I had their unanimous thanks for it, at the following meeting. But as Doctor Le Jau was the next neighbouring Minister to me so he Exprest his particular satisfaction in a letter which he writ to me, when this accident happened, before the Clergy met; which Letter will not perhaps be unworthy the Societys perusal if they have time and leisure for it.¹³

[1713] Mar. 16, 1712/13: Inhabitants of St. Helen's Parish to SPG (SPG series A, volume VIII, letter XII)

The parishioners write concerning the Rev. William Guy, whom they elected their minister on March 16. They ask that he be ordained and returned to them. Although they know their parish is among the most remote and uncomfortable, they will augment his salary to that of an ordained minister.

[signed by] John Barnwell, William Lord, Barnaby Bull, and Henry Quintyn

[1713] Mar. 19, 1712: Gilbert Jones, Christ Church, to the Lord Bishop of London (SPG series A, volume VIII, letter V)

Jones reports that he served as curate of the parish for seven months after his arrival, on Johnston's orders. When Nathaniel Osborne arrived, Jones suspended his duties as curate. His salary is his only current income, and he hopes he won't be moved to another congregation, since it is hard to get acquainted with a new "flock." He will follow the Bishop's instructions, however. He begs the Bishop to intercede with the SPG to raise his "insufficient" salary.

[1713] Mar. 20, 1712/13: Benjamin Dennis, Boochaw, near Goose Creek, to Secretary (SPG series A, volume VIII, letter IX)

The letter is an "accounting" of his School and of his pupils. Dennis reports that "most of the children committed to my care can not only say their catechism now but also are able to pass through a good part of their exposition." He receives insufficient financial help from the parish. Were it not for the free house provided him by one man, he would have to resign. He has 30 students—27 white, two Indians, one black. Four of the whites are taught free.

[1713] Mar. 23, 1712/13: Charles Craven to Bishop Compton (Fulham Papers, Lambeth Palace Library, volume IX, pages 39-40) "Says that, as governor, he has done and will continue to do his best for the clergy, whom he praises. Regrets Johnston's return. William Guy, who has been elected rector of St. Helen's Parish, is returning home for priest's orders" (Manross 1965: 131).

1713 Mar. 27: Nathaniel Osborne, Charles Town, to Secretary (SPG series A, volume VIII, letter VI)

When Osborne arrived, he presented himself to Christ Church to be their minister. The pulpit was already filled by Gilbert Jones, who had been sent by the Lord Bishop of London. The Christ Church congregation had longed for a minister, and were unaware that the SPG was sending anyone. Since Jones is legally settled at Christ church, Osborne is serving in the vacant St. Bartholomew's parish, by direction of the Commissioners of Church Affairs. He requests that the SPG decide where he should serve, noting that Jones has agreed to resign if requested by SPG. Osborne notes that Johnston has been requested to relate all the facts to SPG.

1713 Apr. 7: Churchwardens of St. Philips, Charles Town (SPG series A, volume VIII, unnumbered)

Joseph Wigfall and Thomas Fairchild certify receipt of a dozen books from the Rev. William Guy.

1713 Apr. 11: Francis Le Jau, Charles Town, to the Society (SPG Manuscripts; Library of Congress Transcript, series A8, pages 447-449; as printed in Klingberg's *Le Jau* [1956], pages 131-132. SPG series A, volume VIII, pages 360-362)

South Carolina. Charles Town. Apr. 11th 1713.

Sr.

I came from my Parish to this place in Order to Officiate for a Week in the Absence of Mr. Commissry Johnston, I am to be relieved by Mr. Maule and we designe all of us to take our

Turns and doe our best Endeavours That the Service of this Cure may be well attended, till it pleases God the proper Minister of this parish takes the Care of it.

We dayly Expect the Honble Society's Comands & Directions, which I dare promise All the Clergy of this Province wi[ll] Exactly Obey, We are in Health By divine Mercy, and very Loveing and Unanimous We hear frequently from One Another, And intend to continue our Brotherly Meetings every 6 Months, Mr. Guy will take the Trouble of delivering this to you, That Young Gentleman has behaved himself with So much Discretion and his Life and Conversation have been so Edifying as to induce the Governour & Chief Persons of this Province to recomend him to the Inhabitants of the Onely Parish that remain'd vacant here St. Helens at Port Royal who have Accepted him for their Minister As that Parish is contiguous to the Settlemt. of the Yamousees Indians, I look upon the Establishing of it wch. was but lately, as a Particular Providence for the Advantage of those poor Heathens who have been One of the first Objects of the Charitable Care of the Society. Mr. Guy has visited them in his Progress and told me that he is very ready to do what Service he can If the Society pleases to Approve the Choice that was made of him, I humbly Presume to Offer in the Name of All my Bretheren and in my own That we have a great Esteem and Affection for Mr. Guy And should be glad that the Society would honour him with their favour. I Sent to you in my last the Spiritual Account of my Parish till New Years Day last past. Since which time I have had the Consolation to receive a very Pious Negro Woman Slave to the Holy Comunion, and to baptize two other Negroe Women, And a Third is to be baptized with the Grace of God a Week hence. I hope also to Obtaine Leave to baptize Several Children, born of Negroe Christian Parents, I perceive that several Persons that have been Prejudiced against the Instruction of Slaves, begin to come to a better mind. I heartily bless God for his Mercy, A Work of that Importance I find by Experience is to be carried on with much Patience, but I Trust in God our Labours Shall not be in vain.

Yesterday we had an Account of a Victory got by the fforces of this Province over the Tuscarroraws Indians of whom I gave Several Accounts, 800 of that Nation have been either kill'd or taken prisoners, but we lost 26 White men and 58 Indians, besides The Wounded, One of my Parishioners who came for a fresh Supply of Men tells me he belives there remaines above 500 Stout men of that desperate Nation that are Resolved to fight to the last man and that they are well fortified. I Dayly Pray for the Preservation of his Grace my Lord President and all the Members of the honrble Society My Most Generous Superiors & Benefactors Whom I humbly desire you to Assure of my Sincere Respects and Obedience and whom I humbly pray to favour me with the Continuation of their Goodness and Protection.

I am with due Submission

Sr. your most humbly & Obedt. Servant

Francis Le Jau.¹⁷⁸

1713 Apr. 14: South Carolina Clergy, Charles Town, to the Society (SPG series A, volume VIII, unnumbered)

South Carolina clergy certify William Guy's good conduct: Gideon Johnston, Francis Le Jau, Robert Maule, Phillipe de Richebourg, Ebenezer Taylor, Thomas Hassell, William Tredwell Bull, John LaPierre, (January 15, 1712/13)

Le Jau, Maule and Gilbert Jones (April 14, 1713)

Gideon Johnston continues report on Jones-Osborne incident

Although the dispute has been amicably resolved, the SPG should in the future insist that parishes respect its wishes and forbid them from electing ministers not assigned to them.

Ministers should be prohibited from “grabbing” parishes that seem more desirable. People are in “awe and restraint” of the Society and thus dependent on it.

“Concerning the [Yemassee] Prince,” Mr. Noblet must be paid for the money he has spent on keeping him.

[Five legislative acts that seem to have been enclosed in this 1713 letter can be consulted in chronological order under their respective dates: 1706 Nov. 30; 1708 Dec. 18; n. d. (c. 1696); 1710 Mar. 1; and 1712 Mar 4.]

1713 May 30: Benjamin Dennis, Boochaw, to Secretary (SPG series A, volume VIII, letter XI)

Dennis reports that dissenters have been enrolling their children in his School. He hopes for both blessings and money from SPG, and promises to write and report more often.

1713 Jun. 2: Robert Johnston, London, to the Society (SPG series A, volume VIII, p. 21; letter marked “missing”; also copied in series C, AM 7, letter 30)

He informs the Society that his father [Gideon Johnston] is very ill and requests that the Secretary visit him.

[1713 Jun. 3?] Gideon Johnston, London, to the Society (SPG Transcripts, Library of Congress, volume A8, number 10, pages 66-73; as printed in Klingberg, *Johnston* [1946], pages 132-136)

Mr Johnson's Memoriall

Mr Johnson One of the most Illustrious Societies unworthy Missionaries in South Carolina humbly begs leave to represent the following Particulars to the Said Societies most Serious and Speedy Consideration.

1st Since it is not in his power to make any other Return to his brethren of the Clergy in South Carolina than to Publish their Merit to the world, but more especially to his Superiors, that the thanks of the most Illustrious Society may be given them for their Cheerfullness in Undertaking and their dilligence in Supplying his Cure in his Absence, and he is Still the more obliged to pray for this favour for the readiness they Express in raising upon their Bond 200£ to pay his Debts without which it was not possible for him to retire from that Province, tho in the greatest Extremity for want of health. The persons that raised this money were Messrs Maule Bull and Hasle, tho all the rest particularly Dr Le Jau and Mr Jones were willing to take Share of this burthen upon them,

But as Mr. Maule who raised 50£ of this Sume Singly by himself; a year before and Mr Bull who was but newly arrived and Consequently very much a Stranger to him did above all others distinguish themselves, (tho, neither Mr Hasle nor Mr Osborne another Stranger to him Likewise ought to be forgotten) on this occasion So the said Mr Johnson haveing Set this thing in a Clear light, humbly Submitts it to the most Illustrious Society after what manner, and with what marks of distinction their thanks is to be given to such worthy and Affectionate Brethren.

2dly It being Evident from the foregoing Article that his Debts are great, tho it was his want of health that Chiefly forct him away frome that Country, It can't be Imagin'd that things are well with him here, especially since he lost his onely Support the late most worthy Bishop of London, who was to him a father, as well as his Bishop, by the anexed letter it will appeare, that his Lordship had Some Concern for him, and he more than once assured him by word of mouth that he should not want, and that he might depend upon it he would take care of him, It is Certain his Lordship would a done this, had not his death prevented it, but by his death, he is not only

deprived of the advantage but the Care and the Charge of his Eldest Son is again fallen upon him, who was maintaintd and kept at School by his Lordship,² and so is Likewise that of his other Son, who has been hitherto Supported and kept at School by the most Illustrious Societys Bounty of 30£ given to him for that purpose, To this it may be added that his wife while she remained here for the recovery of her health, was forct to Contract some debts for her Cure and Support, which are left for him to pay, so that far from being able to pay for his Sons Schooling and Dyet or any other Debt, he has not wherewithall to go to the Bath, tho he is advised it would be of the best Consequence to him, but on the Contrary he is obliged to run in debt for his Support for Severall weeks past, for these Reasons he humbly Craves leave to pray, that the most Illustrious Society would be pleased to Advance him a years Sallary before hand, without which it will be Imposible for him to free himself from present Incumbences, or to go to the Bath for his Health for some little time, after which if Death or great want of health does not prevent it, he Intends God willing to transport himself to Carolina with the first opportunity, where as he is informd in Some Letters (ready to be produced) his presence in the opinion of some friends is thought in Some Measure necessary for restoreing peace and tranquility to that province He thanks God he left it in a peaceable and flourishing condition when he came away, but now to his great grieve he is informd that it is divided into Factions by the Intrigues and Contrivances of ill desining men—

3dly He begs leave to represent that tho he has his wife and three other Children to maintain at Carolina, besides the two boys here at School yet he has not one penny to answer this or any other demand he haveing asigned and made over his Sallary to Messrs Maule and Bull till the 200£ with the Interest were [*sic*] be paid, So that tho his wife has written to him in very pressing terms to Supply the Children with necessarys who are in great want, yet he knows not under his present Circumstances how to do it, he well remembers when [he] was first goeing to Carolina the Comittee came to a resolution that the Lord Bishop of London Should be applyed to by the Society and prayd that he might be provided for at home but the said Mr Johnson being affraid his Lordship should think he was at the bottom of this, and being unwilling to give him the least handle to Suspect his Integrity he absolutely refused that unusuall favor offered to him by the Comitee and begd that project tho so much to his advantage, might be dropt, as it accordingly was but the Case being now quite altered and he haveing Served so long abroad and Suffered so much both as to the loss of his health, and his benefice in Ireland and he being Still willing to Continue in the Service as long as he is able and his Superiors shall think fit, he humbly prayes that he may be recomended either to Her majesty, the Lord Archbishop of Canterbury the Lord High Chancellour the Lord High tresurer the Lord Bishop of London or any other Pson as the most Ilustrious Society shall think Convenient for Some smale Benefice here at home to which he may retreat in case he cannot enjoy his health abroad, and which may enable him in the meanwhile to Support and maintain his numerous ffamily without being farther either burthensome or troublesom to the Said Society. His daily Expectation of the Lord Bishop of Londons arrival has hitherto prevented him from makeing any application of this kind to the Society, but hearing nothing of his Lordships return, and So many Difficulties Crowding in upon him on every Side at once he is now forcd tho with very great reluctance, to give them this trouble. He wou'd not have forgotten the proposeing an Adress to the lords Proprietors in his behalf, but the much better and greater part of them being out of Town, and no board being to be made till next Sessions of parliament all thoughts of this kind must be laid aside till that time.

4thly There being an absolute necessity from his haveing a Curate, who besides being Catechist shall Supply his Cure in his absence; as well as assist him when present,—and the most Illustrious Society, out of the abundance of their goodness and compassion haveing formerly

granted him this favour, he humbly prays for their continuance of it, he haveing done nothing that he knows of, to forfeit it and with all due Submission he recomends Mr Smith a Clergyman in the diocess of Gloucester, to them for this purpose who is a person of years and Experience and seems every way well qualified for it, and has been formerly approved of, and encouraged by the Society to go abroad, and how Zealously bent the said Mr Smith is upon the mission will in part appear from a letter lately written by him to the Said Mr Johnson, the variety of preachers and the different Methods of preaching makes the people Something uneasy, and for this Reason he most humbly and earnestly prays that this Gentleman may be dispatcht thither with all the hast that is possible till he himself is able to follow him.

5thly The Lord ArchBishop of Canterbury being unwilling to give Letters for the Queens Bounty to the missionaries it is humbly recomended to the most Ilustrious Society to consider what Method may be most proper for obtaining it till the Lord Bishop of London arrives and adjust this matter with her majesty or the Lord Treasurer.

[Number 6, concerned with the affairs of the Yamassee Prince, is omitted here.]

7thly Mr Guy haveing fully qualified himself for the mission by his being ordained Priest by the Rt Reverend father in God the Lord Bishop of Norwich, Mr Johnson humbly prays in the behalf of the Said Mr Guy that he may be continued on the same ffoot with the rest of the missionaries in South Carolina, he haveing done nothing, as he humbly conceives to forfeit their favour during the time that he was abroad, and he farther prays that the Treasurer may be ordered to pay him the remaining part of his Sallary Since he left Carolina, there being a manifest necessity for his Comeing away, and he Likewise hopes that the most Illustrious Society will give him the benefit of that Standing order, which provides that any person comeing over for orders with an intention to qualifye himself for the Cure of Souls, which he has Actually done, Shall have his Charges born by them, and with all due Submission he farther proposes that the Said Mr Guy may have as large an allowance as any of the last Missionaries sent over in regard he is to live in the most remote and barren and by much the most uncomfortable Parish in that Province.⁴

1713 Jul. 28: Ebenezer Taylor, St. Andrew's Parish, to Secretary (SPG series A, volume VIII, letter XIV)

SPG policy requires ministers to furnish accounts of the people in their parishes, including their religious preferences. Taylor finds this difficult, since his province has such vast boundaries. There are no Catholics that he knows of, but there are quite a few dissenters. So few conform to the Church of England that he feels uncomfortable, but he feels that the SPG ministry will eventually reduce the number of dissenters. Since July 1 he has baptized seven people older than 10, including a Quaker lady aged 50. He has baptized 17 children in the same period. The lack of persons to serve as godfathers and godmothers, which are required by the Church of England, keeps some people from baptizing their young and drives other parents to "dissenting" ministers. He feels that if the godfather regulation could be modified, most people would have their children baptized in the Church of England. He has recently not had enough communicants to celebrate the Lord's Supper.

Taylor reports that he considers it his duty to attempt to convert Negro slaves and Indians. Many masters, however, ignore his efforts or are hostile to conversion. Feeling bound by ministerial obligation, he is not going to cease his efforts. He praises two local women, one named Madame Haigue, who recently took over a plantation and are instructing their slaves in religion. He examined 14 of their slaves recently and baptized all of them.

1713 Aug. 10: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A8, pages 450-455; as printed in Klingberg's *Le Jau* [1956], pages 132-135. SPG series A, volume VIII, pages 362-365)

South Carolina Parish of St. James
near Goose Creek Aug. 10th 1713

Sr

I am in hope that by this time The Illustrious Society my most Honoured Superiours & Patrons have recd. full Information concerning the State of the Clergy of this Province from our Revd. Mr Commry Johnston and that my last Letter sent by Mr Guy dated April [11 ?] 13 last past is Come to your hands.

The chief matter I humbly presume to offer to the Consideration of the Honble Society is the Earnest Desire of all my Bretheren with myself that we may soon possess our Dear Mr Commissary. We Endeavour to serve his Cure in our Turns as diligently as possibly we can, and are unanimously resolved to continue cheerfully to do it. Yet I perceive the Inhabitants of Charles Town would be much better pleased if their own Pastor did reside among them.

Here is an Account of the Spiritual State of my Parish from January to June last inclusive.

Baptized 11 among whom 4 honest and pious Negroe women and a Gentleman called Mr Th: Barker with a Kinswoman of his Mrs Jane Barker, it is Impossible to relate all the Arts the Anabaptists of this Province have used to delude these two persons. But God Almighty by his Grace has Supported them and they prove faithfull children of his Holy Church, to my Incredible Comfort.

I had no burials this last half year, and onely 2 mariages Communicants upon Easter Sunday 36 or 38 upon Whitesunday 32 among whom 3 new Communicants.

Communicants in all near 60. among whom 5 Negroe men and 2 Negro women.

With the Blessing of God I hope to Administer in a short time the holy Sacrament of Baptism to 2 Negroe men, and receive the abjuration of a Negroe woman that had been bred in Guadalupe, but now Expresses a great desire to serve God according to his Word. The Honble Society will I am persuaded, be very well pleased to hear that among many of our Inhabitants that are remiss in promoting the Instruction of their Slaves, and some who shew an absolute unwillingness that they should hear any thing of God and Jesus our Saviour, yet there is a good number of Honest Masters and Mistresses Sincerely Zealous in that Important point. I hear that upon all occasions they defend wth vigour the Cause of the Holy Gospel, and answer very well the objections of those uncharitable persons, who will not suffer their Slaves to come to Church to Learn their Prayers, because, say they, knowledge makes them worse, this is now their main Argument.

If the Society thinks fit to print anything by way of Admonition to the Masters that have Slaves I humbly ask a Sufficient Number to be distributed in our 11 Parishes.

I have mentioned something in Relation to our Cunning and Artfull Anabaptists, I thank God there is no danger they should do harm to any person of sense but the Simple and Ignorant are sometimes ensnared by their tricks, I look upon them with whom I may be somewhat acquainted to be very obstinate, and hardly capable to form a right Judgment of things for being Illiterate. Yet they stirr and are Active beyond expression to increase the

Number of their Sectaryes, there came lately a tradesman of their faction from Philadelphia there was two teachers before here among them.

I distributed the Abridgements of Mr Wall which I had the Honour to receive from the Society; and offered to one of their chief men in the Civilest Manner I could that if they would take the trouble to set down in writing their difficulties and objections, and the Answer I would give shou'd not be satisfactory I would Communicate the matter to the Honble Society, they made slight of my proposal; and go on their own way without giving any tollerable acct of themselves.

Permit me to ask a number of Walls Abridgment I am not Inform'd whether there be any short Acct of the rise and Progress of Anabaptism in English fit to be distributed, if there be any such thing, I humbly ask that a sufficient Number be sent to me about three or four dozens will be sufficient, I believe.¹⁷⁹ some time agoe I gave my selfe the Honour to represent to the Society my humble opinion relating to the Promoting of the Instruction of our Yamoussee Indians, I have lately been informd of some Circumstances which I know it is my duty to declare, that my Hond Superiours may consider what is best to be done. That Nation was formerly very numerous but by degrees they are come to very little they could muster 800 fighting men and now they are hardly 400. I am possitively told also the rest of our Indian Allies and Neighbours are in the like case, they decrease apace, the Reason of it is the continual Warr they all make against their Indian Neighbours subject either to the ffrench or Spaniards, as I asked whether upon the Conclusion of Peace those Indian warrs were like to continue? I was answered it would be almost Impossible to break the Indians of their Practice I suspect there is no other Necessity for those Nations to Warr against their Neighbours but that of making slaves to pay for the goods the traders Sell them, for the Skins trade do's not flourish as formerly.

Having often spoken of our Expedition against the Tuscaroras I may now presume to say that we look upon that Business as Ended, Since my Parishioner and friend Coll. Moore went against them by the Authority of our Government he has destroyed above 800 of that Nation it was lately reported he had received them that remained upon terms, but it seems those Indians broke the Articles they had accepted which Occasioned the destruction of some more of their People, I believe some means shall be found to keep them that are alive from doing any more harm, we Expect Col. Moore back in two Months or Sooner.¹⁸⁰

The Clergy of this Province is very loving towards one another and in perfect Union God be praised. I don't hear of any of us thats sick at present, we design to meet as usually we do in October next.

We had lately a Ship from London, one Capt Taylour I did not hear that any of the Clergy had any letter from the Society we have been waiting this half year for the arrival of Coll: Nicholson. As soon as I have the happiness to receive the Particular Commands and Directions of the Honble Society I will not fail to pay to them the Obedience I owe.

I take the Liberty to Assure His Grace my Lord President, My Lords, and the Honble Members of that Illustrious Body of my most humble respects & duty I ever pray to God Alm: to Bless their Persons to prosper their designs and Reward their Zeal, I humbly crave my Lords Blessing and the Charitable Prayers of the Members begging the continuation of their favour & Protection I subscribe myself

Sir

Your most humble and obedient Servant

Francis Le Jau¹⁸¹

1713 Aug. 11: Mr. Noblett; Chigwell, Essex; to Rev. Johnston (series C, AM7, letter 31)
Account of cost for Prince's board at Chigwell, where he is studying.

1713 Oct. 3: Gideon Johnston to the Society (SPG series C, AM7, letter 32)
He is in debt and extremely ill. Requests a year's advance on his salary.

1713 Oct 3: The Society to Gideon Johnston (SPG series C, AM7, letter 33)
The Society grants him a quarter-year's salary.

1713 Oct. 5: Unknown sender to Mr. Taylor (SPG series C, AM 7, letters 34-35)
[N. B.: This letter was illegible. The brief abstract in the volume's index describes the contents as: "Asks Mr. Taylor to send him the Clergy of Carolina's letter and their instructions to GJ." (Gideon Johnston).]

1713 Oct. 5: Gideon Johnston to the Society (SPG series C, AM7, letters 36 and 37)
Complains that the Society would advance him only a quarter-year's salary when he was involved in the "unhappy business of Mr. Sexton." Requests permission to purchase a suit of winter clothes for the Yamonsee Prince. Tells of missionaries problems with respect to the Quarrey(?) Bounty. [N. B. Letter 37 is undated; it is an account of the cost of the Prince's clothes; see also, Dec. 14, 1713.]

1713 Nov. 20: Rev. Marston to Dr. Stanley, Archdecon of London (SPG series C, AM, letter 26)
Requests that the Society take up his case, as he has been unjustly deprived of his Charles Town rectory by an "illegal High Commission Court" in S.C. He would be pleased to be employed by the Society in either Philadelphia or Boston, as is Elias Meau(?). He has left his library in New York with Rev. John Sharp. He states that Cols. Hunter, Heathcote, and Morris of New York can recommend him.

1713 Nov. 30: The Society to Dr. Francis Le Jau (SPG series A, volume VIII, pages 452-453)
Johnston has arrived safely. Guy has been appointed to St. Helen's, Osborne to St. Bartholomew's, and Jones to Christ Church.

There are new standing orders for the Society:

1. Missionaries may draw their salaries only after the approval of the attorney
2. Bi-annual reports from each missionary

1713 Nov. 30: SPG Secretary to Robert Maule (SPG series A, volume VIII, page 454)
Requested to send in reports.

1713 Nov. 30: SPG Secretary to Thomas Hassell (SPG series A, volume VIII, page 454)
Requested to send in reports.

1713 Nov. 30: SPG Secretary to Ebenezer Taylor (SPG series A, volume VIII, page 455)
Taylor's reports are acceptable and commendable. He is advised that Commissary Johnston has arrived.

1713 Nov. 30: SPG Secretary to Benjamin Dennis (SPG series A, volume VIII, page 455)

The SPG has ordered books in compliance with his requests of December 18 and March 20. They are glad that the Assembly has helped him as Schoolmaster. They inform him that Guy has been appointed minister to St. Helen's, Osborne to St. Bartholomew's, and Jones to Christ Church. The SPG has been inconvenienced by ministers leaving powers of attorney to sign their salary checks and frequently changing said attorneys. In the future, drafts may not be paid to attorneys.

1713 Nov. 30: SPG Secretary to William Tredwell Bull (SPG series A, volume VIII, page 456)

His letters have been received. There is no further news.

1713 Nov. 30: SPG Secretary to Nathaniel Osborne (SPG series A, volume VIII, page 457)

Osborne is notified of his assignment to remain at St. Bartholomew's at the same salary. Johnston had been consulted about the decision. Osborne's harmony and devotion to duty are praised.

1713 Nov. 30: SPG Secretary to Gilbert Jones (SPG series A, volume VIII, page 458)

He is assigned to Christ Church and to receive £50 per year beginning from last Christmas.

1713 Nov. 30: SPG Secretary to Christ Church Parishioners (SPG series A, volume VIII, page 459)

They are notified of Jones' assignment. They are chided for not waiting to elect him until the SPG had made its decision.

[1713 Nov.?]: **Rev. Jeffries** to the Society (SPG series C, AM7, letter 38)

Account of Johnson's debt paid to Mr. Sexton with his salary advance. Johnson has drawn the remainder of his salary.

1713 Dec. 14: Gideon Johnston to the Society (SPG series C, AM7, letters 39-41)

Accounts of the cost of the clothes for the [Yamasee] Indian Prince. See also [1715] for expenses relating to the Yamasee prince from 1713-1715.

1713 Dec. 18: Gideon Johnston to the Society (SPG series A, volume VIII, page 28; letter marked "missing"; copied in series C, AM7, letter 42)

Reviews slight mistakes made in Noblet's account of the Indian wars: war began the 30th of July, not August.

[1713?] n. d.: **Gideon Johnson** to the Society—"Johnson's memorial" (SPG series A, volume VIII, pages 311-332 [sic])

1. He thanks Maule, Bull, Hassell, Le Jau, Jones, and Osborne for raising £200 to pay his debts, enabling him to return to England.
2. Requests money from the Society to "go to the Baths" as his sole means of support has stopped with the death of the Bishop of London.
3. Requests money to support his five children.

4. He recommends the Rev. Smith substitute in his cure during his absence.
5. Advises the Society to give the clergy money as the Archbishop of Canterbury refuses to distribute the Queen's Bounty.
6. Advises that the Treasurer be authorized top pay bills concerning the Yamossee Prince.
7. Recommends Guy to their good favor and advises them to reinstate his salary.

[1713?] n. d.: Gideon Johnston to the Society (SPG series A, volume VIII, pages 67-71)

He laments the "unhappy business of Mr. Sexton" and the Society's resulting lack of trust in him. (They refuse to grant him salary advances.) Tells of debts incurred because his cure already had a minister (Marsden) when he arrived.

He advises that the Yamossee Prince be outfitted in a good suit because he will soon be presented to the Queen. He praises Kittleby's care of the youth.

He reiterates that the clergy should be paid the Queen's Bounty.

1714

1714 Jan. 22: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A9, pages 323-327; as printed in Klingberg's *Le Jau* [1956], pages 136-138. SPG series A, volume IX, pages 257-260)

South Carolina Parish of St James
near Goose Creek January 22th 1713/4

Sr

The last Letter I had the Honour to write to you was dated Augt 10th last past, since which time I could not hear of any vessel bound for London, else I would not have failed to acquaint myself of my duty to the Illustrious Society, my much respected Superiors and Benefactors.

The Spiritual state of my Parish from July 1st 1713 to the 1st of this instant is as follows, baptized 11 among whom three Adult Negro's, one burial, three Marriages at Christmas last. I had 5 new communicants, 31 Actual Communicants among whome 5 Negroe men & 2 women in my Parish about 65 Communicants.

Being uncertain whether my last Letter came to your hands I take this Liberty to insert in this that the number of the Baptized in this Parish from Janry to July 1713 was 11 among whom a Gentleman and Gentlewoman & four Negroe Women, 2 Marriages no Burial, 3 new Communicants, actual Communicants on whitesunday 32 Communicants in all 60.

Since the first of this month I baptized an old Sensible Negroe Man upon his death bed, and three Negroe children, and all of them with their masters consent some more come to me, Shewing an Earnest desire to receive that holy Sacrament. I Encourage them and instruct them the best I can by Divine Grace

It is a singular comfort to me to see that while so many professed Christians appear but Lukewarm, it pleases God to raise to himself faithfull and devout Servts from among the heathens, who are very zealous in the Practice of our Christian dutyes. I hear no Complaining of our Proselytes, their masters commend them for their faithfullness, and from what I am going to relate, the Honble Society shall have a satisfactory Instance that their Pious designs

are not fruitless, as Irreligious men would insinuate, when they pretend That the knowledge of the true God and Jesus his Son renders our Slaves worse.

About Christmas last past there was a rumour spread of an Intended Conspiracy of the Negro's against us all like that of New York. I was told that the Plot had been form'd in Goose Creek where there is a good number of fine Negro's. This News made me Inquire and observe being resolved to find out how true the thing might be. The matter has been examined very diligently by our Government this very week. 12 or 15 Negroes living on the North side of Cooper River, having been apprehended under suspicion it has appeared upon good evidence that a Negroe fellow brought hither some years ago from Martinico, and of a very stubborn temper, had Inticed some Slaves to joyn with him that they might get their liberty by force, the thing being proved against him he has been put to death for it, two more Slaves have been very severely chastis'd for hearkening to him, but there was not any sufficient proof to take their life and all denied the Crime, the other prisoners have been acquitted but what I consider as a singular Providence there has not been so much as one of our Goose Creek Negroes accused of having knowledge of the Plot, far from having consented to so great a Crime. The most sensible of our Slaves whom I have admitted to the holy Sacrament have solemnly protested to me that if ever they hear of any Ill design of the Slaves I shall know it from them that it may be prevented, and I can't but depend upon the truth of their words, knowing them to be Exemplarily Pious and Honest.

I wish I could prevail upon the Inhabitants of this Place to make serious Reflexions upon the Judgments wch our Sins and in particular the want of Charity and the Love of this World bring down upon our heads from time to time. It is Miraculous how any of us came to escape from the great Hurricane we felt Sept 5th last past it continued for 12 hours, had the two rivers on both sides of Charles Town been joyned for some time that place would now be destroyed, there has been 70 persons drowned in the Province, and much damage to our Fortifications, houses, barns, & Plantations. God of his Goodness has Preserved us. The Clergy has suffered but little we all enjoy our Health only Brother Maule has been of late much indisposed wth a running distemper that has seized several Persons just above the Eye. Our Schoolmaster Mr B. Dennis does very well We endeavour all of us through Divine blessing to discharge our duty in our Mission, but we have Enemy's who would discourage us. a spirit of faction continues still, more sectaryes with Teachers are come of late and more are expected. We trust in God for our support and hope the Illustrious Society will Protect us. We have been deprived of a Tender Father when we lost our Good Lord Bp of London, but we hope for our Comfort that his Worthy Sucessor so famous by his eminent Vertues will extend his Charitable Care over us that are settled in this remote Place.

We assure ourselves that Mr Comissary Johnston has done Justice to us, and represented to the Honble Board of the Society what we had desired him to do I cannot forbear adding that his Parishioners want very much his presence. The Clergy do what they can but the People is not satisfied. I hope when he comes he will bring the Societys Commands for us which in my Brothers and my own name I presume to promise we will obey with all the diligence we are capable of.¹⁸²

I beg leave to Assure his Grace my Lord President, My Lords, and the Honble Members of the Society of my humble duty, respects, obedience, and gratitude. I ask with all humility their blessing and Prayers, with the favour of their Protection and subscribe myself with all Veneration.

Sr

Your most humble and
obedient Servant
Francis Le Jau¹⁸³

[1714] Feb. 9, 1713/14: **Gideon Johnston** to the Secretary (SPG Transcripts, Library of Congress, volume A8, number 48, pages 48-50; as printed in Klingberg's *Johnston* [1946], 139)

Mr Johnston to the Secretary

Graies in Essex ffeb 9th 1713/14

Sr

I have been seised with the Gout or Rhematism since Sunday last was Sennight, and wou'd have been waited on the Comee last Monday but for that reason. I found myself pretty easy this morning and my impatience of being in town to attend the Society next ffryday in order to pray them that Mr Whitehead might be admitted and entertained by them as a Catechist and Assistant to me at Charles Town induced me to venture on horse back to this place, that I might transport myself from hence in one of the passage boats to London. But the rideing so far, tho' but a small Mile, has so inflamed my foot, that far from being able to pursue my design, I am not able to return to the Gentlemans house where I was, but am forced to take up my quarters in this place at the Ministers House who pitying the Condition I am in, has very Civilly invited and received me into his house. If my Pain abates to any tolerable degree I am Resolved God willing to take boat tomorrow or next day at farthest, but if it does not I begg of you that you will acquaint the most Illustrious Society with my Condition, and that nothing but an Accident of this kind shou'd hinder me from waiting on them as in Duty bound I recommend myself to their Compassion and Prayers, and most humbly pray that Mr Whitehead may be dispatched to Carolina where he is Extremely wanted, I write this in very great pain and therefore I must break off and conclude my Self,

Sr

Your most humble Servant

Gideon Johnston⁴

[1714] Feb. 9, 1713/14: **Benjamin Dennis**, Boochaw, near Goose Creek, to the Secretary (SPG series A, volume IX, letter II)

A hurricane that struck September 5 caused great damage and loss of a few lives, Dennis reports. His family escaped injury, although they had to "quit the house naked and shelter ourselves in a Nigroe hut." He requests Bibles and Books of Common Prayer. His School is now sparsely attended and his house is in disrepair.

[1714] Mar. 8, 1713: **Thomas Hassell**, St. Thomas Parish, to Secretary (SPG series A, volume IX, letter III)

In reply to SPG's letter of November 6 last, Hassell will try to submit an account of the founding and building of the parish's churches. He will also submit his regular report as required by SPG regulations. Colonel Nicholson is still expected and Hassell's family will receive him.

1714 Apr. 20: **Francis Le Jau**, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A9, pages 332-337; as printed in Klingberg's *Le Jau* [1956], pages 139-141. SPG series A, volume IX, pages 263-266)

South Carolina Parish of St James
near Goose Creek April 20th 1714

Sr

About two months ago I had the honour to assure by you, the Illustrious Society my much respected superiors and Generous Benefactors of my humble Duty and Obedience, give me leave to acquit myself again of my obligation and to crave the Continuation of that Honble Bodys Favour and Protection.

I sent to You at the same time an Acct of the Spiritual state of this Parish till the first of January last past which I take the Liberty to repeat here for fear of the miscarryage of my last Letter, ffrom July 1713 to Jan: 1. 1713/4 Baptized 7 Infants, 3 Adult Negroes, Burials 4 Marriages 3. New Communicants 5. actual communicants at Xtnas last 31. Communicants in all 65.

The Clergy of this Province had the satisfaction to meet. In March last, we were 9 of us. All things were transacted among us with great Unanimity and mutual demonstrations of friendship. Our Governr had the goodness to Entertain us with all Imaginable Civility, we recd about that time the Societys Letters dated Nov: 6th 1712 which Col. Nicholson had transmitted from Boston where we suppose he is still, we may Expect his Excy here in the fall.¹⁸⁵ I return my humble Thanks to the Honble Society for their Charitable approbation of my weak Endeavours. I will not fail to do the best I can in my Mission, by the Grace of God and I humbly beg the Blessing of His Grace my Lord President, and of my Lords the Bps with the Prayers of the Honble Members of the Most Religious Society.

I will obey the Societys Commands with all possible Diligence and prepare the Acct of the foundation of this Parish, in Order to transmit to you, and as soon as Colo. Nicholson is Arrived the whole Clergy is resolved to meet together and wait upon his Excellency whom we will inform and Assist in those things Recommended to us by the Society to our best of our knowledge & Ability. There is a Rumor spread in this Province of the coming of Mr Guy wth another Clergyman supposed to be Curate in Charles Town. the Clergy have hitherto very cheerfully attended that Cure by turns and will continue to do it with all their Hearts while it is necessary, But as I hear what several of the Inhabitants of the Town say I think my self obliged to desire that as soon as possible Mr Commissary Johnston may return which will be highly pleasing to his Parishioners, as well as to the Clergy who have deferred the consideration of several things till he comes.

I suppose the several Articles which the Clergy had drawn and submitted to the Judgment of the Society have by this time been laid at their Honble Board by our Commry and that the Charity and Wisdom of the Society have done for our relief what was most Convenient.¹⁸⁶ If it be lawfull for me to add any thing it is that things are rather worse in relation to us, who have many Enemies, That oppose any thing that seems to tend to the welfare of our persons, family's, and also of our Parishes, it seems those Persons bear Impatiently that their Teachers in Conventicles are not upon the Establishment of this Province Equal with the Orthodox Clergy, and being weary of their Contributions, seek to make us uneasy, and prevent what could be an advantage to us and by their murmurs hinder some good men, of meaner parts from Exerting their Zeal; so that the burden must lye upon some few honest men in every Parish, which being a thing unreasonable they do nothing, and our Parish Affairs are at a stand. This is the true reason why some of us have no house at all, and those that have must see them unrepaired, and our Churches are not like to be so

soon finisht, mine that was begun 6 years ago, is not yet in a Condition to be made use of. As for our Salarys they own it is hard upon the Clergy that what we could purchase 9 years ago for half a crown should be now at 7 s 6 d or more but for all that they do not intend to redress those things and releive us, we suffer both from the Planters & Shopkeepers. I trust intirely in my God and hope for some mark of the Society's favour to me, and a family of children men and women grown whom tis not possible for me to put in any decent way of living for want of means, we live, and thats all we can do and not without difficultys.

In my last I informed you of the damage done chiefly to our Town by a severe hurricane that happened Sept 5 last past I am sorry I have another bad piece of News wch I think Necessary to write. I had the Honour to inform the Society that the war with the Tuscaroras Indians was Ended, but we heard lately that some of that Barbarous Nation, that had escaped in the Woods and Marshes came again upon some of the Settlements in Renoque & killed 20 persons since Christmas, its thought the ffamilies that are most exposed in that Colony will remove to this.

This Province thanks be to God is healthy and quiet at present nor do I hear of any of the Clergy but that they are all well, and very diligent in their calling & edifying in the Conversation. This is the Character I think myself obliged to give of the worthy Bretheren with whom I have the Honour to serve God and his Holy Church under the protection of the Illustrious Society, whose Pious designs I pray to almighty God to Bless, and to preserve their most honoured Persons. I am with all Respect.

Sr

Your most humble & obedient Servt

Francis Le Jau¹⁸⁷

1714 Apr. 20: Francis Le Jau, St. James's Parish, Goose Creek, to an unknown correspondent (SPG Manuscripts; Library of Congress Transcript, series A9, pages 347; as printed in Klingberg's *Le Jau* [1956], pages 138-139)

Things are not in this province as when I came near 8 Yeares ago but our Shopkeepers haveing contrived to make certain Tickets pass for current Coyn we are come by degrees to See nothing else current which considering how they Sell all things reduce our Sallaries to be very inconsiderable so that 100 £ of those tickets is hardly equal to 20 £ Sterling. If the Society be pleased to consider it it will be an Act of great Charity Realy our condicon is bad I mean in relacon to this place where Religion and things belonging to it are little regarded had not the Society Supported me I could not have been able to continue to do my duty to the best I am able but I cant forbear being concerned at the Usages we meet here. As their fine promises come to Nothing some of us have neither houses nor Churches. My House is well enough but my Church that was begun 6 years ago is not like to be so Soon finished. A trifle would do it but nobody minds it Severall of my Bretheren are under greater inconveniences than I. Pray to God to give us the grace of patience.

1714 Apr. 22: Benjamin Dennis, Boochaw, to Secretary (SPG series A, volume IX, letter VI) The books Dennis ordered have not yet arrived. His School is progressing well, attracting even dissenters and their children. He teaches two whites, 20 Mustees (half Indian), one black and expects more. He catechizes his pupils twice a day and twice a week with the "Lewis book." Nicholson is still in Boston and not expected until spring.

1714 May 12: Thomas Hassell, St. Thomas Parish, to Secretary (SPG series A, volume IX, letter IV)

The Rev. William Guy has returned. Nicholson has been expected for a year, but is still in Northern provinces. Hassell regrets neglecting his writing. His parish is 25 miles long and he officiates also at a "Chapel of Ease" on alternate Sundays. Between his churches lies a French settlement called Orange Quarters, although the province how calls it St. Dennis parish. Its rector is John LaPierre. Maule is ill with fever and flu.

1714 Jul. 4: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A9, pages 339-344; as printed in Klingberg's *Le Jau* [1956], pages 141-144)

South Carolina Parish of St James
near Goose Creek. July 4, 1714.

Sr/

I Give my Self the honour to renew the Assurances of my perfect Duty & Obedience to the Illustrious Society my ever Respected Superiors and Charitable Benefactors & to Inform you that the Spiritual State of my Parish from Janry 1 1713/4 to June 30th last past is as follows. Baptized 14 among whom an old Negroe man at the point of Death & 3 Negro Children. 4 Marriages no Burial New Communicants this last half Year 4 Actual Communicants upon Easter Sunday last 33 Communicants in the whole Parish about 70 Including 8 Negroes.

I Acknowledged in my last of Aprill the 20th the Recet of the Societys most Gracious Letter which Col. Nicholson Sent to our Governour.

Since which time our Revd Brother Mr Guy happily arrived here & delivered to me your last Letter of Nov. 30. together with the Societys Commands which with the blessing of God I will follow with the utmost Exactness.¹⁸⁸ I will Get the History of the ffoundacon of this Parish ready to be delivered to Coll Nicholson whom we expect in a Short time.

According to the Direction in your P. S. of December 10 I will draw a Bill every half year, but I wish you had Acquainted me with the name & dwelling place of the Societys Treasurer.¹⁸⁹ I have not had the Comfort of seeing many of my Brethren Since the begining of May last the Great Heat which Exceeds that of the Islands for want of Regular Breezes has prevented our meeting together however I presume to declare in the name of us all that the approbacon of the Society's concerning what we Endeavour to do in Mr Commrys absence for the Service of his Parish is a Great Honour to us, & an Encouragement for us to continue to do the best we can till we are relieved by the Arrivall of his Curate, or rather by his own presence which I perceive to be more and more Necessary.

I must not conceale from the Society that the Revd Mr Guy has been used very rudely by the Master of the Ship that brought him here, so as to be beaten of him, for no other provocacon from that Inoffensive young Gentleman but because he gave him a Just and Seasonable reproof. the Clergy Addressed themselves to the Governour, that Affair was made up by private ffriends. I hope the Captn will not be so rash hereafter. But I mention this that it may Please the Society to consider how the like Enormities may be prevented.

As to the Account of the Reformacon of Disorderly persons which the Society commands me to give, I will not fail to obey as I have Opportunites for this present I am bound in Justice to Give this Genell Character of my Parishioners, Among [whom] I may Reckon Severall Gentlemen. That those who come constantly to the Church are very Sober & modest & Generous according to their Abilites.

But there are Some few men, who under I know not what pretext never come to Church & to the Great offence of all good men Shew no marks of Religion neither one way nor other. I have been told they were perverted since some Impious Books came to their hands & the worst is that they presume to dogmatize among the Ignorant. As those things are known by many, tho' they conceal themselves from me who Neglect nothing upon the like occasions where Gods Glory is concerned. And it is Evident they live worse than Heathens. I humbly ask if such persons dye without repentance I can give them Christian Buryal. for I may be Invited by their ffrriends to do them the last office, which I readily doe even to poor Baptized Negroes.

I Humbly desire alsoe the opinion of the Society in an uncommon case. There has been 2 persons lately married within the Degrees Prohibited, A Man married his Brothers Wife because said he she had no children by him. Now I humbly Ask whether the Ceremony can make such a Marriage Lawfull I have declared to some ffrriends that in my Judgment the Partyes cannot lawfully cohabit together & that I would not give them the Holy comunion: but as I fear to be under some mistake, I'll submit Imediately to the opinion of the Society. There is another Important Affair wherein I am much contradicted Licenses are granted to Severall Lay teachers who are mightily multiplyed here of late; They marry People with Insolence at my very Doors after their own way, which they would not doe in England they pretend their ordination is good & that there is no difference between us & theirs some Conscientious Persons Ignorantly deluded by those men seem disposed to be married again according to the Lawfull order if they knew there is a Necessity to do it. I am for the Affirmative for the Honour of the Children born of such Marryages. But I submit to the better Judgment of my Superiors.¹⁹⁰

Our Schoolmaster Mr Dennis takes abundance of pains & has success & a Visible Blesing upon his [blank] Labours are Regular & Edifying some Diss- [blank] their Children under his tuition. He teaches them our Church Catechisms & not other haveing declared to their Parents when They proposed things contrary that he could not comply with their desire. I have praised his conduct & am perswaded that any complaisance with those men here Signifies nothing for we cant Observe any Tenderness of conscience & Nothing at all of The true Spirit of Christianity in their Actions they are all for this World to my Great Grief.

This Province begins again to be sickly our Bro: Maule has been dangerously ill in May last. He recovers but Slowly the rest of my Brethren are well as I hear They talk still of some mischief done in N. Carolina by the Indians that remain.

I most Humbly crave my Lords Presidents & my Lords Blessing with the charitable prayers of the Honble Society & the continuation of their Bounty & favour to me. I ever pray for the prosperity of that most Religious Body & am with due respect, Sr

Your most humble & most obedient Servant

Francis Le Jau¹⁹¹

1714 Jul. 6: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG series A, volume IX, pages 268-271)

1714 Jul. 16: Francis Le Jau to the Society (SPG series A, volume IX, page 303)

1714 Jul. 16: SPG Secretary to Benjamin Dennis (SPG series A, volume IX, page 304)

Dennis's letter of February 9 received. The SPG is sending him 18 Bibles and six copies of Whole Duty of Man in a box addressed to Le Jau. The Rev. Whitehead (curate to Johnston and catechist at Charles Town) will deliver the box.

1714 Jul. 16 and n. d.: Gideon Johnston, England, to Mr. Chamberlayne (SPG Transcripts, Library of Congress, volume A9, pages 35-36 and volume A9, number 34, pages 90-92; as printed in Klingberg's Johnston [1946], pages 140-142. SPG series A, volume IX, page 19; also copied in series C, AM7, letter 44)

Mr Johnston to Mr Chamberlayne

ffriday July the 16th 1714

Sr

The Ship, in which Mr Whitehead is to be transported to South Carolina being to Sail the latter End of this Month, I Humbly pray, that the most illustrious Society will be pleas'd to give him his final Instructions, and to charge him wth such letters and Messages to the Clergy of that Province, as they shall think convenient, the Indian Youth is likewise to return in the same Ship....

As for my self, wt I well foresaw and Affirmd concerning my ill State of health, the last time the Society was pleas'd to call me to an account for my Long stay on this side the water is now actualy come upon me, having been confind to my bed by the Gout in both feet & my hip, by Rheumatick pains in the rest of my Limbs, the Stone in the bladder & Gravel in the kidneys for almost 3 weeks, my Body is so wasted and Emaciated, & I am brought so low by this complication of Distempers, that it is not probable I shall ever gett over itt; And indeed had I not a heart not easily touched or penetrable by every Accident, I should never have been able to hold out, as I have done, against that vast variety of Misfortunes I have mett wth, since the first moment I engag'd in the Mission, but as ills of this kind are always design'd for our Good, so I humbly aquiesce in my Lot & I pray God I may improve them to the best advantage. My good Lord of London [h]as been exceding kind to mee, having not only sent me many comfortable Messages by his Gentleman, but supplied me wth mony for my subsistance, without which I must have inevitably perished; and were the Society pleas'd to order his Lordship their thanks, for the care he has taken of me their unworthy Missionary, I should ever own myself oblig'd to them for this, as I am & always shall be for their many other favours to me. the inclosed is an Account of those reasons, wch have oblig'd me to stay so long from my Cure in South Carolina; and is only the Substance of what I said in my own defense at the last general Meeting, which I now send to prevent the Mistaking anything, that I said upon that occasion.

I am Sr Your Most Humble & Obedt Servt
Gideon Johnston⁶

Mr Johnstons reasons for staying so long from his Cure at
Charles Town S. Carolina

1. His being chargd wth procuring subscriptions for the building a Church in his Parish among the Merchants trading to that place, without which it is not possible to finish it, the Country being to much in debt on the account of the late War; and having suffered 10000£ dammage by the storm or hurricane on the 5th of September last. 2. The Clergy having char'd him to lay several Matters relating to the State of Religion and the Church in that Province before the Ld Bishop of London, he cannot well return, till he has his Lordships resolution about them, which he has not hitherto been able to obtain, but he is in hope, now his Lordship is more at Leisure, that he will be soon dispatched by him. 3. The debts he has contracted, since he came hither, for his subsistence, will neither in Justice or honour permit him to return, without the leave at

least, if not the payment of those, who lent him money to preserve him from Starving, but having before he fell sick discours'd to them about this, he finds they will accept of nothing less than their money, or at least security for its payment in some reasonable time. 4. Tho he were under no difficulty of this kind, yet having nothing here to depend upon (his Salary being made over for the payment of Mr Sexton's debt) and what he has in Carolina, being not sufficient to maintain that part of his family now there, which is but half, not to say anything of the 200£ he owes the Clergy (one penny of which is not yet paid) it cannot be well expected from him, that he should return thither to Starve & to leave his sons here naked & exposed to the wide world, as to the truth of things in Carolina, he is ready to produce his Vouchers for it, when thereunto required; and all things are so excessively dear there, & provisions are so scarce, that there is a perfect famine in it; & it is now one of the Dearest places in the world, since then this is his Case, can any one blame him, for being unwilling to return, till either her Majesty or the Ld Bp of London, by giving him something in their gift, or till God by some other means, shall enable him to it. 5. and lastly, he humbly conceives, that tho he were easy in all other respects, yet his want of health would sufficiently justify his stay here, till Providence enabled him to do something towards the recovery of it, for Carolina is a place that affords not the best Air or Diet, or the best Drugs or Physicians for the Cure of any Distemper, especially such as he is troubled wth. He will only add that it is not his interest, no more than it is his inclination, to stay from his Cure & his home, could he possibly avoid it, and therefore he hopes, everyone will do him the justice to believe, that nothing but his want of health and the Necessity of his Affairs, could force him to a thing, wch is in all other respects so contrary to his inclinations & so prejudicial to his Interest.⁷

[c. 1714 Jul.] n. d.: **Whitehead** to the Society (SPG series A, volume IX, page 10)
Requests that he be placed in a cure.

1714 Aug. 12: Benjamin Dennis, Boochaw, to Secretary (SPG series A, volume IX, letter XIV)
He has heard that his books have arrived, but Guy has not delivered them. He will comply with the SPG's rules regarding powers of attorney, although he feels they might work hardships. He recounts the poor financial conditions in his province, how everything is dear, and requests a salary advance. He recently taught the sons of Anabaptists and Presbyterians and is grateful for the opportunity.

1714 Aug. 20: Gideon Johnston to the Society (SPG series C, AM7, letter 46)
[No abstract available.]

1714 Aug.: **Gideon Johnston**, England, to the Society (SPG series A, volume IX, page 22)
The [Yemassee] Indian Youth will be staying in England because of present bad health and desire to be presented to the King. He includes bills concerning the Youth.
PS—He has received several letters from Le Jau describing “the miserable state of the clergy.”

1714 Sept. 14: Confirmation of Chief Justice Trott (Fulham Papers, Lambeth Palace Library, volume IX, pages 41-44) “Four copies of the last paragraph of Nicholas Trott's commission as chief justice, Mar. 8, 1706/7, with confirmation, Sept. 14, 1714, by Lord Carterett as Lord Palatine and other proprietors” (Manross 1965: 131).

1714 Sept. 17: Gideon Johnston, England, to the Society (SPG series A, volume IX, page 24; also copied in series C, AM7, letter 47)

 Informs them of items of clothing which the Indian Youth needs. He requests his salary be paid to Sexton.

1714 Sept. 29: Gilbert Jones, Charles Town, to the Society (SPG series B, volume IV, page 35)

 Apologizes for not writing, but he has been too sick to do so. Says he will keep the Society informed, but is not presently strong enough to write a long letter. Praises the Society.

1714 Nov. 12: Gideon Johnston to the Society (SPG series A, volume IX, page 26; also copied in series C, AM7, letters 48-50)

 Informs Society of the cost of clothing the Indian Youth purchased for his presentation to the King. Bill for youth's jacket and breeches. Lord Carteret has promised to present the youth to the King. Bill for books enclosed.

1714 Nov. 19: Gideon Johnston, England, to the Society (SPG Transcripts, Library of Congress, volume A9, number 29, pages 45-47. SPG series A, volume IX, pages 26-27; also copied in series C, AM7, letter 51)

Mr. Johnston to the Secretary
Sr

ffriday Morn: Nov 19,1714

[Lists costs for Indian Youth's Schooling "before he was sent to Mr. MacBeth's."]

 ...there has been another hurricane lately in South Carolina on the 10th of September last, wch has done a vast deal of Dammage as may appear from the following Postscript in Colln Bhatt's letter to me.

 Sept 20 The foregoing was design'd; by this same opportunity, but her sailing sooner was prevented by a violent hurricane we had on friday the 10th Instant wch has done much the same dammage to the whole Country as that, last Year but the greatest misfortune is, our new Brick Church which as I wrote in the foregoing, was ready for the roof, is now considerably dammaged by this Storm the No and So Sides being quite blown down to the Watter Table, the Windows broken & Shattered to peices. however I have made a second Effort [*sic*] and design, please God to prevent the like Accident, to carry it to its former height, & hope People will be so Charitable to Assist me in so good a Design.

 I am &c:

 P.S. I dont trouble you wth the particulars of this Storm, not doubting but you'l have it from other hands.

 This is the Acct Colln Rhett gives of this unhappy Accident, and all that I can add further is, that the dammage done by the hurricane Sept 6 :1713 was computed at 100000£ of that Country Mony. And I was inform'd last Tuesday att the Carolina Coffee house, that had not the Wind chopt about suddenly & att that nick of time, Charlestown wt all its Inhabitants had been laid under Watter: but if Mr Kettleby ⁴ be att the board, I do not doubt, but he will be able to give a more particular acct of the Mischeif done by this Storm. I have been since Wednesday laid up wth the Gout & Gravel & am confin'd to my bed, in which I am forc'd to write this, wth great pain otherwise I should bring you this Acct myself, instead of writing it, And hope the most Illustrious Society will

excuse my absence, in regard, nothing but the condition I am now in, could prevent my attendance on them.

I am Sr
Your most humble Servt
Gideon Johnston⁵

1714 Dec. 17: SPG Secretary to Robert Maule, Ebenezer Taylor, Thomas Hassell, Benjamin Dennis, William Guy, Robert Osborne, Wm. Tredwell Bull, Gilbert Jones (SPG series A, volume IX, pages 304-308)

Identical letters are sent to each minister expressing the SPG's displeasure at their failures to write and send reports. They are enjoined to obey regulations; "more displeasing" letters are threatened if word not received by the next salary payment.

1714 Dec. 17: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG series A, volume IX, page 305)

1714 Dec. 17: SPG Secretary to the Rev. Whitehead (SPG series A, volume IX, page 305?)

Same letter as to Le Jau on the same date. He hopes Whitehead is settled in South Carolina.

1714 Dec. 17: SPG Secretary to Governor and Council of South Carolina (SPG series A, volume IX, page 305?)

The Secretary thanks the Governor and council for their aid to SPG and hopes for continued help, especially against the Indians.

[1714?] n. d.: Thomas Hassell's Report on the Spiritual State of St. Thomas Parish (SPG series A, volume IX, page 295)

In Hassell's parish reside 70 families and 300 slaves. There is only one unbaptized adult. Three slaves are baptized. He has 30 Church of England communicants and 40 families profess the Church. Among the dissenters are 30 families: one Catholic, two Anabaptist, and the remainder Presbyterian. Most slaves and free Indians are rated heathens and infidels.

1715

[1715?] Jan. 3, 1715/15 [sic] Benjamin Dennis, Boochaw, to Secretary (SPG series A, volume X, letter I)

The books sent by the SPG to Dennis by Rev. Whitehead were left behind. Those sent by the Rev. Guy have finally arrived. Most people in the area feel that another hurricane's privations will cause massive desertion. Dennis reports that his School currently has 22 pupils, including four dissenters, one black, two mulattoes.

[1715] Jan. 10, 1714/15: William Guy, Port Royal, to Secretary (SPG series A, volume X, letter XIII)

The lack of Church of England ministers has created a large number of dissenters in the area. Guy reports, however, that many have come to hear him in parishioners' homes. He

counts 270 “heathens and infidels” in the area. Even Captain Cochran, peace commissioner and a dissenter, sent over an Indian child.

1715 Jan. 11: William Rhett to the Society (SPG series A, volume X, page 39)

Note for £34 to be paid to the missionaries of South Carolina.

1715 Jan. 14: Gideon Johnston to the Society (SPG series C, AM7, letter 52)

He will return to S.C. Requests that Indian youth be allowed to sail with him. Requests money for the youth's passage.

[1715] Jan. 20, 1714/15: William Tredwell Bull, St. Paul's Parish to the Secretary (SPG series A, volume X, letter XIV)

There has been little change since his report of February 16 last, on the religious habits of his province. He has since baptized 22, and has had a maximum of 31 communicants. He has multi-racial prospects for conversion and will keep working. The climate is good and all are healthy. He sent his last letter with General Nicholson and last heard from them through Guy.

1715 Jan. 20: Vestry of St. Paul's Parish to the Society (SPG Series B, volume IV, page 31)

“A short account of the erecting & building of the parish church of St. Paul's.” Describes the 1704 Act of Assembly during the governorship of Nathaniel Johnson providing for church buildings. The sum of £ 333 was allotted from the Public Treasury for the project. Hugh Hext, Robert Seabrook, & Thomas Farr were appointed parish supervisors in charge of building both a church & a parsonage. A brick parsonage was built on a 70 acre glebe. The minister's salary was set at £ 50 per year to be paid bi-annually. William Dunn was followed by John Maiteland as minister. The present minister is William Tredwell Bull.

1715 Jan. 21: Gideon Johnston to the Archbishop of York (SPG series A, volume IX, page 33)

He will be returning to South Carolina in three weeks.

1715 Jan. 21: Gideon Johnston to the Society (SPG series A, volume IX, page 84)

Itemized list of his expenses during his stay in England, which he asks the society to pay.

[1715?] 1714 Jan. 23: Robert Maule, to Secretary (SPG series A, volume X, letter IX)

The letter is an accounting of Maule's activities since he arrived in South Carolina. He disembarked the ship in 1707. Then-Governor Nath. Johnson recommended he minister at St. John's parish on the western branch of the Cooper River. There he was unanimously elected minister. He was the first Church of England clergyman at that parish in years, since his predecessors could not exist on the small subscriptions available. He has converted several Anabaptists and “is working” on several (eight or 10) French Protestant families living in the province.

For several years Maule officiated at various plantations in lieu of a church. Finally, a modest church structure was built and opened in September 1711, although without interior furnishings. A wealthy gentleman, Colonel Thomas Broughton, donated sacerdotal furnishings. In 1706 the General Assembly appropriated £333 toward the building of churches, but most has been expended. The building was damaged in the hurricanes of September 6, 1713 and

September 10, 1714. He has around 35 communicants. Last summer he suffered from two months of fever, flu, and distemper, and is still in poor health.

1715 Jan. 26: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A10, pages 78-82; as printed in Klingberg's *Le Jau* [1956], pages 145-147. SPG series A, volume X, pages 74-76)

South Carolina Parish of St James
near Goose Creek Janry 26th 1714/5

Sr

I am very much affraid the last Letter I had the Honr of writing to you Novr 28th last past came late to yor hands because there was no Ship ready to Sail from hence for some Months;¹⁹² but I have reason to fear my letters of July 6. [July 4?] wch I design'd should be put in Capt Mede's are Miscarry'd. Seeing Capt Devon brought no answer to any of them. I should be very Sensibly concern'd if that I had the honour to write at yt time to the Society was lost, it contain'd some Important points wch I thought it my Duty to offer to the Consideracon of yt Venerable Body. I must beg the ffavour of You to let me know whether You had it. That I may write again upon the same Subject if it be necessary.

This in all appearance will be put in the Ship that carryes our Governr to England, he Seems to continue in his Resolution of leaving this Province. I dare say in the Name of all my Brethren as I have just reasons to say for my self, that his honour has favour'd us upon all occasions with Obliging Demonstrations of Goodness and Friendship.¹⁹³

The Spiritual Acct of my Parish from July 1 1714 to Janry 1 1714/5 is as follows. Baptiz'd 17. Children. 3. Marriages. 3 Burials Communicants at Christmas last onely 28. because of the badness of the weather one new Communicant. 70. Communicants in all among whom 8. Negroes.

I add in Obedience to the last Order from the Society, that three Persons at great Variance Submitted readily to my Advice, and Live in Concord ever since, for wch Mercy the God of Peace and Love be praised.

It is to be wish'd our Inhabitants had a true and Just sence of the Designs and Endeavours of the Illustrious Society grounded upon so holy and Charitable Principles. There are a few that are so good Christians and so Reasonable as to Enter heartily into the Mind of my much Reverend Superiors, and that Concurr and Assist with a Sincere Affection towds the Carrying on of their Religious Undertaking. Among those Permit me to Mention The Lady Moore, Capt David Davis her worthy Son in Law, & Mrs Sarah Barker. Widow, who Encourage wth all their might not only the Instruction of their Slaves in wch they are very Zealous, but all the Good they are able to Promote.

When I have recd the Copyes of my Ld of St Asaphs Sermon wch the Society has done me the ffavour to send to me wth the other books for the Instruction of our poor Anabaptists and wch I dayly Expect from our Town. I will not fail to distribute them among several Families; and hope yt wth the Grace of God those Excellent Writings will contribute to open men's Eyes and make them see their Errors. I don't hear any new Arguments from our Interested Planters who oppose more the Instruction of their Slaves besides those I had the Honour to Inform the Society of in my last Letter.

All our Brethren, as I hear, are in health and very Diligent in the discharge of their Duties. The country in their last Assembly about Christmass had the Goodness to make to

some of us a present of 25 £ of this Province's Bills; wch was a help at a time when the Indian Mayz upon wch we live was Sold dearer than the best wheat in England. I am Sorry to be forced to declare that after near 9 Years Service in this Parish I have not means to plant a grain of corn, wch wth other grain of the kind for the necessary Maintenance of my Children all man & Women grown, stand to me to near 40 £ a Year these five years past the other Charges are in promotion [proportion] wch put me out of Capacity of doing any thing towards the Settlemt of my Children, the Subscriptions I was promis'd, I fear shall never be paid. Except I should use the Authority of Justice, wch I find Improper with these People, who are of a Litigious temper & will do onely what they please; a few good Persons Excepted but in the main the few Subscriptions that are payd to me wth my Perquisites, do hardly come to 10 £ a year of those Bills of Little or no Value. Pardon me, Sr for this sad Acct of my Self, it is much agst my Heart that I find myself Compell'd to mention any thing of this Nature; I am entirely perswaded The Society my most Respected Superiors & Generous Benefactors are disposed to shew their Goodness to all my Brethren Missionarys as the utmost of their Power & shall be very well Satisfyed wth anything they please to do in the Particular case of the Releif. I humbly beg of their Charity.¹⁹⁴

We Dayly Expect two Ships by whom I hope to hear from You and to receive the Comands of my much respected Superiors and Members of the Honble Society, whom I most humbly desire to Accept the fresh Assurance of my Duty Respect & Obedience; and That I shall never cease to Pray most Ardently for their health and Preservation and for the Prosperous Success of their Pious Designs.

The frequent Change of weather wth some Unusual fateagues I underwent had very much disorder'd my health since Midsummer last but thanks be to my God I begin to recover some Vigour wch I Pray that I may be able to Spend for his Glory, According to the Intent of the Illustrious Society, and my own Obligation.

I humbly Crave my Lords Blessing and the Prayers of the Pious Members of the Society with the Continuation of their ffavour and Protection. I am with Respect and Gratitude.

Sir.
Yor most humble and Obedt Servt
Francis Le Jau¹⁹⁵

[1715] Feb. 7, 1714/15: Francis Le Jau to John Robinson, Bishop of London (Fulham Palace Manuscripts; Library of Congress Transcript; South Carolina no. 4; as printed in Klingberg's *Le Jau* [1956], pages 147-148. The original of this letter is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 45-46.)

South Carolina Parish of St James near
Goose Creek Febr 7th 1714/5

My Lord

The Clergy of this Province has Received with all the Respect they are Capable of the Letter with which Your Lordship has favoured them.¹⁹⁶

Some of us That live near each other have had the honour to read it at our Particular meeting, and have Imparted the Contents to our Brethren that live in the remotest parts of this Province. Our General meeting is to be within a few weeks, at which time the Clergy in a Body Design to Renew the Assurance of their Duty and Obedience which they have presumed to Pay to Your Lordship by a General Letter Dated in November last which we

hope is come by this time to Your Lordships hand, and to return their most humble thanks to Your Lordship for your Prevailing Goodness towards us.¹⁹⁷

I am desired by My Brethren Mr Maule and Mr Bull to join their humble Duty with Mine to Your Lordship. We Beg Leave to Protest in the Name of our Absent Brethren and in our own, that we are Resolv'd, with the Grace of God, So to Regulate our Conduct as never to prove unworthy of the good opinion Your Lordship has conceiv'd of us, And that we will take pains to deserve The honour of your Protection by our Diligence in the Performance of our Dutyes, our Submission to Your Paternal Admonitions, our obedience to your Commands and by Continuing in that Perfect Harmony & Brotherly Affection which through Divine Mercy do Reign amongst us.

I had taken the Liberty in my Private Capacity to assure Your Lordship of my Respectfull obedience by a Letter of July 6 Last past, for which I am in some Apprehension, having no account of some others I wrote at the Same time to the Secretary of the Venerable Society and to Mr Commry Johnston. Permit me My Lord to submit to Your Pious Consideration the Suffering Condition of My Brethren, Those, at least, that have the Charge of a family, and to beg for me the Particular favour of Your Protection.

I Crave in all Humility Your Lordships Blessing, and Ever Praying for your health and Prosperity, Subscribe myself with profound Veneration

My Lord
Your Lordships
Most dutifull Son
and most humble and most
obedient servant
Francis Le Jau¹⁹⁸

Address to

The Right Reverend John Lord Bishop of London, Somerset House Endorsed S. Carolina
Le Jau 1714/15

[1715] Feb. 9, 1714: Gideon Johnston to the Society (SPG series C, AM7, letter 43)

He requests that Rev. Whitehead be employed as Catechist and assistant minister in Charles Town.

1715 Feb. 15: Kettleby, Charles Town, to Rowland Tryon (SPG series A, volume XI, page 30)

The Johnstons' bill to Mr. Kettleby. Asks that Tryon please advance one half year's salary to Kettleby, the sum off £25, which the Society has agreed to pay all its missionaries who are in need of it.

1715 Feb. 15: William Rhett to the Secretary (SPG series A, volume XI, pages 84-85)

He will supply the clergy with money for their necessities according to direction of Mr. Commissary Johnston and Dr. Le Jau. He has already paid Robert Maule and Thomas Hassell £2.10. Has also paid Phillippe De Richebourg and John LaPierre, ministers of the Church of England but not missionaries of the Hon. Society, £30 each. He waits for next direction from the Society. Praises Society.

1715 Feb.: **William Guy**, Charles Town, to the Secretary (SPG series A, volume XI, pages 78-80)

He was informed in a meeting with Commissary Johnston and Dr. Le Jau that the Society would advance him and other missionaries half a year's salary. Discusses the exchange of bills and salaries in reference to Col. Rhett and other missionaries (names Jefferis Marsh). Thanks Society for their charity. Writes that he accepted missionary duty in North Carolina that the Society needed, but that because his wife was pregnant, the missionaries decided that the Rev. Taylor had better go. He will remain in Charles Town until further notified and will continue in his duties.

[1715] Mar. 1, 1714/15: Nathaniel Osborne, St. Bartholomew's Parish, to Secretary (SPG series A, volume X, letter XV)

The vastness of his parish has delayed his report. He has 120 families, of which 30 are dissenters, mostly Presbyterians. He is often fatigued by the necessary travel. He has baptized a total of 70, including sic adults and five mulattoes. The latter are fathered by English traders. It is difficult to secure enough communicants for the Lord's Supper.

[1715] Mar. 12, 1714/15: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A10, pages 111-116; as printed in Klingberg's *Le Jau* [1956], pages 149-151. SPG series A, volume X, pages 94-96)

Parish of St. James near Goose Creek
So Carolina 12 March 1714/5

Sr

There has been such Complaints of Late in this Province of Unfair Dealings about Letters that I am under some apprehensions for those I had the Honour to write to You, July 5th & Nov. 8. 1714.¹⁹⁹ This makes me Embrace the Opportunity of some friends who are ready to sail for London In hope that this will come safe to Yr hands.

I beg leave in the first place to renew the humble assurance of my profound respect Duty and Obedience to His Grace My Lord President, My Lord of London, The Vice Presidents & the Honble Members of the most Illustrious & Religious Society my Ever Reverend Superiors & Benefactor. & desire them to accept my humble Thanks for their great favour & Charity to me, and in particular for the last Present of Books they have been pleas'd to send to me & wch I received a week ago, in very good order. I have already Distributed a good part of them to Persons I know would make a good use of them, and Intend to dispose of the rest in the prudentest manner I can Imagine, some of the Leaders in the Anabaptistical faction have the Malice to put by and Suppress all the Books they can get, that Detect their Errors and Expose their wicked practice. But after the manner I have contrived in the Distributing of the Society's Books I hope the Stiffest men among the Anabaptists shall be acquainted with the Contents, whether they like them, or no; and do not Question but that with the Grace of God, those Books will prove Instrumental towards the Conversion of some Good Men, but Deluded; and also towards the Settling of those of our Comunion; who being dayly tormented wth the Silly Argumt & Nauseous Reflections of those Hereticks upon our Holy Church might Ignorantly Entertain some Scruples. The Distribution I have also made of those Excellent Sermons Preach'd before the Honble Society will have I hope, the Desired Effect wth several Honest & well Dispos'd Masters. Nothing could come more seasonably, for many Slaves seem very Desirous of being Instructed and Baptized.²⁰⁰ Nay, and Marry'd by the Minister of the

Parish: I'll continue to do, with the Blessing of God, what I can for the Good & Comfort of those Poor Souls. I humbly Desire the Societies Judgmt in a particular case wch lately came in my way. Whether or no I may Baptize an Adult Negroe Man of whom his Master and Mistress give their Testimony, that for Sobriety faithfullness, truth, Lover of his Masters Interest and other good Qualities, without any mixture of Vice, it is not possible to find a better Slave, Pious at the same time according to his poor Capacity, But after having been above 20 Years in this Province through Natural Indisposition he can hardly Speak, even Comon things, so as to be understood & Consequently cannot make such a formal Confession of faith as is Comonly requisite; the Man shews a loving Willingness and the Master will present him, and Answer for him. Thus far things are brought but I durst not Proceed further without the Honble Societies Direction, as I am uncertain whether my last letter is not Lost. I Repeat here That the Spiritual Acct of my Parish from July 1, 1714 to Jany 1 1714/5 is as follows Baptized 17: Children 3; Marriages, 3 Burials; Comunicants on Xmass Day onely 28 because of the badness of the weather, one new Comunicant, 70 Comunicants in all among whom 8 Negroes I Add in Obedience to the last Order of the Society that 3. Persons at great Variance Submitted readily to my Advice; and Live in peace ever since, for wch our Great God be praised. One Capt Mede is dayly expected, and Mr Commry Johnston is said to be in the Ship. I pray to God to bring him safe to us That by his Wisdom and Authority Certain things may be remedy'd wch I can't but call, in my humble Opinion, very great abuses. It is in Relation to Marriages Celebrated wch every honest Man of my Acquaintance have highly disapproved. The first was about Easter last past between a Man who Marry'd his Brother's wife, the Second was a little before Christmas last past between a Young Man and an Orphan Girl of 14, without her Uncle, & Guardians Consent; they lived all in my Parish, & as I knew the Case It was my Design to prevail wth the Guardian a very honest Gentleman by fair Intreaty to give his Express Consent, & had Actually obtain'd a kind of Promise upon Certain reasonable Conditions but the Persons grew Impatient & ran away to another Parish & were Marry'd. The Third was but 3 Weeks ago between a Young man who has a Wife Living in Barbados, and yet was married to a Young Woman wthin 2 Miles & half of my house & Church In the Center of my Parish, by a Clergyman who came a purpose, & never advised wth me about it. It is true some Persons pretend the Wife in Barbados is but a pretended one. tho other Persons pretend to prove by very Strong Reasons that the first Marriage is good, the Matter has been 3 Years & half in Agitacon in this Province. The Commry knows it we have had a positive prohibition not to Marry the Young Man to another Wife till the first Marriage was Declared Null by proper Authority, wch I apprehend to be an Ecclesiastical Court but Unknown to me & to the Dissatisfacon & Scandall of all good Christians The thing was done wch I am sure Mr Commry had prevented if he had been here. I am assured, and I believe that Licences were granted for such Marriages. My Brethren dont agree upon this Important point whether such Irregular Licences ought to be Obey'd when we know the Impedimt some of us think they ought not to be obey'd, other think they ought. As the matter is of Moment 'twould be a great Charity for our Superiors to Direct us how to proceed if the like should come again before any of us.²⁰¹ I heartily Pray for the Prosperity of my Honoured Superiors & craving the Continuation of their ffavour wth their Charitable Prayers

I remain wth due Respect
 Sr
 Yor most humble & Obedt Servt

[1715] Mar. 21, 1714: **Benjamin Dennis** to Secretary (SPG series A, volume X, letter XI) Dennis has received the books from the Rev. Guy. He recently took in a Chereeky [Cherokee] half-Indian child to care for, but most Indians won't send their children.

1715 May 10: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A10, pages 142-147; as printed in Klingberg's *Le Jau* [1956], pages 151-154. SPG series A, volume X, pages 111-114)

So Carolina 10th May 1715

Sr

The 3 last Lettrs I had the Honr to write to You were Dated, Nov. 8, Jan. 26. and March 12. last past. I am uncertain of the Fate of my Letters either through the Unfaithfullness of some Persons or by reason of an Embargo that has detain'd Several of our Ships here and I believe some of my Letters may be in them Ships. We had no Vessel from London since February & the Last Ships that came in brought nothing of wt I expected and wanted very much, I endeavour to possess my Soul in Patience, & to live In hope through the Grace of my God, being fully Satisfied If my Much Honoured Superiors do me the Justice to Believe that I Endeavour to do my Duty in my Mission faithfully and Diligently as I am able.

By this small Man of Warr the Success bound in Short time for Virginia, Her Station, I take upon me to acquaint the Illustrious Society of a very Dismal Piece of News, an Indian Warr lately broke out in this Province. Dismal in all respects. The Province is in Danger of being Lost & our Lives are Threatned. Let things turn for the best, as matters now stand, Several Familyes are absolutely ruin'd and the [blank] I fear our honest Merchts of London & Bristol will be great Suffers and the Pious & Charitable Designs of the Honble Society are Prevented by Invincible Obstacles, at least for a Long time in this Miserable Place.

It appears this Misfortune has been long since Designed by the General Conspiracy of the Indians that Surround us—from the Borders of St Augustin to Cape fear, we have not one Nation for us; the poor Ittiwans Settled amongst us are few in Numbr & bad Souldiers. The Yamousees broke the Peace upon Good Fryday Morning & kill'd presently, after their Warr hoop, as many of our People as happened to be in their Towns upon the Account of Trade, among whom one Mr Nairn, our Agent among the Indians,²⁰³ some few Men Creaped Wounded to the Neighbouring Indians are the Savanas & a remnant of Apalachees then West & N: W: are the Creek Indians, very Numerous & Potent Towards the North are the Cherikees, the most Potent of all; we depended upon these last, but they are all agst us wth sevrал othr Nations bordering upon them: and they have kill'd in cold Blood after this Barbarous Mannr such White Men of our own as they could find in their Towns, for we suspected no such thing. The Yamousees who begun first came out twice to attack some of our Forces headed by or Governr. they kill'd some of our Men but we drove them away; & Coll. Barnewell entring yr Towns by Sea wn they were fighting us those Yamousee's in a mighty Surprize to find our Men there fled in the Utmost Confusion towds the Savanas this Action hapned the 28th April last. Since that time our Militia has been up we fortifie Several Places. Our Assembly has met, and undoubtedly every Body will do his best for our Preservacon.

I keep a Journal of all Material Occurrences wch in time I hope through Gods mercy to transmit to the Society.²⁰⁴ We can't guess what may be the Event of this sad,

troublesome & very Dangerous Affair. I dont hear of anything attempted as yet, but we send Scouts & Stand upon our Guard. You may well Imagine the Consternacon is very great everywhere. Several Plantations are Deserted our Planting hindred so yt we may also fear a Famine, the weathr has been very Dry these 6 Weeks. The Town is Crouded wth people and it is an Unhealthy place we fear pestilential Distmpers Mr Osborne & Mr Guy have been forced out of their Parishes & Live in Town. The rest of my Brethren keep still at home as I hear I continue wth my Family at my Parsonage endeavouring to do wt I can to Encourage my Parishioners whom I meet in our Camp 6 Miles of me Noward. The greatest Part of their Women & Children are in Town. You may expect I should declare wt I know Concerning the Cause of this Warr It is my Duty I know to Tell wt is true, that by the Superior Authority the Evil may be remedy'd. If you please to view some of my former Letters You'll find yt I have from time to time Complained of some Oppressions, Grievances & Provocacons Offer'd to those Indians next to yt we have glutted ym wth goods Chiefly a vast Number of Guns and Amunition, wth other Goods as Linnen Woollen, Silks; which it seems they are not able to pay our Traders for, and it is sd those Traders begun to be hard upon them because they would be payd. Then Through their Natural Pride & Malice those Indians would be glad to posses our Lands & Houses. But in my humble Judgmt the Chief Cause of wt we suffer are our Crying Sins & Scandalous & Presumptuous Transgressions of Divine Ecclesiastical & humane Laws. The particular Instances cannot be mencon'd in a Letter, but they are too well known Since these Nine Years almost I have seen very frequent & Dreadfull Visitations upon this place & to my great grief No signs of nor Disposition to Repentance Generally Speaking. The Measure being full this Terrible Judmt of an Indian Warr came Down upon us. I adore the Justice of my God & Submit most heartily to wt he pleases to send, I beg the Prayers of the Pious Society That it may please Almighty God to Increase my ffaith & give me Grace to do his Will as Matters Stand I can take no particular Resolution. I continue in the Place of my Mission & Design to Labour in it to the Last. If I must fall a pray to the Cruel Indians Gods will be done, but I trust in his Mercy that I shall be Assisted & protected & Directed by his Holy Spirit. I confess I am not daunted at all [possessed] wth a great Grace, for wch I praise my God. If this Province must be forsaken I purpose God willing to Endeavour to goe to Virginia the Sea being free, and there to wait for the Comands of my much Respected Superiors whom I will not fail to Inform by all Opportunity's of the Condition things are.

I humbly beg that Honble Body to accept the Testimony of my humble Respects Duty Obedience & Gratitude for so many favours I have recd from ym If I dye if any of my poor Family should Survive me I take the Liberty to commend them to the Charity of that Generous Body, none of us Inhabitants of this place being able to say at prsent yt he is worth any thing here.

I'll pray to my last Moment for the Prosperity of the Illustrious Society and Yours in Particular being

Sr
Yor most humble & Obedt Servt
Francis Le Jau²⁰⁵

1715 May 14: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A10, pages 129-136; as printed in Klingberg's *Le Jau* [1956], pages 154-157. SPG series A, volume X, pages 105-108)

So Carolina Parish of St James nr Goose Creek
14th May 1715

Sr

Tho I had the honr to write to You but four days ago, via Virginia, I think my Self in Duty Obliged to put this in the first of our ships that has leave to Sail for England, I believe this may come first to yor hand and hope that all my othr Lettrs wch I suppose may be among our Ships detain'd in or Harbour will come in time to you.

The Subject of my last was Dismal, I Informd you yt upon Good friday last the Yamousee's Declare "Warr agst us, and Murdered Or Agent Mr Nairn & some of our Traders & other Persons who did endeavour at that time to bring them to terms of accomodacon. they fell afterwds upon Port Royall and Massacree'd abt 60 Persons that had not time to Escape their fury. The rest were saved, some in Canoes, among whom our Brothr Osborn who lived nr yt place. Others in a Ship wch by particular Providence did ly hard by, tho we thought these 6. or 8 Months past she was kept there upon a foolish Acct of a debate, whether she ought to be Confiscated or no for some Persons of Trade, or Rulers did not well agree abt the matter, but now we see it pleas'd God so to Order it that 200 Souls were saved in that Ship. The Indians fir'd upon her & did no harm we fired upon them & Kill'd 3 of their Men & wounded many wch made ym retire.

They came since twice upon some of our forces we had gather'd near our frontier & killed 5 of or White Men & 6 Indians of ours, we beat them & kill'd about a dozen of their Men, among whom several of their head Warriors, wch made them retreat. Our Governour Intending to Enter their Towns by Force on Friday after Easter week they prevented us in our Camp the Thursday before where it Seems they were not Expected, but as we fired upon them briskly, one Col. Barnewell & Colo. Mackey wth good partyes of Men, White, Indians, and Negroes (being appointed to cut ym in the rear upon our Attacking them in the front upon the Intended Friday) hearing the Fireing the Thursday Morning Suspected very wisely wt it was, and thought fitt by an Anticipated Obedience to their Orders to do upon that day wt they shou'd have done onely the next they Enter'd the Yamousee's Towns where they found all their stuff skins, pot-boiling &c. and took a prisoner, the manner of the Indians is before a fight to Secure their Wives & Children some Miles out of Danger, that's the reason why they found none the Indians returning wth their head Men either kill'd or much wounded, whom they always carry away to bury the first, & take care of the Others to prevent their being barbarously hatch'd & roasted by the Enemies Indians & seeing Barnewell wth his Men in their Towns fled away wth the Utmost Confusion, and it was for want of Orders he could not pursue ym however he has fortified his Camp in their Towns, & he send partyes up to the place where they are wth their Families 20. Miles from him they found in the Middle of the way a Fort of theirs of 2 Acres of Ground Unfinish'd for it seems they fell upon us sooner than was designed among the Indians that Surrounded us from South to North, whom we find to be all in a conspiracy against us. We hear by the Prisoner, the Yamousee's had kill'd 25. of their own Men who would not declare agst us, among whom is the honest Father to the young Prince the Comry carry'd to England, & has the happiness to be so Honble Entertain'd by the Pious Society my very good & much Renoued Superiors & Benefactors.²⁰⁶

I hear of no Action between us & the Indians since yt Thursday our Governmt takes all care possible to save our Lives & the Province, wch really is in great Danger Should those Barbarous Men fall upon us at once as their first Design was; Indeed it Cost us very much

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hitherto the province is in such a Condition that (Should it not be worse) still the Loss can't be retrieved in many Years; Yet We must Adore Gods Mercy, in not permitting that those Traytors should have come down at first Altogether upon us. it is further reported they don't agree amongst themselves, some of their head Men have a respect for us. This Division may do us good. In the meantime all our Men are upon Duty Several of our Negroes are Armed we Make Garrisons in Several places Our frontiers are fortified and it is sd we shall have 2. Strong Boides to March agst the Indians; one on the Sowd Headed by Coll. Barnewell & Mackey the Other to the Nowd Headed we hope by our Coll. Moore, whom all the Country allows to be the fittest Person, but Unfortunately the Chiefs dont agree so well as they ought for some trifling reasons of self Interest wch I pray to God to give them Grace to lay aside in this Dangerous Juncture of time.

Our Wisest Men wish Earnestly this Country were in His Majesty's Hands, who is best able to Defend us and I am desired by ym to Represent this to the Illustrious Society, and beg their Assistance in this Important Affair wch I humbly Submit to their Judgment I offer to say further with all Humility that as I hinted in Several of my Letters the Indian Trade of this Province wants to be regulated, if the Province be saved, the manner of Trading has occasiond our Misfortune in a great measure. I spoke of it, and of the other Cause of this Rebellion in my 1st Letter upon wch [what] really were Crying and brought Justly wt [what] we Suffer upon us. I keep a Journal, & you shall be Informed of every thing if it please God to preserve me.

Mr Guy's and Mr Osborne's Parishes are quite ruin'd, this is a Cruel Stop put to the Pious Intentions of the Honble Society. I Intend amidst the General Consternation to keep a good heart & Labour, & serve in my Capacity to the best of my power & if I am Compelled at Last to ffllea to save my Life & I am able to do it, I pitch upon Virginia for my Refuge & there I'll wait for the Society's Comands all my Brethren are in health.²⁰⁷

I dont write to Mr Commry Expecting him every Day: we want him very much What I suffer wth my Family is great I had not Cloathing nor Living these 16 Months past through some Neglect in my Friend very few ships come now to us. We had none from England since Capt Cole in February we can Expect little or no relief now from the Country all our Dependancy is from God, by the Ministry of his worthy Servts the Illustrious Society whose favour & protection I humbly beg for me & my Family with the Charitable assistance of their Prays God preserve yt religious Body, & support ym admidst these Discouragemts

I am

Sr

Yor most humble & Obedt Servt

Francis Le Jau²⁰⁸

It would be a Matter of very great Comfort for me, and I dare say for all my Brethren, If the Society pleases to let us know how we ought to behave ourselves as soon as possible. In the mean time I dare Assure my much Hond Superiors we all are resolved to do wt can be done by us wth Zeal & Discretion according to the Instructions from or Superiors, to whom I desire you to renew the Testimonies of my most humble Duty & Obedience.

Excuse some Incorrect passages of this Letter. I Confess I write with a tendr concern to see the trouble we are in Pray to God to help us. I hear this momt [moment] Coll. Moore is at last appointed General wch gives us great hope for his skill in Managing these Indians who I perceive must be all cut off Strange and Cruel Necessity! Yet means of peace will be try'd first wth the Cherikees at least. Monday Night 16. May 1715.

1715 May 18: John LaPierre, St. Dennis Parish, to Secretary (SPG series A, volume X, letter XXI)

The Indian war has precluded subscriptions. Money from the SPG is now more crucial. He requests immediate aid, nothing that he cannot continue without financial assistance. He praises Johnston for appealing to them on his behalf.

1715 May 21: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A10, pages 136-142; as printed in Klingberg's *Le Jau* [1956], pages 157-160. SPG series A, volume X, pages 108-111)

South Carolina 21st May
1715

Sr

This is the third Letter I had the Honr to write to You these 5 Weeks, that is Since the beginning of the Indian Warr which broke upon Us on Good Friday 15th April Last. My first Letter is to go Via Virginia by the Success Man of Warr but as she Sails onely tomorrow, & goes first to N. England to fetch Arms & other things we want, I fear it will be late before it comes to yor hands I wrote last week my Second wch I hope our Fleet that has been so long Detain'd here by an Imbargoe occasion'd by our Misfortune, shall have the Liberty to carry as I don't know in what Ship that Letter may be & whether it was safe Deliverd as I sent it from the Country I think myself Obliged to trouble You with this, and repeat my former Information that the Indians that Surround us on Every Side but the Sea Side revolted from us by Unanimous Consent, as appears now too Evidently The Yamousee's gave the first blow on Good Friday morning in their own Towns by killing all the White men yt had the Misfortune to be among 'em upon the Acct of our Trade; they put to a very Cruel Death our Agent one Mr Nairne wth some Othr Gentlemen who flatter'd ymselves of prevailing upon ym to hearken to some proposals of Peace, & had gone a purpose to them. The other Indian Nations have followed their Example they Murdered as many Traders as they could find in their Settlemts they Enter'd presently after into this Province & have ravaged & utterly Destroy'd Port Royal & the Neighbouring Plantations killing by Surprize above 60 Persons, this was done by the Yamousees, to whom some Apalachee and Creek Indians were Joyn'd.

On the North of this Province we Depended upon the faithfullness of the Indians Called Cherikees & Catabaws but we heard a ffourth night ago they had also Declared Against us.

From the begining of this Unexpected Warr Care has been taken by the Governmt to put us in a good Posture but the Enemy is so Numerous & their way of fighting so Extraordinary & contrary to ours that we Could not hinder them from doing much Mischief Since they Invaded our Land, they were beaten twice on the Sowd by our people who I hope will pursue them Still, but these of the South West having presented ymselves before Edisto river or men being weak & fatiagued after 5 weeks hard Duty forsook a Post wch the Indians presently possessed ymselves of, the Northern Indians came a Week ago to a Settlemt belonging to one John Herne abt 30. or 40. Miles nr the Borders of the Parish of St James Goose Creek & killed poor Herne Treacherously, after he had given to them some Victuals, according to our Usual friendly manner: This Party of Indians Continued Lurking in the Woods Still drawing towds the Mulberry, Coll. Broughtons Seat 12 Miles of my house & one Mrs Juliens Plantacon who lays at some 15 or 20. Miles distance I believe North of me

A Worthy Gentr Captn Tho: Barker was Sent last Sunday, 15th of this Inst wth 90. men on Horseback and 12 Negroes to Lodge himself at the Herne's plantacon, whose fate was then Unknown, and was to be follow'd by Coll Moore with a Strong Body of White Men & Negroes; but being destroyed by an Indian to whom Capt Barkers Fathr in Law the late Famous Coll. Moore had given his Liberty, and in whom we trusted intirely these Northern Indians having lined a path through wch our party ought Absolutely to go, and being hid by large Trees fall'n in or late Hurricane very thick, they took their Opportunity as our Men were Insnares between them to ffire briskly wthout being Seen. Our Men being Surpriz'd presently Dismounted & ffired also the Indians Fled, but the Capt falling & there being no Comanding Officer at hand we were Discouraged & retreated. I lost 10. very brisk Parishioners with the Capt upon that unhappy Occasion, the news was sent to me the very day of the Engagement on Tuesday last 17. Instt at Midnight & was Desired to Secure my Wife & 2 Daughters from the Barbarous Enemy. My parish is all Deserted, but two fortified Plantacons, where our Men lay wth a Body of Negroes waiting for Orders. I came here on Wednesday night wth part of my Family & am entertain'd wth great humanity & Charity by Madam Johnston or Commissarys Wife. Yesterday news came that these Indians had been nr the Mulberry & Mrs. Juliens Plantacon but finding those places well guarded the base Men nevr Durst attempt anything their Scouts were Yesterday also near one Capt Chicken's Plantacon Where our Chief Fort & best Body of Men lay.²⁰⁹ it is but 6. Miles of my parsonage.

My 2 first Lettrs will Inform you of the true Cause of this Unhappy revolucon wch next to or Crying Sins wch are very Numerous is to be Attributed to the manner how the Indian Trade has been Carry'd it is certain those Indians owe above 50,000 £ to or Traders wch they are not able to pay these 10. or even 30. Years out of their hunting as they are too well provided wth good Arms & much Ammunition, & it is that we want as well as Men.

In this Miserable Juncture of Affairs or sole hope is in God. I hear all manner of Persons wish heartily yt it please the Divine Majesty to Inspire our Great & Good King to take us into his favour & Protection but there is no time to loose, for If this Torrent of Indians continue to fall Upon us there is no resisting ym as matters stand wth us. Mr Osborne Mr Guy and Mr La Pierre of St Dennis, wth my Self have no Parishes at present, we are refugees here Mr Maule is safe for a time at the Mulberry but his Parish is also Desert. So is Mr Hasell Some few People are on Ashley river Mr Taylor's Parish & Mr Bull is this side Port Royall a good way, & safe enough at present. Just now I hear he is Driven out of his Parish the time to come is in God Almighty's Hands. Mr Richburgh at Santee, is also wthout his Flock Mr Jones is still in his Parish my Onely Son is in our Camp 22 Miles from this Town What is most Greivous amidst these Calamityes our Treasurer can pay us no money here at present, we all Depend upon Gods Providence & the Goodness of his Servants the Illustrious Society whose favour & protection we all beg with Dutifullness & humility wth the Charitable Assistance of their Prayers. I had the Honour to lett you know that it is my Design to Stay here to the last as I did at my house, but if I am forced away I shall Endeavour to Seek a Shelter in Virginia hard by us & there to wait for the Societyes Comands wch I shall ever obey by the Grace of God²¹⁰ I am with respect

Sr

Your most humble & Obedt Servt
Francis Le Jau.²¹¹

1715 May 25: William Guy, Charles Town, to Secretary (SPG series A, volume X, letter XIX)

Indians destroyed a great part of his parish. He and the other ministers are sheltered in Charles Town.

1715 May 26: Thomas Hassell, St. Thomas Parish, to the Secretary (SPG series A, volume X, letter XVII)

He encloses a report on parish churches and chapels of ease. Warring among the Yamonse Indians has caused an embargo that has slowed the mails. Hassell has been ministering to a group of 450 men quartered nearby. The Port Royal area is surrounded by bloodthirsty Indians who "spare neither age nor sex," but they feel God will protect them.

The report lists 70 families totaling 800 souls, including children, and 300 slaves. There are 11 baptized slaves and all but one white adult are baptized. Twenty-five families are Church of England communicants and four profess the Church. There are 30 dissenting families: one Catholic, one Anabaptist, the rest Presbyterian. Most of the heathens are slaves, with a few free Indians.

1715 May 26: Thomas Hassell's Report (see letter XVII above)

Report on erecting and building St. Paul's Church in Colleton County:

The building act was passed November 30, 1706. The province of South Carolina had 10 parishes, seven in Berkley County (St. Philip's (Charles Town), Christ Church, St. Thomas, St. John's, St. James' (Goose Creek), St. Andrew's, St. Dennis), and two in Colleton County (St. Paul's and St. Bartholomew's). In Granville County is St. Helen's parish and in Craven County St. James' Sante. The 1706 Act will pay £333 to each parish for church building.

Supervisors for the construction were Hugh Heset [writing unclear], Robert Seabrook, and Thomas Faer [unclear]. The land was donated by Edmund Bellenger. A house for the minister was also constructed. Hassell's salary was £50 per half year for three years, then to be increased to £100 per half year. M.W. Dunn was the first minister, but there are few records about him. John Maitland was next, sent by the Lord Bishop of London, elected October 4, 1708. Bull was elected minister December 27, 1712.

Signed by the Vestry: Michael Beresford, Edward Heset, Arthur Hall, Joseph Morton, Abe Waight, Hugh Heset, Thomas Faer

1715 May 28: Nathaniel Osborn, St. Bartholomew's Parish, to Secretary (SPG series A, volume X, letter XVIII)

Osborn discussed the Indian war that began during Passion Week. Captain Nairne and his men were killed, having believed the Yamousee's promise that they would not attack. Lucky warnings saved many whites from attacks. Massacres have occurred all around and most women and children are in Charles Town for safety.

1715 May 28: Benjamin Dennis to Secretary (SPG series A, volume X, letter XX)
From Captain Charken's fort at Goose Creek, May 28, 1715

Most of the Indian traders have been killed. He may have to depart Carolina.

1715 May: Will of Richard Beresford; sent by the Churchwardens and vestrymen of St. Thomas' Parish to the Society in c. 1722 (SPG series A, volume XVI, pages 65-67)

Enclosed is the May 1715 will of Richard Beresford. It is being contested by friends of his second son, Richard. Beresford was married, had a son, John, became a widower, then

married Dorothy Melish, then died March 17 making no provision for his second son. The churchmen ask for the Society's opinion on the case.

[signed by] Richard Smith, Thomas Hassell, Peter Simons, Isaac Le Sesne, John Ashby, Thomas Ashby, Richard Harris, George Logan, Josias Du Pre

1715 Jun. 17: Nicholas Trott to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume IX, pages 47-48) "He had hoped to send a finished copy of his Hebrew commentary, and a collection of laws of the several provinces relating to the Church, but Indian war has upset all his plans and so impaired his fortunes that he plans to move to another colony" Manross 1965: 131).

1715 Jun. 23: Gideon Johnston to the Secretary (SPG Transcripts, Library of Congress, volume B4, Part 1, number 28, pages 70-71; as printed in Klingberg's *Johnston* [1946], page 145)

Mr. Johnston to the Secretary

Thursday 12 a'clock June 23d 1715

Sr

I have just now arrived here in my way to Carolina; & as soon as I have put an End to this & left it at the Post Office, I will immediatly go on board. I thought it proper to give you this notice, that you may acquaint my Superiors of the Society with it to whom I shall ever own my self oblidge for their great goodness to me, in bearing with my long Stay on this Side of the water & for their many other Favours of every kind to me. I well know what returns they Expect from me; & I with Gods assistance will Endeavour to answer their Expectations as much as I Can; I am with my most Humble Duty to the most Revd President & all my other worthy Masters & Benefactors in the Society

Yor most Humble Servt
Gideon Johnston⁴

1715 Jun. 24: Francis Le Jau to the Society (SPG series C, AM7, letter 62)

Account of money due to himself, Maule, Hassel, Dennis, Guy, Osbourne, Bull, Jones, Whitehead, and Taylor.

1715 Jul. 15: SPG to Colonel William Rhett (SPG series A, volume X, page 129)

In response to the Indian uprising and its effects on ministers, Rhett, "with the advice and approbation of Com. Johnston and Dr. Le Jau," is authorized to advance ministers up to one half-year's salary to meet war expenses.

1715 Jul. 15: The Society to [Francis] Le Jau (SPG series A, volume X, page 130)

[c. 1715 Jul. 15] **Extract of letter from Mr. Haig** to SPG (SPG series A, volume X, letter X); read July 15, 1715

Haig reports that many owners and other whites dislike instruction of slaves and that some slaves "jest" at it. Nearly all blacks, however, are well-behaved and dread reproach. Some are so bright that he despairs to think of those who will be "lost" for want of instruction.

He contends that many people in the area, "even traders," desire to have ministers and to hear the Gospel preached. Even the King of Cosfoes, the Indian nation, left his child for instruction.

1715 Aug. 10: William Tredwell Bull, Charles Town, to the Society (SPG series B, volume IV, pages 40-42)

Tells history of the war with the Yamanssee nation, beginning April 15, 1715. Most of the settlers escaped because they were warned by those already attacked. Those captured were tortured and murdered. Believes several other Indian nations, both northern and southern, will join the war. A Captain Barker and 30 of his 100 men were killed in an Indian ambush. Another party of Indians gained entrance to a garison of 20, claiming they wanted peace; they killed almost all of the settlers. Several days later, a Captain Chickon [Chicken] lead an ambush, killing and wounding this same party of Indians. Twenty plantations have been burned; there is minor damage to his home and to the church.

His parish is now the frontier, since St. Helena's and St. Bartholomew's have been destoryed. Rev. Osbourne, driven out of his parish, died in Charles Town on July 13, leaving a widow and two children in England. He, Bull, and Rev. Guy have been living in Carleston because their parishes are deserted. Hopes he will be able to return soon. N. C. and Va. are aiding S.C. with arms and men. Theories as to why Indians have attacked: they are either jealous of the colonists "more gentle way of living" or, they are jealous of each other and want to conquer the colonists to prove their greatness.

1715 Aug. 10: [Benjamin] Dennis, Charles Town, to the Society (SPG series B, volume 4, pp. 43-45; see vol. 11, pp. 62-63)

1715 Aug. 15: Gideon Johnston to the Society (SPG series C, AM7, letter 53)

Thanks the Society for advancing the S.C. ministers a half-year's salary.

1715 Aug. 22: Francis Le Jau, St. James's Parish, to the Society (SPG Manuscripts; Library of Congress microfilm, American Colonies, 1680-1850, pp. 41-43; as printed in Klingberg's *Le Jau* [1956], pages 160-163)

South Carolina August 22d 1715

Sir²¹²

The Embargo that has been layd upon our vessels has hindred me from having the Honour of Informing of the Condition we are in. My last Letter was dated May 21 three days after my coming away from my house to the Parsonage near Charlestown with my wife and daughters, my son being in the Army. The Reason of our forsaking our settlement was an unfortunate Accident which did happen May 17th about noon. Just upon the borders of my Parish & rather a few hours march from the field of battle to my house. 300 Indians having lain in an Ambuscade fired upon a party of our men; most of them my Parishioners, who fought very bravely & killd several of the Enemy, but being overpowerd by the number were forced to retire and leave behind some wounded men whom the Indians killd. We lost the Capt. and 26 very pretty young men. This Accident did put the whole Country, & ym chiefly who layd most expos'd into a great Consternation. By divine mercy the Indians did not pursue their Advantage, but amused themselves in firing against a small fort where we had 30 men white and black, but not being able to take it by force, they contrived to send

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proposals of Peace to our men in the fort which they unwisely accepted, and having received a vast number of Indians in the fort 19 of them were murderd in cold blood, a few escapd, the others who were young Lads were carryd away captives, this happend June the 5 Since which time there has been nothing undertaken by the Indians but all ly dormant in a manner till July the 20th the Indians taking an Advantage of our forces being withdrawn from the Southward to the Northward above 100 miles distance Enterd the Southward burnd 20 or 30 houses & destroyd a great many Plantations. Several of those houses were well build. Our Revd Brother Bull's house was quite burnd with the furniture he had not been able to save. I believe the damage he sustaind at that time in the loss of his house and Provision amounts to abt 200£ of this country money, & the whole damage done by the Enemy who killd all the horses & cattle & sheep they could And amounts, as I hear, to above 30-000 £ they murdered also some men who were not nimble enough to go to the neighbouring Garrisons. But as soon as our Army that returnd in great haste from the North appeard, they all fled away and they have been very quiet since, having given you an account of our bad fortune I must also mention the Good Success we had on June 13th the Captain of our Goose-Creek Company Called G. Chicken surpris'd our northern Indians fought them from 4 in the afternoon till night, killd 60 of them or more, & forced them to run away & leave behind some ammuniton, plunder, provision &c. we lost one white man & a Negro, the Indians were 3 or 400 & had their women & children with them: This blow given by 70 white men & about 40 negroes & Indians has discourag'd them in such a manner that they durst not appear since on the North; the Governor of Virginia has sent us a Supply of 150 men with arms. We have had also as many men from Renoque among whom are 36 Tuscaroras of a nation that desird peace when we made war against their other nations. A young officer 2d son of the Late Coll Moore commands the Renoque men. he came by Land and being Informd of a design made by the Savanas & Cape Fair Indians to attack him, he found the way to Escape from their snare, & enterd their towns & took abundance of Prisoners with all the arms & ammuniton he could find, but having no provision nor means to keep so many prisoners he only brought 80 men women and children. We perceive the Indians want ammuniton & are not able to mend their Arms. Many that came to burn our Southward had only bows and Arrows, there came lately a supply of arms from New England. This must needs be very chargeable to this Province together with the payment of our Army.

Our Assembly is now sitting and contriving means for the preservation of the Province, through misfortune the Planters & Merchts do not agree, they will coin above 25-000 £ more of our paper money which will cause the price of everything to raise. We salary men suffer cruelly upon the acct of that coin, as well as the merchts; the Planters alone grow vastly rich by it. The dependency of the clergy, under God, is upon the Goodness & charity of the Honble Society, we beg the favour of your Good offices That we may be allowed means of Subsistance chiefly at a juncture of time wherein we have nothing that we can trust to. He Humbly gives us hope however that our Case will be considerd. All my Brethren do the best they can, some in the Country & in our Garrisons, others in & about the town where the Generality of our Parishioners chiefly the Gentry are Refugees as well as our Selves.

We have lost our Br Mr Nath Osborne who dyed July 13 in Charlestown of a flux & feaver the rest of our Body is in health at present.

I will give myself the honour to write at large to my much Honord Superiors & will Insert some particulars which for want of room I must omit. I onely Add the Generality of our

People Seems very desirous to be under the Immediate Protection of his Majesty who is best able to support & defend us.

As for my private concerns I intend to return to Goose-Creek in a week or two, as soon as Lt. General Moore who has my son for one of his Aide de camps sends me word that our Garrisons are settled on a line from South to North & pretty close to each other. This ought to have been done at first, the very women & negroes saw it was the best way: & it had sav'd the Southward & the lives of many men, but it seems a Spirit of Infatuation did persist over virtue. I wish they would have more disposition to do what is right & just. I must content myself with Praying, & Serving in my Capacity the best I can. It pleas'd God to preserve my Son who was in the fight of Cap chicken against our Northern Enemys My Attorney has gave me Notice. I had the return & humbly beg your pardon for having Importund you upon that Subject. Pray for us & honour me with the Continuation of your Esteem I go on with my observations about the weather which has been surprising of late. I am with true Respect & Constant Gratitude Sir
Your most humble and obedient

Servant Francis Le Jau²¹³

My humble respects to Mr Hodges

1715 Aug. 23: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series A10, pages 149-155; as printed in Klingberg's *Le Jau* [1956], pages 163-166. SPG series A, volume X, pages 116-120; also copied in series C, AM7, letter 61)

South Carolina
23d August 1715

Sr

Since the breaking out of the Unfortunate Indian Warr in wch this Province is now Involved I had the honour of writing to you three Letters wch I hope are come to Your hands In my Last Dated May 21 I gave you a Melancholly account of the Occasion wch Obliged me to forsake my Habitation, as all my Parishioners did theirs and Seek for a Refuge at Mr Commissary Johnstons Parsonage where his Lady recd my Wife & Daughters with myself wth great Humanity, and we continue to live till this present time, as for my Son he has been from the Beginning with the Army. We lost the Comander of our Party that had the Misfortune to be Surprized by the Northern Indians and 26 Men, most of them Young Gentlemen of my Parish; this Accident happening within few hours March to my house put all our Neighbours into a great Consternation. In the begining of June the same Indians having batterd one of our small Ports, in vain; Sent Proposals of peace to our Men that were in it to the Number of 30. White & Black, and having Deluded them into a belief that they were Sincere were admitted in great Numbers into the Forest Where in cold Blood they killed 19. of them; a few Escaped; and the rest were made Captives. But June 13. the Captain of our Goose Creek Company one Mr G: Chicken with 70 White and 40. Blacks or Indians, Surpriz'd that Body of Northern Indians being a mixture of Catabaws, Sarraws Waterees &c. to the Number of 3. or 400. and fought them from four in the Afternoon till it was Dark & killed above 60 among whom my Son believes there was some Women & Children whom the Indians did Endeavour to Secure, they fled at last in the Woods and Marshes leaving behind Arms, Ammunition Provision, and the Plunder they had got from Our poor People whom they had Massacred in all parts of the Province from the beginning Since this Blow the Northern parts of this Province have been pretty quiet, but about the Middle of July the Yamousees, Apalachee's Savanas & other Southern

Indians Seeing the ways open'd & free by the Withdrawing of all our Forces to the North, 100 Distance, Enter'd into our Southward to the Number of 5. or 600. Fighting Men they killed a few Men who had not been Diligent enough to retire to the Garrisons; and in five or Six Days time burn'd about 30. houses, Destroy'd all the Horses, Cattle and Plantations they could, & did a Damage of 30.000 £ by computation. Our Revd Brothr Bull had the misfortune to loose his & what he could not save out of it to the Value of 200 £ of this Country Money, for besides Furniture & Cloathing that was left there, he had a great quantity of Oats & provisions that are great Comodities in this place. Upon the Appearing of our Forces, which did return in hast the Indians disappear'd; & have attempted nothing Considerable since that time.

Our Assembly is Setting at present, and will undoubtedly do what they can for the Preservation of what remains, wch is yet Considerable; & for the Safety of the Inhabitants that are yet Active; for it is hardly credible wt quantity of People we have lost by the Enemy & by Sickness wch through Infection in our small Garrisons & much hardship has Carryed away several Persons, & Children most Chiefly: It pleased God of a flux & feaver July 13 in CharlesTown. We have been Sick all of us; but thro Gods mercy are pretty well at present. Some keep at home and Visit the Garrisons as they are able; the others Visit their Scatter'd Parishioners, and all Endeavour to do all the Good they can.

It is now resolved to fix Garrisons near each other in a Line from South to North in such a manner as to be ready to meet in a Body in a Short time when there is occasion: it is thought this will preserve our Inward Settlements and Secure our Corn & Rice as soon as this is performed I intend to return home, & my Parishioners seem to be of the same mind. As there is no money here, and the charges of our Army are great, they will Coin 30.000 £ more of paper money wch will Infallibly reduce wt they please to give us to a very Considerable matter, for it is unavoidable but that the price of all Comodities will Increase. I most humbly beg in the Name of all my Revd Brethren and in my own The Continuation of the Honble Society's (our most Respected Superiors & Generous Benefactors) favour and Protection; and Presume to assure That Illustrious Body of my Particular humble Respects Duty & Obedience.

I must not forget to mention that the poor Negroe Men whom I had the Comfort to Baptize did behave themselves bravely & to Admiration upon all Occasions. I must also Inform the Society That I received a very Civil Letter from Mr Commissry Blair of Virginia assuring my Reverend Brethren of this Province; that in case things should come to any sad Extremity, they should be Charitably & kindly recd and Entertain'd in Virginia; Thanks be to God there is hope we shant be reduced to the Necessity of forsaking the Place of our Mission; but we are resolved by Divine Grace to wait here for the Comands of our Superiors. I have return'd due thanks to the Revd Blair in the Name of the Clergy for his Brotherly Affection to us, and hope the Illustrious Society will have a regard to the Civility of that Worthy Gentleman. We expect by every Ship the Arrival of our Revd Mr Commissary Johnston among us, Whom the Clergy, and all his friends shall be very glad to see. We hope to Receive by him the Comands of the Honble Society and of my Lord of London. I had not the Comfort of a Letter from you this very Long time, tho Ships are often Coming here from London, my Revd Brethren humbly beg of you as I presume also to do, that if You should think convenient some of yr Ltres to the Missionarys might be put in the Ships bound for this place and recomended to the Mastrs to be heard of at the Carolina

Coffeehouse. It is thought they will come safe, and sooner than when they are given to Private Persons.

They Affirm still that the Father to the Young Prince whom Mr Commry Carry'd to England was killed in the begining of the Warr by the Yamousees, for Shewing an Inclination to live at Peace with us. They kill'd at the same time the Men who were with him.

I am [not] sure whether I had the Honour to acquaint the Honble Society wth the fate of Mr Rice Hugh, This Gentleman mighty Zealous to Promote Peace among all the Indian Nations Bordering upon our Province had the Misfortune of being Intercepted by a Party of French Traders settled upon the Banks of Missisipi River our Governour bid the Chaketaw Indians a very Potent Nation whom Mr. Hugh had brought over to us, to send Partyes to rescue him but the Warr breaking out we heard no more of him, nor whether the Chactaws are fallen upon our Enemyes as some Imagine. It is to be feard. Even by the Report of some French Men who came abt 6. Months ago here from Canada to Trade wth us yt yr Prince may have vast Designs in possessing himself of yt Prodigious Tract of Land yt lyes on the back of all or Colony's on this Continent, wch in time might Distrub, if not ruin ym whether those Men were really Tradrs or Spyes, is not certain 3. of ym were kill'd by the Indians as they were returning & one Escaped who came back somewhere in their Province. As for the prsent State of the Province, there is a prospect of a fine crop If it pleases God to protect us we have had a Supply of 150. Virginians, & as many Men from Ronoque wth Arms & Ammunition the Country bought in Virginia & New Engd they are making an Act to raise a Considerable Sum of money from the Standing Estates. It were to be wish'd that all Persons who have suffer'd or are in Danger of suffering in this Miserable Juncture of Time would think of Rependentance & putting of the Evil Spirit of Covetiousness & self Interest wch are I fear the true & Imediate Causes of our Desolution. I beg the Charity of the Honble Society my very Good Superiors & Protectors to Pray for me & this whole Province; & continually Pray for their Prosperity Honr me Sr wth the Continuation of yor particular Esteem & friendship. I am wth all Respect

Sr Yor most humble & Obedt Servt
Francis Le Jau.²¹⁴

1715 Aug. 31: William Tredwell Bull, St. Paul's Parish, to the Secretary (SPG series A, volume XI, pages 94-96)

Received their letter through Mr. Johnston, who returned to South Carolina with the Indian Prince. Apologizes for displeasing the Society by not writing more often.

Refers to his earlier account of Indian war. No attacks by a large body of Indians on settlement since then.. Troops found 12 Yamousee periagoes (?) [canoes] near Port Royal and destroyed eight of them, killing 20 or 30 Indians with only the loss of one soldier. The Cherokee nation has allied themselves with the settlement against the Yamousee, which Bull hopes will help end the war. Col. Robert Daniel has taken troops to attack Yamousees in their own villages and the settlement is preparing to send out more troops to attack the Creeks, Appalachees, and Savannas soon.

His parish is greatly destroyed. Fifteen (?) inhabitants are dead. Was in Charles Town for some time but returned to his own parish two months ago. Has not yet been able to officiate in his own parish because of the confusion. He will try to help the province back to a happy state of being. Wishes the Society well.

1715 Sept. 2: Benjamin Dennis, Boochaw, to the Secretary (SPG series A, volume XI, pages 62-63)

Informs the Society that the parish has lost several more men in Indian attacks since his last letter. Governors of Virginia, New England, and North Carolina have assisted with some men and ammunition and they formed an army of 13- to 14-hundred men, who are underpaid.

On the 25th he was discharged by General Moore from the garrison to continue teaching 10 students, which he did on the 29th. Asks that he be transferred to Charles Town where he would be of more assistance. Worn out by misfortune, disappointments, and sickness.

1715 Sept. 8: William Guy, Charles Town, to the Secretary (SPG series A, volume XI, pages 67-79)

He received their letter of December 17, delivered by Commissary Johnston. Apologizes that they had not received more letters from him. Reminds them of contents of last letter—problems of the Indian war. Recalls his narrow escape from Indians to Charles Town. Now assisting Mr. Whitehead there, as his parish is almost entirely ruined and only a few men remain to spy on Indian movements. Mr. Osborn's (lately died) and Mr. Bull's parishes also destroyed. Hopes to withstand Indian attacks with help of neighboring colonies and mentions possible friendship with the Cherokees.

Received an account from New York that a party of Iroquois cut off a "town" of Northern Indians, therefore helping the colonies. Deplores the fact that with eventual peace his parishioners will still not trust the Indians. States that his parishioners made no effort to build a church or parish house before the war and is sure that they will make no effort after it either. Is discouraged for these reasons and requests that he be placed as minister in the church in Bristoll in Pennsylvania as they are without one at the moment.

1715 Sept. 16: Society to [Gideon] Johnston (SPG series A, volume X, page 132)

Tells of letters to Rhett and Le Jau. Advises him to send unmarried missionary to NC, whose Governor Eden has requested a new minister.

1715 Sept 20: William Guy, Charles Town, to the Society (SPG series B, volume IV, pages 45-46)

Apologizes for not writing since his arrival, five months ago. His parish was the first attacked by the Indians, but he managed to escape. Went to Charles Town and assisted Whitehead in his parish, as did Bull. Tells of Osbourne's death. Hopes the Indians will be defeated with the aid of neighboring colonies. The Indian nations are jealous of each other and fighting among themselves. Hopes the colonists will be able to make peace with the Cherokees. Says he will willingly go to N.C. if the Society wants him to go. Praises the Society.

[1715 Sept. 20?] n. d.: Martha Osbourne to the Society (SPG series C, AM7, letters 83-84)

Petition for £300 as recompense for effects lost in the Indian wars.

1715 Sept. 26: Whitehead, Charles Town, to the Secretary (SPG series A, volume XI, pages 69-72; also copied as series B, volume 4, pages 69-72)

He has been notified by Commissary Johnston that Whitehead's letters to the Society have somehow been misdirected and not received. Hopes the Society will understand.

Continues with account of the parish. Unable to get any blacks to embrace Christianity. Seems that many masters believe that religion makes slaves the worse and not the better. He has persuaded them to send their children to be catechized and he has been instructing them. There are several boys who have learned well and have been able to contribute publicly in the church before the congregation. The war has stopped him from progressing further in his teachings.

Difficulties and hardships of his own position: Johnston promised him that the Lords Proprietors and the Assembly would forward him some money; however, they have not. He has been living off the kindness and Christian compassion of some parishioners and £100 of his own. He complains of terrible health and asks that he be able to come to England because he values his health over all. Begs them to consider proposal and thanks them.

1715 Sept. 28: Benjamin Dennis to the Society (SPG series A, volume XI, pages 63-64; also copied as series B, volume 4, pages 49-50)

He recalls to the attention of the Society a letter they sent to Johnston commenting on Dennis's not complying with his instructions. He writes that he doesn't know what he has done wrong and that he has tried his hardest to fulfill his duty. He writes that he has been sending letters to account for his progress as often as possible.

[1714 ?] Sept. 29: Gilbert Jones, Charles Town, to the Secretary (SPG series A, volume XI, pages 72-73)

Apologizes that the Society has not received any news about his parish since he started as a minister. Reveals that he has been terribly sick and will write all the details as soon as he becomes well. He writes that he did send several accounts to the Society of the state of his parish and the building of the church.

1715 Sept. 30: Gideon Johnston, Charles Town, to the Secretary (SPG Transcripts, Library of Congress, volume A10, pages 19-20; as printed in Klingberg's *Johnston* [1946], 145-146. SPG series A, volume XI, pages 99-100; also copied as series B, volume 4, page 51)

Charlestown. Sept 30. 1715

Sir

The time has been so short, Since my arrival; and I am so much out of order, after abundance of Sickness on Ship board, & a tedious passage of three months, that I can't pretend to give an Account of the Situation of affairs here, till it pleases God, that I recover a little Strength, and am longer in the Country. But as my Brethren know how things are, So I doubt not but they have discharg'd their duty this way. And therefore to them I refer my most Hond. Superiors in the Society, for their Information...⁵

[Abstract of omitted information about the Yamassee Prince: Hopes missionaries are keeping up with correspondence. Indian Youth is well taken care of but is in low spirits about the war. His father, thought to be killed by other Indians, is safe and well also. More details will arrive in a letter from Dr. Le Jau. Because Indians are being miserably defeated he hopes they will be more open to religious conversion. The Cherokee have joined forces with the colonists. Hope war will end in two months. Colonial traders treated all Indians badly and Yammousees and Creek Indians have been ravaged by military men who seek revenge without making any distinction which Indians are guilty or innocent. Great cruelty and injustice to Indians. Indian Youth's father sent news to his son that he was living with his people on an island between Port

Royal and St. Augustine's and would not try to see his son for fear that colonists would kill him without realizing who he was. He has persuaded the Emperor of the Cherokee to send his eldest son "Yammousee Youth" to him because he will be well educated and taken care of as well. Hopes this action will show Society he is working to convert Indians, as did Mr. Thomas. He will take every opportunity to let Society know his progress.]

I owne myself greatly oblidg'd to the Most Revd the president and the Rest of my most Hond Superiors in the Society for their repeated favours; and I will endeavour with Gods blessing and assistance, to merit the continuance of their kindness to me. In the mean time, their Commands, if they have any new ones for me, shall meet with a punctual obedience from, Sir

Your most humble Servt
Gideon Johnston⁶

Address ffor

Mr William Taylor
Secretary to the Society for Propagating the Gospel in
fforeign Parts, to be left at the Ld A: Bp of Canterburies
Library near the Mews London [red wax seal broken]
Endorsed

Mr Johnston
Charles Town 30 Sept 1715
recd 15 June 1716

1715 Oct. 3: Francis Le Jau, St. James's Parish, Goose Creek, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, pages 72-76; as printed in Klingberg's *Le Jau* [1956], pages 166-168. SPG series A, volume XI, pages 64-67; also copied as series B, volume 4, pages 52-53)

South Carol. Octob. 3d 1715

Sir

Tho I had the honour of writing to you by way of the West of England but Lately viz. August 23d I find my self oblidged to trouble you with this to Inform you of the arrival of our Commissary Mr Johnston, who after a very tedious passage of 9 months came ashoar to us on Sunday 18th of Sept last to the great Satisfaction of all his Parishioners and of the Clergy. I find he is very weak, but I hope when he has rested himself for some time he will do well.

Give me Leave to return my most humble Thanks to the Illustrious Society my most Respected Superiors and Benefactors for the considerable demonstration of their favour to me in raising my Salary; and to assure that Religious Body that by the Blessing of God I am resolved to do what Lys in my power that I may approve myself a faithfull Missionary.

My Revd Brethren have received your Letters with the Societies Commands which they promise, as I do, to obey most diligently, they are at present in health through God's mercy.

I Informed you in my last of the death of our Br Mr Natl Osborne whom it pleased God to remove out of this world in July last, he was a very good naturd Gentleman, and of a peaceable temper.

Our whole Province sees with Admiration the Improvement of the Yamousee Prince, Every Good man Blesses God for what he has done By the means of the Society for the Advantage of this Young Prince, who under the divine Providence may prove an Instrument for the Good of many. We hear his father is not dead, But is Safe at St Augustins and his People are thereabouts I conjecture in my private Judgment that The father will come to his

Son when he hears of his arrival. Several of the great Men from among our Indian Ennemyes are actually at St Augustins and have desired the Governour of that Place to receive them with their People under his Protection, which is said to have been Granted, this news came 3 days ago by a boat of ours that had been there, we hear also that in a great Storm that happend the last month 4 of the Spanish vessels loaden with silver had been cast away near St Augustins.

Mr Commry takes care of the Education of the Prince whom he keeps at his house.

I hope to be able to send my family at home this very week I onely wait for a Perioqua which I Expect every moment.

It was a great Comfort to me to hear that the Poor Negroes whom I had begun to Instruct were very desirous I should return to them as they did let me know by a message I had lately from them. We cannot Say we are out of danger. But Trusting in God's Goodness I believe the worst is over, our forces actually in Pay are disposed in such a manner as to be able to hinder the Coming of the Ennemy into our Inner settlements, the borders are Indeed Exposed, but as soon as a party of Indians appears our Scouts give notice and they are beaten back as we did about 12 days ago near Port Royal, the Indians had gathered Provisions in peroquas & Canoes which we destroyd & killd 9 of the Ennemy and took three, there is a report concerning the Cherikees a most potent nation as if they were willing to be Reconciled to us. We shall know the truth of it in ten days by 2 white men whom our Governour sent to that Nation these men traded with the Cherikees and pretend to have some Interest with them, they venturd very much in going, but they shall have 500 £ reward each of them from our Government if they Succeed. To do Justice to our Governour we must declare that he takes all the Care that's possible to Preserve this Province he told me the Society had done him the Honour to chuse him a Member of their Illustrious Body I beg leave to applaud their Choice for he is a Gentleman that has always shewd much favour to our Clergy & to me in Particular.

I Pray to Alm. God to Grant that we may once more See this Province in a Condition to Receive the Great Good which the Honble Society always Intended to Procure to it with so much Charity.

I take the Liberty to assure his Grace My Lord President My Lord of London and the Members of the Society of my humble duty & obedience and humbly Crave My Lords Blessing and the Prayers of the whole Body whom I dayly pray to Aim. God to Preserve and Prosper.

I will send you in a Short time an account of the Spiritual State of my Parish which this unfortunate war has Interrupted, & I'll put things in the best method I can with the Grace of God.

[You] were so kind as to promise me in your Last of decembr [1714] that you would transmit the Answer of the Honble Society [to] Some points I presumd to propose for my Instruction, do me the favour to send me that Answer.

I wish you would also send me some of the Anniversary Sermons Preachd in febr. before the Society, we have not the last.

When you think convenient to Leave any Letter or papers for me at Mr Joshua Monger, Mercer at the Naked boy on Ludgate Hill care shall be taken of them. I have desired he would be my correspondent; My other friend Mr J. Carpenter from whom I have received all the Justice I could desire, Living altogether in the Country did let me know lately that he could not attend my small business without great Inconveniency.

I return you many thanks for the good offices you have done me and beg the continuation of your Particular Esteem & friendship.

I am with all Respect

Your most humble and obedient Servant

Francis Le Jau²¹⁵

Address—to Mr. Wm Taylor, Sec. to be left at his Grace the Archbishop of Canterburys Library in St Martins, London p. Cap. Devon. Endorsed, Dr. Le Jau, South Carolina, Oct 3d. 1715 Recd. 20th Janry 1716.

1715 Oct. 13 (18?): Clergy of South Carolina to the Bishop of London (Fulham Palace Manuscripts; Library of Congress Transcripts, South Carolina, number 23; as printed in Klingberg's Johnston [1946], pages 146-148. The original of this letter is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 49-50.)

South Carolina Octr the 13th 1715

May it please yr Lordship

We have hitherto by the blessing of God comfortably experienc'd the efficacy of mutuall Love & Affection to each other in carrying on the glorious Work wch we are employd in and are perswaded that Innocency of Life and an exemplary Conversation wth a strict Observance of the Canons & Constitutions of our excellent Church are the most proper means to render our ministrations effectual to preserve our Holy Religion from the contempt & to refute the oppositions of the Enemy's of ours: We therefore assure yr Lordship that We will (the Divine Grace assisting us) observe wtsoever yr Lordship hath been pleas'd to command us in yr most obliging Letter of the 20th of June wch we receiv'd this Day, from the Revd Mr Commissary Johnston, whose unwearied diligence in promoting our welfare in particular, as well as the Advancement of Religion in generall has highly deserv'd our best Affection, wch will not only facilitate but ascertain our Duty & Obedience to him — We doubt not but that yr Lordship hath been already inform'd of the melancholy circumstances this Province Lyes under by the Invasion of the Savages (to w^m pity & compassion are unkown) who have no other notion nor expression of Courage than the exquisiteness of the tortures & prolonging the Deaths they inflict upon their Captives, they seem to have nothing but the shape of Men to distinguish them from Wolves & Tygers. The Southern parts wch include a fifth of the Province are entirely depopulated, & the whole must have undoubtedly [been] a Sacrifice to their Barbarity had not the Honble the Governour (by meeting them with invincible Courage & bravery wth the divine blessing, put a Stop to their Career & pursued his Conquest wth such unwearied Diligence as hath given us occasion to hope that we shall become an overmatch for them & the Province restor'd to its former tranquillity. These hopes are increas'd by the expectation of the Cherokees, a very populous & warlike Nation entering into an alliance wth us. Att the beginning of that bloody Warr we had but little prospect of Success — when severall of the Inhabitants wth most of the Dissenting Teachers retired for safety to the neighbouring Colonies, We thought it our Duty to improve this opportunity & convince our severall Congregations that We sought not theirs but Them, & regarded not our bodys & temperall concerns if we might contribute somewt towards the saving their Souls & promoting their spiritual Welfare: And We doubt not but our Conduct therein will turn to account whenever it shall please the Divine Providence to put an end to our prest Troubles.

We desire to Inform yr Lordship that the Honble the Governour has upon all occasions manifested his Inclination & readiness to serve the Interests of our Religion whenever we made our Application to him, & always rec'd us wth the most civil treatmt & Distinction.

We wrote a Letter to yr Lordship, dated the 24th of Novr 1714 wch we are inform'd by the Revd Mr. Commissary Johnston came not to yr hands therefore beg leave to repeat the great Joy & Satisfaction wherewth we recd the good news of our being undr yr Lordships care & protection. We are assur'd that the Church of England is safe whilst yr Lordship is her Guardian & that God Almighty may

protect both Her & You from the malice & attempts of her Enemyes shall be our continued Prayers. We humbly crave yr Lordship's Blessing & are

Yr Lordship's
most humble & Dutifull Servts
Fra: Le Jau
Robt Maule
Thomas Hasell
Gilbt Jones
W. Tredwell Bull
John Le Pierre
Ph. De Richebourg

I heartily concur with my Brethren on the Contents of this Letter that part of it only accepted [excepted] which concerns my Self.

Gideon Johnston¹

Charlestown Decmb. 9^o 1715

1715 Oct. 18: Clergy of South Carolina to the Secretary (SPG series A, volume XI, pages 123-126; also copied as series B, volume 4, pages 54-55; see Oct. 18, 1715 for a similar letter to the Bishop of London.)

The clergy return their most solemn and dutiful thanks to the Society for their goodness. Health to the President and the rest of the Society. Thanks them for the good Governor Craven who has been helpful to them. He has helped in erecting a new church and School. They promise to continue their duties. The war has been a great hindrance to them and it has been difficult to carry out their duties because of it. The propagation of the gospel among Indians is, at the moment, impossible. Johnston is working and educating the Indian Youth, however. They are comforted by the fact that they may befriend the Cherokee and also return to tranquility. [signed by] Gideon Johnston, John Whitehead, Ebenezer Taylor, Robert Maule, William Guy, Wm. Tredwell Bull, John LaPierre, C. De Richebourg, Thomas Hassell, Gilbert Jones

1715 Nov. 28: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, pages 87-92; as printed in Klingberg's *Le Jau* [1956], pages 169-171. SPG series B, volume IV, pages 58-59; see also, series A, volume XI, pages 73-76)

South Carolina Parish of St James near Goose Creek
Novemb. 28, 1715

Sir

After five months and ten days absence from my Parish, it has pleasd Alm. God to Enable me to return hither with my family, Exactly a month ago: my Parishioners are also returnd to their own home. Except those who are in the Army, and to our Great Comfort We Receivd the Holy Communion twenty of us together the 2d Sunday of this Month, tho our Joy was allyd with much Grief for seeing so many widows whom this unfortunate Warr has rendred such. Yesterday which was the first Sunday in Advent Several of our officers and a good Number of their Men Came to our Church in their way to the General rendevous of our Army, which is upon the frontiers of this Parish about 20 miles off. Northwest; and they begin to march all together tomorrow towards the middlemost of the Indian settlements Called the Savanah town. It seems the design is to settle a Strong Garrison in that place, which is most conveniently Situated to relieve both the Southward and Northward of this Province; besides

the army that will endeavour to attack the Ennemyes wherever they can find them, there are Good Garrisons left upon the frontiers of the Province, in case some of the Northern Indians would presume to come down, there has not been any number of them seen together of late, but a few Straglers as every now and then some mischief by Surprise; and lately killd two of my Parishioners who Imprudently separated themselves from their Company; this happend near Santee, Since I returned home, this is a warning for us all to Stand upon our Guard.

The Potent Nation of the Cherikee Indians came down a month ago in a submissive manner, and made Peace with us with their wild Ceremoneyes of a Grave danceing, wherein they Stripd themselves, and layd their cloaths by parcells att the feet of some of our most considerable men, who in return must do the like to them, this Exchangeing of Cloaths & smoaking out of the same Pipe is a solemn token of reconciliation of friendship: there was 8 of their head men, accompanyd with 120 others of a more ordinary Quality among them; They promise to assist us with a good number of their best Souldiers, and to be faithfull, which God Alm. Grant: had it not been for this singular Providence we could not have taken the resolution of returning to our Settlements with so good a heart as we have done. We are dayly in Expectation of Receiving a supply of men and Arms which we have heard his Majesty has Graciously appointed for our Releif. We hope with God Almightys Blessing this will be again a flourishing province.

I will begin again when the weather is moderate to Instruct the Poor heathens that are in my Parish, and when we are a little better Settled I will Send you the Spiritual State of it, as Exactly as I can in relation to the time past & present, I beg Leave to return again my most humble thanks to the Venerable Society my Illustrious Superiors & Patrons for their Goodness to me, and the Particular demonstration of it in Granting to me an Augmentation of Salary which will be a great support to me & my family in these hard times where, through the Necessity of adding 30,000 £ of bills of the payment of our Army, to 50,000 £ we had before, everything is Sold at a dear rate.

By the Last Letter I had the honour of writing to you Septemb. 30th last past or the beginning of October I Informed you that the Clergy of this Province would meet about the middle of that Last month, & We Actually met to our mutual Consolation and after having heard a Sermon & Prayd together, we conversed for two days together with very great Affection & perfect Agreement Mr Commry Johnston Declared to us what was Expected from us From His Grace My Lord President, My Lord of London, and the Honourable Society our most Respected Superiors, & by the Blessing of God all the Clergy promised to Endeavour to discharge their Duty with all Submission & Diligence.

My Reverend Brethren assured me they had the honour of writing to you very lately, and that they will do it constantly.²¹⁶ The School Master of my Parish Mr Benjm dennis has been reduced to Low Circumstances by this miserable warr, where for a long time he has done the duty of a Souldier with great Zeal, he continues to be [have] himself very well & carefully in the Station the Society has put him in, I humbly ask the favourable Protection of that honourable Body in his behalf. Permit me to beg with all submission The Prayers & Blessing of his Grace My Lord President, My Lord of London & My Lords the Bishops, with the Prayers of the members of the Venerable Society whom I humbly desire to accept the Testimonyes of my Profound Respect and Obedience.

I Dayly Pray for the Preservation and Prosperity of that Illustrious Body. honour me Sir with the Continuation of your friendship. I hope you'll be so kind as to transmit to me besides the

last Sermon and other things which the Society thinks fit to Publish, the particular Answer to some Matters I had the honour to Submit to the Societys Consideration.

Mr. Joshua Monger Mercer on Ludgate hill at the naked-boy will take care of what you design for me.

I am with due Respect
Sir Your most humble and obedient
Servant
Francis Le Jau²¹⁷

Address To

Mr Wm Taylor Secretary
to the Honble Society for propagating
the Gospel in foreign Parts—to be
left at his Grace's My Lord
Archbishop of Canterburys Library St Martins London

Endorsed

Dr. Le Jau, Parish of St. James near Goose Creek, S. Carolina 28 Nov. 1715 recd 6th
March 1716.

1715 Nov. 30: William Tredwell Bull, St. Paul's Parish, to the Society (SPG series B, volume IV, pages 56-57)

Sorry that he has fallen out of good graces with the Society because he has not written. Begg their forgiveness repeatedly and says he wrote infrequently because little was happening. Believes there is no reason for the war with the Indians. There have been no Indians in the settlement since the last time he wrote, Aug. 10.

The Cherokee Indians had been deceived by the Yamansees into fighting against the colonists. Since they have seen the deception of the Yamansee, they are no longer fighting the colonists. Last week, 20 of the Cherokee great kings and warriors came with 500 attendants to renew their peace with the settlers. Believes that with the Cherokee peace, the war will end soon.

The colonial forces have been on the offensive. The Honorable Robert Daniels, a member of the Council, has attacked the Yamansee in their own territory. The colonists expect a good report any day. Because of Indian attacks, one fifth of his parishoners have been killed. He was forced to flee to Charles Town for four months. He has been back in his own parish for two months. He can't officiate in the church because all the men are away in the army, and the women and children are still in Charles Town. Says he'll remain in his parish and do what he can. Begg the Society's pardon again. Promises to write.

1715 Dec. 1: Francis Le Jau to John Robinson, Bishop of London (Fulham Palace Papers; Library of Congress Transcripts, South Carolina no.5; as printed in Klingberg's *Le Jau* [1956], pages 171-172. The original of this letter is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 51-52.)

South Carolina Parish of St James
near Goose Creek Decemb. 1,1715

My Lord

I Beg Leave to assure Your Lordship of my Duty and obedience, and to Return my humble Thanks for your great Goodness to me when it was mov'd at the Venerable Societies board that some particular favour should be Shewed to me in Augmenting my salary.

It has pleas'd God to put into the heart of the most Potent Nation that had Sided with our Indian Ennemyes to make a Solemn Peace with us, and to join our Army that is now on their March to Enter into the territories of our Western Indians and thence to Proceed as they see most proper. It is thought the Indians will be compell'd to forsake their Settlements & go very far from us as we perceive several petty nations have already done.

This happy turn of Affairs has put me in a Capacity of returning to my Parish where I shall Endeavour to do more Diligently than Ever my function as Missionary.

The Clergy of this Province had their General meeting six weeks ago, and Express'd all their Dutifullness and obedience to Your Lordship, a due Respect to Mr Commissary & sincere Love to each other, as they will Inform Your Lordship by their General Letter.²¹⁸

I crave your Blessing with all humility and Ever Pray for your Prosperity being with all Submission, My Lord

Your Lordships
Most humble and most obedient Servant
Francis Le Jau²¹⁹

Addressed To
The Right Reverend
John Lord Bishop of
London
Somerset House
Endorsed S. Carolina
Le Jau Dec. 1715.

1715 Dec. 1: Thomas Hassell, Pompkinhill, St. Thomas' Parish; to the Secretary (SPG series A, volume XI, pages 96-99)

Received the letter of December 17, 1714, through Mr. Johnston, who has arrived safely with the Yamousee prince. Account of Indian war. Yamousees started it by killing the country's agent and traders that were among them. They came down to Royal Island and murdered a great many people, of which Hassell wrote an account earlier. Account also included founding and building of parish church of St. Thomas. This account was delivered by Mr. Beresford who returned to England to find help against the Indians. Vast damages in province with many families dead. Yamousees and Creeks moved into southern parts as close as 20 miles to Charles Town and burnt the major plantations on the way. Has been continuing his services but not many people can attend. There are two regiments: 600 men from the province, 400 black slaves, 100 free Indians, 300 white men from Virginia and North Carolina. Mr. Osborne is dead and Mr. Guy is in Charles Town because his parish was deserted.

1715 Dec. 8: Prince George, the [Yamassee] Indian Youth, in Charles Town, to the Secretary (SPG series A, volume XI, page 77; also copied as series B, volume 4, page 62)

Letter written thanking Society and telling them of his diligent studies directed by Johnston.

1715 Dec. 9: Gideon Johnston, Charles Town, to the Secretary (SPG Transcripts, Library of Congress volume B4, Part 1, pages 98-99; as printed in Klingberg's *Johnston* [1946], 148-150. SPG series A, volume XI, pages 100-101; also copied as series B, volume 4, page 63. Also sent to the Bishop of London (Robinson; Fulham Palace Manuscripts volume IX, leaves 53-54. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 1.)

Charlestown, December 9, 1715

My Lord

I herewith send your Lordship, the vestry and Churchwardens of my Parishes Letter; and you may from thence perceive, that by laying hold on proper opportunities, and insisting on our most Excellent Constitution, in opposition to the senseless & ridiculous Schemes of Church Governmt in America, and more especially in this Province, will be the most Effectual method you can make use of, in settling our Infant Church here, upon the Same foot, as it is at home; and indeed, as it should be, in pursuance to the Union Act. Nor do I doubt but that if the society Join'd with you, and that you kept up a good Correspondence with My Lord Carteret, our Palatine, his Lordship & the rest of the Proprietors wou'd, with a very little application be easily perswaded to run into any measures that may be most proper and conducive towards gaining this great Point.

The Clergy at our last meeting have unanimously agreed upon a Publick letter to your Lordship; the writing of which was charged on Mr Bull. But as it has not yet come to hand, and that it will require some time, when it does, to send it about to the Clergy, for their signing it, so I will forward it, as soon as I receive it; and shall in every thing Endeavour to approve my self, and to convince your Lordship, how much I am, My most Honoured Lord,

Your Lordships most oblidg'd most humble & most
obedient Servt
Gideon Johnston¹

Charlestown, Decemb. 9. 1715

Sir

I have litle to say at Present concerning affairs here, till I have receiv'd the Clergy's publick letter to the Most Illustrious Society; and then I shall have an opportunity of writing a litle more at large to you.

I doe not doubt as I have formerly observ'd, but Dr Le Jau & others here have given you an acct of the original [*sic*] & progress of our war here; and therefore I shall not trouble you with an account [of] anything relateing to this affair, till my next.

I am still in a very ill State of health, and so much the more so, because, the distempers I am troubled with, are continually growing upon me; and indeed, I believe, incurable. The utmost that I can expect in this Melancholy State, is, Some litle respite from my pains, & some short Intervals of Ease; and with this I must be contented, at least, as long as I live here: tho I am of opinion, cou'd my Circumstances permit me to go to the Bath, and to drink the Bristol waters things wou'd be much better with me. But considering where I now am, these things are impossible, as they were, while I was in England for an other reason—

I do most humbly thank the Society for all their favours, to me, which indeed have been great; nor shall I ever cease to make the best returns I can, whilst I have the honour of serving them. I know very well what it is they expect from me; and I, with Gods assistance, will Endeavour to answer their Expectations this way, as much as I can.

I shall not now Enter into any particulars, but shall defer what I have to say to the next opportunity. In the mean time, I am, with my most humble duty & Service to the most Revd the President, and the rest of my most worthy and Honour'd Superior's and Benefactors in the Society

Sir,

Your most humble Servt
Gideon Johnston³

Endorsed

Mr Johnston

Charles Town 9th Decr 1715

Recd the 15th June 1716

1715 Dec. 12: Benjamin Dennis to the Secretary (SPG series A, volume XI, pages 77-78; also copied as series B, volume 4, page 64)

Still laboring from war but things look brighter. Men arriving soon to protect them from further enemy attacks. School has same number of students. Asks for any further orders from the Society.

1715 Dec. 19: Gideon Johnston, Charles Town, to the Secretary (SPG Transcripts, Library of Congress volume B4, Part 1, pages 102-108; as published in Klingberg's *Johnston* [1946], 150-151. SPG series A, volume XI, pages 101-105; also copied as series B, volume 4, pages 65-67)

Charlestown, Decemb. 19^o 1715

Sir

I hope the most Illustrious Society is sensible by this time, that their Missionaries will prove better Correspondents for the future, than they have hitherto done; in order to which, I shall not fail, at proper seasons, to put them in mind of their duty. down by the Hurricane, The want of mony, was what put a stop to it before the war; and I having procur'd 530£ of this Country Mony in London, towards the finishing on't, the want of workmen is the great obstacle to it at present; most of them being in the army.

We are Sadly incommoded in our Church, having no Common Prayer Books or Bible, but Such as are miserably spoild and worn out; and therefore we are oblig'd to make use of our Private Books. There are also two Surplices wanting, and the Canons, Homilies, and those Proclamations, which are to be read in the Churches: But the Country is so sunk in debt and impoverished by the war, that I really have not the Courage to ask for any of these things at present. But if we cou'd be Supplied any other way, I doubt not, but it woud be most thankfully accepted, and most gratefully acknowledged by the Vestry and Parish in general.

Mr Maule has been long troubled with the flux, and has not been able to go to Church for some time. I pray God to preserve him and Doctor Le Jau who is also often out of order; ffor should they die, we shou'd, all of us, have an Extraordinary loss in either of them; for they are two worthy good Men.

You shou'd have had this letter sooner from me, but that the inclosd did not come into my hands till very lately; And I hope, you will not be wanting in imparting to us, the Societies Commands, by every opportunity, that comes in your way.

I present my most humble duty and Service to the most Revd the President, and the rest of my most Honour Superiors and Benefactors of the Society; and and [*sic*] do most Earnestly beg the Continuance of their Prayers and favour. And you, Sir, I hope will be pleasd to believe, that I am, with great respect.—

Your most humble and
obedient Servant
Gideon Johnston²

Tho the inclos'd bears date
the 18th of October, yet I had
[sic] but a day or two ago.
Endorsed: Mr. Johnston, Charles
Town 19th Decemr 1715
recd 15th June 1716

1715 Dec. 28: [Thomas] Hassell, St. Paul's Parish, to the Society (SPG series B, volume 4, pp. 60-61; see pp. 96-99).

1715: William Tredwell Bull, St. Paul's Parish, to the Secretary (SPG series A, volume XI, pages 57-62)

Account of the war in province started by the Yamousee Nation. Started April 15. At least 100 people murdered through torturous death, though many escaped. Three days before the massacre, the Governor heard troubling news from the province. Governor set out to confirm problems and in the middle of his journey received news of the massacre. The Governor assembled forces together and fought the Yamousees at the head of the Camlake River, where the Yamousees fled after a short battle. States that a great number of Indians from North and South banded together in a conspiracy and that only a few Indians remained friends with the English, most of whom could not be trusted as they might be spies. Captain Barker ordered 100 horses to be brought up to Congres [the Congarees]. He and his troops were ambushed by a small Northern tribe of Indians who were led by an Indian captain who had previously fought for Barker in the Comanchee [Yemassee] war. The Indian captain shot and killed Barker.

Another party of Indians surprised a small garrison of 20 men. Captain Chicken killed several men, wounded many others, and ransacked ammunition, baggage and arms, much of which he threw away in flight. He fled North of the province and has not been heard of since. A party of Indians from the south, numbering 500, ravaged Bull's parish in late July and burnt 20 plantations and the parsonage house and did some damage to the church, books, and pulpit. The other things he had time to save. The Indians were finally chased out of the settlement by the army.

Bull's parish is now the frontier, as St. Helen's and St. Bartholomew's have been mostly deserted. The Rev. Osborne was driven out of his parish to Charles Town where he died, leaving a widow and two children who are now in England.

The Reverends Guy and Bull are residing in Charles Town as are all parishioners for safety. Bull went to his parish to officiate the Lord's Day in one of the garrisons there. He hopes that with new assistance and ammunition from Virginia and North Carolina, they will be able to return to their parishes.

In his opinion, the war was started because of his and his parishioners' sins and it was God's judgment on them. He feels one sin has been the gross neglect of the slaves who have not

been sufficiently instructed in the Christian religion. Caused also by the lack of proper and honest trade practices with the Indians.

The poverty of the Indians and wealth of the English is another cause of the war. English standard of living is much higher than in past years. Indians who have debts say they can't pay, can't even afford to clothe themselves, and are envious of the English. He mentions another possibility: the Indians are accustomed to war and bloodshed as a way of life. They dislike the government's efforts to stop their wars with each other and therefore fight the settlers also.

[1715] n. d.: **Gideon Johnston**, Charles Town, to the Society (SPG series A, volume IX, page 72)

“Johnston's reasons for staying so long from his cure”

1. Raising money to build a church in his parish
2. The necessity of waiting for the Bishop of London's resolutions to the questions of the South Carolina clergy
3. The necessity to pay his debts

Has having little money in South Carolina.

[1715?] n. d.: **Martha Osborne** to the Society (SPG series A, volume XI, page 37)

She thanks the Society for giving her an allowance and requests that they authorize Tryon to pay her the £30 half-year's salary due to her husband at the time of his death.

[1715?] n. d.: **William Brooks** to the Society (SPG series A, volume X, p. 27)
Itemized bill for costs concerning “the Indian Prince of Carolina.”

[1715?] n. d.: **Whitehead** to the Society (SPG series A, volume IX, page 38)
He requests a specific appointment.

[1715?] n. d.: **Whitehead** to the Society (SPG series A, volume IX, page 39)
Latin testimonial to Whitehead's good character.

[1715?] n. d.: **Ebenezer Taylor** to Secretary (SPG series A, volume X, letter XII)

Taylor praises Mesdames Haig and Edwards for having their slaves instructed. Last February he baptized 26 who had been taught by them. They knew the catechism and Lord's Prayer perfectly. A Mr. Skene has been sending over slaves for instruction. Although good examples are set, Taylor has to encourage masters in his sermons to care for their slaves. He has personally made several such solicitations.

[1715] 1713-1715 **Gideon Johnston** to the Society (SPG series C, AM 7, letters 27-29)

Itemized account of costs for "the [Yamasee] Indian Prince of Catalina" paid to Johnson for the years of 1713, 1714, 1715.

1716

1716 Jan. 3: Col. William Rhett, St. James's Parish, Goose Creek, to the Society (SPG series B, volume IV, page 74)

A memorandum of Col. Rhett's payment of £135 to the ? was delivered to the auditor of the Society Jan. 8, 1716, and sealed with the Treasurer's daily vouchers.

1716 Jan. 8: Tayleure, Moody, and Nicholson to the Society (SPG series A, volume XI, page 205)

Nicholson's receipt for £135 to the South Carolina missionaries.

1716 Jan. 17: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Series B, volume IV, pages 125-126)

Receipt for letters sent by Bull to the Society on Jan. 3 [pp. 68-70].

1716 Jan. 17: Vestry of St. Andrew's Parish to the Society (SPG series B, volume IV, pages 77-78)

Mr. Taylor has been allowed £100 by the Public Treasury to be paid in goods or bills. The Public Treasury has also given him 76 acres of land, which he rents out.

Describe their dissatisfaction with him. They feel he is unqualified for the job because of his "scurrilous manner and language." In a vestry meeting, he disagreed with some members and called them "shameful and scandalous names." He not only has "a prejudice against the Church of England, but to the Christian religion in general." Last Feb., they sent a letter, signed by the vestry and parishoners describing Mr. Taylor's improper behavior. Unfortunately, Alex Shene, a parishoner, was unable to deliverit. Enclosed is a copy of that letter. Have given copies of both that and this letter to Mr. Taylor.

Request a new minister. Say Taylor doesn't need the £100, because he has £1500-1600 already. Other ministers are worse off. Praise the Society.

1716 Jan. 23: Francis Le Jau, St. James's Parish, Goose Creek, to Gideon Johnston (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, page 125; as printed in Klingberg's *Le Jau* [1956], pages 173. SPG series B, volume IV, page 75)

Not being able to go this time to town I beg the favour of my Reverend Brethren to Excuse me and If Any matter is debated and resolved upon to which my consent be desired I humbly ask of the Revd Mr Commry Johnston that he be pleasd to act in my name upon such an occasion. Given under my hand.

Francis Le Jau²²⁰

Endorsed Dr Le Jau to Mr
Johnston Janry 23d 1715/6
inclosed in Mr Johnstons
of 27th Janry 1715/16

[1716] Jan. 25, 1715/16: Clergy of South Carolina to the Secretary (SPG series A, volume XI, page 126; also copied as series B, volume 4, page 76)

They were notified of the Society's letters to Le Jau and Johnston and thank the Society for their generous care. Have always experienced the generosity and relief that the Society gives them. They have complied with the order of the Society to send the best qualified of the missionaries to handle a parish in North Carolina. Taylor is who they believe is best qualified.

[signed by] Gilbert Jones, Wm. Tredwell Bull, Wm. Guy, John Whitehead, Gideon Johnston, Fra. Le Jau, Robert Maule, Thomas Hasell

[1716] Jan. 27, 1715/16: Gideon Johnston, Charles Town, to the Secretary (SPG Transcripts, Library of Congress, volume B4, Part 1, pages 33-46; as printed in Klingberg's *Johnston* [1946], pages 154-160. SPG series A, volume XI, pages 106-117; also copied as Series B, volume 4, pages 36-41)

Charlestown, Jan 27^o 1715 [1715-16]

Sir.

Yours of the 15th of September, with the copy of an other letter to Dr Le Jau of July the 16th, which I received after the Holy daies; accoasion'd the Clergy's Meeting on Tuesday the 25th Instant at this Place; And by the inclos'd you will see, how thankful they are for that care and tenderness; which the most Illustrious Society is pleased to express for them upon all occasions, but more Especially, at this unhappy Tincture. The Doctors Indisposition prevented his coming to town; but by an Instrument under his hand, which I herewith Send you, he authoriz'd me to act in this Name &c: as will appear from that Paper, to which I refer you.

Before our meeting I visited the Doctor; and having shewn him the Letters I had receiv'd, we conferred about Messrs La Pierre of Richbourgs case, which admitted of no long debate. their great Charge and known Poverty Justly intitling them to the Societies bounty of 60. £: and for this reason it is, that their respective orders for that mony, are written and sign'd by the Doctors own hand, I having desir'd him so to do. But as for the Missionaries, we cou'd conclude nothing certain about them, till their pretensions and circumstances were by each of them particularly made known to us; And the Doctor not being able to be present at our Meeting, desird me to act for him, and to do in in *[sic]* this and all other matters, as I shoud think fit.

I have set every ones pretensions in the Same light, in which they were represented to me; nor have I forgotten any thing that was material, upon this occasion. It cannot be supposd, but that I must in some measure know the Clergy's circumstances to a good degree, and consequently cou'd not be very much impos'd upon; But if I have, it is that tenderness and compassion, which the sense of ones own wants and misfortunes naturally disposes him to, that has led me into this Mistake, if any there be; And I hope, the loss, that may be sustaind this way, will not be great; Since, whatever the necessities of some may prompt them to hope for, the Doctor and I never understood this favour of the Societies to express or intend any more, than the *advancement of half a years Salary, besides what was already due to them, for their Subsistence, which they have not drawn bills for, according to a written account inclosed;* which are the very words in the Doctors Letter.

The two french Ministers Messrs La Pierre and Richbourg, were in so great want that one, if not both of them, were thinking of quitting the Country, before the Societies bounty overtook them; and indeed were there room for it, they are proper objects of their further care and concern. Mr Bulls house was burn'd by the Enemy and all that was in it lost. Mr Maule has been long ill, tho' thanks be to God, now in a fair way of recovery, and has been a great sufferer by Sickness and by the war; and tho he was often in the midst of danger, yet he never quitted his Parish. His house was more than once converted into a Garrison, by as many of his Parishioners, as it cou'd contain, who fled thither for shelter and protection. Mr Hasell's and Mr. Richbourgs houses were from the beginning, and Still are Garisons; by which means, not to say any thing of that uncomfortable way of life, their orchards, gardens, and out houses were destroid; and where every thing must be Suppos'd to be in common in Such places, it is natural to believe, that great losses must be sustain'd within doors, as well as without; and that the poor Clergy must be at uncommon Expences, on this unhappy occasion. Mr Jones was forced to leave his house as many of his

Parishioners did theirs, and, till of late, lived in the Town almost Since the beginning of the War; upon which account, he was a Considerable loser, being obligd to run in debt for the Support of his ffamily.* Mr Guy was in as bad circumstances if not worse, he having lost all but his Cloathes & books; his Parish being the first that felt the Enemies fury: And had not his wife help'd him out with her Small fortune, he woud have found it Extremely difficult, if not impracticable, to Subsist in so crowded and dear a Place, as this Town then was and Still is & therefore was forced to do as others did, and run in debt. Indeed it is not every one, that was willing to trust in such times of distress and danger, not knowing how soon they shoud be forced away, and obligd to live Elsewhere upon the mainchance; And those that were able, and in some measure willing, yet did not think it either safe or prudent to give too much Credit to those, who, if the war shoud continue, and the Enemy prevail to any degree, must have gone off to seek bread, if death did not prevent them; In Either of which Cases, the Clergy must have been absolutely insolvent: And, indeed, all things considered, it is a wonder, that they got so much credit as they did.

But as Dr Le Jau had, next to me, the greatest ffamily of all, and that he is, generally speaking, a great valetudinarian and frequently indisposed, So it lay heaviest upon him; of whose living in my house from the beginning of the war, till about the middle of last December, I doubt not but you have had an Account from himself. And what he Suffered by leaving his dwelling, in such hast and consternation as he did, is easy to imagin. These were the motives and these the reasons, which prevail'd upon me to do what I did with respect to the most Illustrious Societies directions concerning the half years Advance; And as every one of them complain'd, so did Mr. Whitehead in his turn; for which reason I consented he Shou'd share in the Societies favour, as well as the rest.

Some of us did not make use of Coll. Rhett here, because other Merchants have more in Exchange, than he was willing to give, as Mr Jones & Mr Guy; they taking it for granted, that they were not strictly tied to make use of him, when others bid more.⁷ Mr Maule, & Messrs Hasell, La Pierre, Whitehead and Richbourg, took their mony from him; And the rest of those, that draw at home, either owe debts there, or are bare of Cloaths and other Necessaries for the use of their ffamilies: And this being absolutely at this time the dearest Place in the whole world, & every thing, generally speaking, being Sold at Such an Extravagant Price, as if it were closely blocked up on all Sides, and reduced to the last Extremity by a long Siege, The Missionaries cannot Justly be blam'd for Managing every thing that is given them, to the best advantage. Nevertheless I must do this Justice to Coll Rhett, that he has been very civil and obliging to the Clergy, and ready to do them all the good offices that lay in his power. And it is certain, that none, but provost Traders and Merchants (and this he is not) coud well give more, than what he did.

You will in the Clergys inclosed letter see, what their opinion is, concerning one of their Number to be sent to N. Carolina. It is true, none of us is, in all respects, qualified for that Mission according to the Most Illustrious Societies directions, But it being certain that one could be Spard for some time at least, I pressed that some of us might be appointed for that Service; and at the Same time declar'd my own willingness to go, if they thought, I cou'd be spar'd from my Cure, till we have received fresh Instructions from our Superiors. After this, I withdrew, and left them intirely to themselves; and upon a Short debate, the Choice fell upon Mr Taylor unanimously.

Whether I have acted according to the Societies Intentions in this affair or not, I can't tell; but Sure I am, I meant well; tho I find Mr Taylor is resolv'd not to go, notwithstanding all the arguments I made use of, to bring him to it; but not doubting that he will Endeavour to Justify his conduct to his Superiors, I will leave him to himself. Tho I cannot but observe at the same time,

that he has often prevaricated in this affair; having solemnly promised before the Governour and Clergy, that he woud go, more than once, and as unaccountably retracted and declin'd it.

The plain truth on't is, (for I dare not conceal a thing of this importance from my most Honour'd Superiors), we are all of opinion, that he woud do better elsewhere than here, neither his peevish and uneasy temper, or his self conceit and obstinacy, or his way of Preaching which is alltogether upon the old Presbyterian way, or his too penurious and covetous rate of life being at all agreeable to his Brethren, his Parishioners, or indeed to any one in the whole Country. I will only add, that he offered to go to N. Carolina, provided I woud give him the half years advance, which he fancies is bounty mony from the Society; but I own I was a litle netled at this Proposal, as if he thought I was capable of so much baseness as to betray my trust, and bribe him to his duty with the Societies Mony; which he is now so far from wanting, that he is taxed at 1400£ in this Country. And indeed, considering how litle use he makes of mony, unless it be let it out at Interest, and consequently how litle occasion he has for any, I think my self in Conscience and duty bound to acquaint the Society, that they wou'd do well to withdraw his Salary, and apply it to Some better use; and Shou'd this Substraction commence from our last meeting, as a Just punishment for his disobedience, I am most humbly of opinion, it wou'd not be amiss. It may perhaps be objected, that he is my Convert; but I hope this will never be turn'd to my disadvantage, in regard I was not the only Person that was deceiv'd in him; and it is no wonder I shou'd be mistaken this way, since even the wisest Men are often so. Several articles have been Exhibited against him by his Parishioners; but as what I have said concerning him, is Enough, to make him forfeit his Right to the Societies favour, so I will venture to Say, that the whole Clergy of this Province woud be extremely oblig'd to the most Illustrious Society, shoud they by their application to the Lord Bishop of London, prevail upon his Lordship to withdraw his Licence; for I am unwilling to concern myself about him, farther, than to admonish and represent to him the folly and ill consequences of his Conduct, and to take care, that his Cure be Supplied by turns; till we hear from home, provided he consent to it; his Cure be Supplied by turns [*sic*] ffor none of his Parishioners will come near the Church, whilst he officiates, or at least preaches, tho' I have Endeavour'd to set them Streight in this matter, but to no purpose. The Clergy are of opinion, that Mr. Guy would do well in Mr. Taylour's Parish, shoud he be remov'd; it being probable, that neither his nor Mr Osborne's Parish will be inhabited, so as to need a Constant resident Minister, for some time; But if Mr Taylor goes, the Parishioners will choose whom they think fit. However let the Election fall on whom it will, it will be unsafe for him to accept of it, without the Societies leave; because if he does so, he must, according to a Standing order, forfeit both his mission & Salary; and therefore I humbly pray for the Societies resolution in this matter, that none of us may be a Sufferer by it.

Perhaps no Clergy in the universe liv'd in greater peace and unity than we did, till of late; but, I am sorry to say it, the Spirit of discord had like to have broke loose among us, but that God, out of his infinite goodness and Mercy, was pleas'd to put a stop to it; and we are all of us now in outward appearance, and I hope inwardly in our hearts, ffreinds again. Who or what was the occasion of our difference; is not now necessary to mention; but for the fear of any Such accident for the future, I believe a general letter from the Society Exhorting us to perseverance in Brotherly love and unity, and threatning Such of their Missionaries with their utmost resentments, that shall out of a peevish, factious & discontented humor dare to lessen or dissolve it, will be of singular use in preserving us in that state of Peace and tranquillity to which the Divine Providence has been graciously pleas'd to restore us.

In my former letter I acquainted you, that I was resolv'd never to ask any thing of the Society for myself with respect to mony Matters; which resolution I am still resolv'd to Stick to,

But in regard Doctor Le Jau and I seem to be encouraged by both the letters to us, to hope for the same favour, with the rest of the Missionaries, as to the half years advance, I most humbly submit my Self (as I am sure the Doctor Does) to the known goodness and compassion of the most Illustrious Society in this matter. If they are pleased to offer it me, I have pray'd Councillr Ketelbey to receive and pay it to my Creditors and to buy me and my ffamily Some few Necessaries with it as far as it will go: And tho I am now in a very weak and languishing condition, yet I am resolv'd never to withdraw myself from my post, if it please God to Spare me So long, till I see this war well ended, which I heartily pray for, and the Country restor'd to its former Tranquillity.

It wou'd be Some Satisfaction to me, to have the three last years Sermons and abstracts, as likewise that of this Current year; not doubting but that it will be published, before you can well return an answer to this Letter. And I do once more humbly recommend it to the Society, that they wou'd order Such Books as are given to the Misionaries of Each Parish, to be lodg'd in the Publick Library here, in case they shoud die, or go off, or be displaced; because, the lodging them in the Churchwardens hands, is of ill consequence, in regard Many of them are, and still may be in Such cases lost and Embezled, and those that are left, miserably spoild and Mangled.

Mr Whitehead is chosen Master of the free School here, which is 100£ P an Salary of this Country money, besides perquisites; and I hope he will be made very Easy by this means. And not knowing whether you had a Just and Exact account of the original [*sic*] and progress of the Indian war, I have prevaild upon a Gentleman, very capable of it, and an Eye witness of many ffacts, to give me a Short history of it, in a few daies; which, as soon as I have receivd, I will transmit to the Society, by the first opportunity—

I am sensible this letter is grown too long already; but considering the Several Incidents contain'd in it, and the necessity there was of placing every thing in a due light, it could Scarce be well avoided, I have no more to add, but my humble thanks to the Most Reverend the President, and the rest of my most worthy Benefactors and Superiors in the Society for all their favours to me and my Earnest Prays to Almighty God both for their Temporal and Eternal happyness; and am, Sir

your most humble and most
obedient Servant.
Gideon Johnston

[Omitted material refers to the Yamassee Prince.]

[Added in the original close under the signature] I hear Mr Taylor gives out that I have silenced him; which if he has the assurance to say in any of his letters, I solemnly declare it to be absolutely false, having only threatnd him with a Suspension for not going off; and for other matters containd in those Articles, I just now mention'd, which My Ld of London has

Tho I threatned Mr Taylor with Suspension for his not going to N Carolina yet it was the least of my thoughts to proceed to that Extremity with any of the Societies Missionaries; knowing well, that they would, upon information soon find a way to chastise him more effectually, than I cou'd do, in regard no censure of mine cou'd affect his Salary; but if it did, my great respect for my Superiors in the Society, woud never permit me to go any length this way, further than to admonish & reprove him, & if that wou'd not do, to threaten him, if possible, into a Just Sense of his Duty. Mr Taylor was so willing to go to N. Carolina at first, that he desir'd Mr Guy or any other Brother that coud assist him, to supply his Cure for Some Sundays, that he might the sooner put himself in a readiness to go off and accordingly Mr Guy Mr Whitehead & I Supplied his Church for 3 or 4 Sundaies; But upon changing his mind & refusing to go off, he woud have no more of our assistance, tho his Parishrs earnestly desird it; upon which we forebore. And I am

lately informd that he refus'd to come to Church, or officiate, tho sent to more than once, By his Parishioners, for that purpose.⁹

[1716] Feb. 6, 1715/6: William Tredwell Bull, St. Paul's Parish, to the Secretary (SPG series A, volume XI, pages 135-138; also copied as series B, volume 4, pages 81)

He was notified of the Society's letters to Le Jau of July 15 and Johnston on September 17. Thanks the Society again for their attention and favors. Thanks Society for the relief they sent him. The loss of almost everything he owned and the move to the more expensive Charles Town was almost too much for him to survive. Doubts he will be able to rebuild his house in the near future and presently resides in a cottage. Has bought necessaries with money his brother sent him. Borrowed some money that Osborne left when he died and is now repaying it to Mrs. Osborne in the form of a bill that he received as one-half year's salary advance from Johnston and Le Jau instead of taking it himself.

The war is not over but is coming to a slow end. They have made peace with the Cherokees. His parish has been undisturbed now for some time. Still officiates in the garrison and not the parish house, though.

[1716] Feb. 8, 1715/6: Richebourg and LaPierre, Charles Town, to the Secretary (SPG series A, volume XI, pages 144-146; also copied as series B, volume 4, pages 82-83)

Thanks the Society for their relief. Not in bad shape because of the war but for other reasons; might have been forced to leave America. Expenses are too much for them to handle and rates are extraordinary. Nevertheless, they will stay on with their respective parishes because of the Society's charity.

1716 Feb. 11: Parishioners of St. Andrew's Parish to the Society (SPG series B, volume IV, pages 84-85)

Formal Statement by the parishioners as to why Rev. Taylor should be discharged:

1. "This uncharitable reviling in his sermons, taxing his parishioners and the whole province with the most heinous and gross crimes that can be committed."
2. "Not giving notice of the Fasts and Feasts of the Church, of Good Friday, Whit Sunday, and omitting the proper services appointed for such days."
3. "Not administering the Holy Sacraments on Christmas Day, or reading psalms on that day."
4. When he does administer the sacrements, he shows no reverence, dropping the ..., and throwing away consecrated bread.
5. In his sermons, he treats the character of the Virgin Mary in a "scandalous manner", which "chilled the very blood of his hearers."
6. He does not keep to the prayers of the Church.
7.
8.
9. He rearranged the pulpit before the Communion Table.
10. He has "presumed to add even to God Almighty's words."
11. He has quarrelled with parishioners, calling them names. He has called Mr. Myles "Old Rogue and Old Villian" and Mr. William Cathell "Villian Torrey and Witteyful Fellow." He has also abased Mr. James Stanyarne.
12. He has refused to visit of administer sacrements to the sick.

13. Many other things of this nature.

The parishioners will not stand for his behavior. They request that the Lord Bishop of London send them a new minister.

[signed by] Lilia Haige, Arabella Edwards, Mary Cattell, Samuel Deane, Manloy Williamson, William Fuller, Ben Gerry, John Drayton, William Ladson, Jayne Stanyarne, Samuel Page, James Stangarne, John Williams, ? Rofe, Peter Cattell, Lewis Morgan, Jeremiah Skene, C. Catell, Jane Williamson, John Musgover, William Cattell, Samuel Turner, Joseph Follingham [in addition, there were five names which were illegible]

1716 Feb. 12: Claudius Phillippe de Richebourgh, St. James, to the Secretary (SPG series A, volume XI, pages 140-142; also copied as series B, volume 4, pages 85-86)

Thanks the Society for £30 bounty given to him by Johnston and Le Jau. He serves the most exposed parish on the North side to the Indians. Were forced to flee the parish but determined to return. Heard the news of Barker and his company who were killed. Indians near him, he thought to be friendly, turned out to be enemies too. Have made peace with the Cherokee and hope to convert some as well as some black slaves.

Baptized black woman slave of Pierre Ravenel. Many dissenters in the lower part of the parish, but he went to preach there and they were willing to become part of Church of England. Very expensive. Takes no perquisites for fear of scandal among his people. Requests more money.

[1716] **1715/16 Feb. 14: William Guy** , St. Andrew's Parish, to the Society (SPG series B, volume IV, pages 87-88)

In a meeting on Jan. 5, LeJau and Johnston relayed the Society's message that, due to the hardships caused by the war, each minister would receive half a year's advancement in salary if necessary. LeJau and Johnston determined that Guy needed an advancement. He received the money from Mr. William Jeffries, who drew the bills of exchange from the Treasury. Enclosed is LeJau and Johnston's authorization for the money. Johnston felt that the missionaries should be able to draw bills payable to anyone "notwithstanding the letter to Col. William Rhett to pay the same." Thanks the Society for the money and promises always to obey their directions.

At the same meeting, Johnston asked for the "advise and consent of the majority" as to who should go to N.C. Though Guy felt that none should have to go, he volunteered to do so. The rest of the clergy refused to let him go because he was married. They chose Rev. Taylor, who was willing to go.

Guy will stay in Charles Town until his parishioners return, or until the Society gives him another mission.

1716 Feb. 15: Ebenezer Taylor, St. Andrew's Parish, to the Society (SPG series B, volume IV, pages 95-100)

He won't repeat what he has said in letters that he has sent to the Society via Captain Halloway and Cuthbert. He has baptized two white children, one Negro child and one Negro adult. Altogether, he has baptized 111 people.

He doesn't feel that he deserves the unkindness that he's met with from the parishioners, and feels that the Provincial Assemblies have been unfair to him. The Assembly gave Rev. Jones £50 upon his arrival, and £25 later; they have done the same for all of the other clergymen,

yet he has received nothing. He has also met with great unkindness from the Commissary. He feels that all resent him because he is a conformer while they are dissenters.

Since his being elected minister, "the parishioners have been using the very worst means" to ruin his reputation. They have turned the Commissary against him. They have offered £50 to anyone able to turn him out of his parish. One parishioner tried to get him drunk. When that didn't work, the man filled his last glass of wine for him and put a "strong dose" of poison in it. When Taylor drank it, he lost consciousness. He regained consciousness, became violently ill, and fainted, losing consciousness for ten hours. His body then broke out into sores and blotches which are still painful; he cannot walk or ride without pain.

The parishioner ordered him carried home, so that he wouldn't be found guilty of attempting to poison Taylor. Taylor was in perfect health before this incident, but now feels ill quite frequently. He believes the parish planned the murder attempt, because many rejoiced at the incident. He has heard one parishioner say that he furnished Foster with the poison. No one (i.e. Charles Townians) believes that Taylor was really drunk; he is known as a sober man.

Next, the parishioners drew up charges of libel against him, claiming he had said certain things. When he asked the chief Justice if he could hear the charges, the Justice refused angrily. Taylor believes he'll have no opportunity to hear the charges, but has managed to obtain two copies of the charges. The libel has 20 signatures, but he has heard of only 12 of the people. He has been told that the "Fair copy" has 37 signatures, mostly forged. He has met with the libellers and has invited them to prove their charges, but they have refused. He has not included a copy of the libel because it would be too upsetting to the Society.

Lately his parishioners have been kind and feel him wronged, but Mr. Skene, since his arrival last Sept., "has raised another Hurricane" in the parish. Skene has greatly prejudiced the Commissary, a former friend of Taylor's, against him. He believes the Commissary will demote him to curate, force him to leave his parish, and send him home and suspend him. The Commissary has already demoted him to a "Hearer" and has sent for another minister. He asks the Society to reinstate him. Many parishioners object to the Commissary's actions. He cannot understand Skene's animosity; Taylor has baptized 50 of his slaves.

Skene is determined to have him turned out; he has even gotten people drunk in an effort to get their signatures on the libel charges. Skene also gave a great feast, at which he sought out signatures. He got only ten signatures, and several people later claimed that they were sorry for their actions. The Governor has taken Taylor's part in the feud. When the Governor confronted Skene, he claimed that his sister, Mrs. Haig, was the author of the libel charges. His Chief female enemies are Mrs. Haig and Mrs. Edwards.

Taylor begs the Society not to judge him by the charges; since he does not know what the charges are, he cannot defend himself. After he hears the charges, and if he is able to clear himself of them, he hopes that the Society will provide checks against this happening in the future, and will re-establish him in his parish to his "Credit and Comfort." He is concerned about the charges because he has tried to lead an exemplary life. He comforts himself with a quotation from the New Testament. He believes the parishioners presumptuous and arrogant for being dissatisfied with someone approved by the Lord Bishop and the Society. He believes that if he were removed, the parishioners would treat their next minister the same way. He hopes the Society won't turn him out of a parish of 500 because of the beliefs of only 25.

At a meeting of the clergy on Jan. 25, the Society's order to send unmarried minister to N. C. were read. The other ministers were so "partial to the three unmarried ministers", Bull, Maule and Guy, that they voted that he should go, despite the fact that he is married. He believes the

clergy voted in this way to please his enemies in his parish. He will go on three conditions: that he remove his affects to N. C., that the Commissary and Dr. LeJau give him the Society's bounty money, and that he will remain the official minister at St. Andrew's. He will not go until the Society decides the matter. He did not sign the clergy's last letter because he could not join in the thanks for the bounty money as he received none, and because there are three men qualified to go to N.C., though the other clergy claimed that there was no one. He praises the Society.

1716 Feb. 15: John LaPierre to the Society (SPG series A, volume XI, pages 142-144; also copied as series B, volume 4, pages 93-94)

Thanks them. The clergy has excused any mistakes he had made on first arriving in South Carolina. He has had to deal with two men preaching a gospel other than Christian. One preaches that the scripture of both testaments are dead letters and that Jewish Sabbath should be kept instead of the Lord's Day. The second, a French prophet, also is causing commotion. LaPierre's efforts to suppress them have been ineffectual and some people have left his church. He is discouraged about continuing his ministerial duties and asks that he may be discharged but still able to preach on occasion when needed.

[1716] Feb. 18, 1715/16: Robert Maule to the Secretary (SPG series A, volume XI, pages 127-130; also copied as series B, volume 4, page 102)

In his letter to the Secretary of June 20th he notified the Society of the deplorable state of his province as a result of the Indian war. He could no longer officiate in his own parish but continued his ministerial duties in a garrison where most of his parishioners had fled for safety. He tried to set a good example despite the hot weather and crowded living conditions. His labor and faith in God to deliver the parish were not in vain.

When things settled he returned to his house when he then caught a terrible flux and also suffered several relapses. He declares that despite the effect of the most miserable climate he will continue to support in every way the Society.

He has lately made friends with the tribe of Cherokee Indians. Hopes this will be a diversion to their enemies. Says he hopes inhabitants of the province will amend their ways as they have been warned by God with epidemic diseases, hurricanes, and the Indian War.

God has chastised them in mercy for He has spared them from the barbarous attacks and cruelty of the Indians. In an earlier letter of January 23, 1714/15, he gave account of the parish. Will continue with it in another letter when he has the opportunity to do so. Ends by praising the Society.

1716 Mar. 16?: Francis Le Jau, St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XII, pages 63-67; also copied as series B, volume 4, pages 103-104)

1716 Mar. 18: Francis Le Jau, St. James's Parish, Goose Creek, to Madame Lowtler of Millbank (SPG series C, AM 7, letter 70)

Because of the Indian wars, the county is £90,000 in debt, and the currency is depreciating.

1716 Mar. 19: Francis Le Jau, St. James' Parish, Goose Creek, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, pages 214-220; as printed in

Klingberg's *Le Jau* [1956], pages 173-176. SPG series A, volume XI, pages 130-135; also copied as series B, volume 4, pages 106-107)

South Carol. Parish of St James near Goose Creek
March 19th 1715/6

Sir

It is with great Comfort that I find myself Able through Divine Mercy after so long and sad an Interruption to transmit to you an account of the Spiritual State of my Parish which is as follows from January 1, 1714/5 to Jan 1 1715/6. Christnd 27. Marriages 5. Buryals 12. besides 20 Left in the fields of Battle and buryd there and 6 friends kill'd in the Indian Settlements Communicants upon three different days since my return 20. 23. and 25. among whom two new communicants.

about Christmas last past I Baptised six negroe youths presented by their own Mistress, of whom the 2 biggest were able to give a Satisfactory and Edifying account of the Christian faith, the rest were Infants.

I shall Endeavour to Continue the Instruction of our poor heathen Slaves as diligently as Possibly I can, and hope to Baptise Some of them in a short time, to which their Masters seem well Inclind. It appears that the Terrible Judgments we have felt make a good Impression upon some Persons, who separating themselves from the Croud of Willfull transgressors seem to lay to heart what God requires of them. Their Conversation is devout and Regular to the Great Joy and Edification of those that are witnesses of it, for which Blessing God Alm. be Ever Praised.

Our Baptised Negroes with Several others that came to be Instructed in the Principles of our holy Religion have behaved themselves very well upon all occasions, so as to disarm and silence Envy itself, they prayd and read some part of their Bibles in the field and in their Quarters in the hearing of those who could not read, and took no notice of some Profanne men who laught at their Devotions.

I saw the Copy of the Letter you honourd me with, Dated June 15 last past.²²¹ I had it from Mr Commry the original is not yet come to my hand, having no Ship from London these many months past. I humbly Beg leave to return my Dutifull thanks to the Honble Society my much Respected Superiors and Benefactors for their Great Goodness to me. I shall always endeavour to discharge my obligation in the best manner I can by a constant & faithfull Perseverance in my station, and a Perfect obedience to the commands of the Illustrious Body that Supports and Protects me. I hope God will give me his Grace that I may continue in this Resolution all my life time. I crave in all humility the Blessing of My lord President his Grace of my Lord of London and My Lords the Bishops with the Charitable Prayers of the Honble the Members of the Society whom I Desire to accept the repeated Testimonyes of my hearty Respects & Dutifullness. I have receivd from Coll. Rhett Bills of this Country for 25 £ Sterl. to Supply the urgent Necessityes of my family, and satisfie in part our Merchts, who are Indeed very civil to us.

As I depend upon the care of Mr Commry Johnston to Let the Venble Society know what concerns us I must Content myself to Inform you that pursuant to the Gracious Design of my Superiors I have Consented with Mr Commissary that two worthy Brethren of ours that are not Missionaryes should have 30 £ Sterl. each of them that token of the Societyes Piety is in my humble Judgment bestowed upon Persons very deserving. Mr J. La Pierre Minister of St

Deniss' Parish, in Orange Quarter & Mr Claude Philipp Richbourg, minister of the Parish of St James on Santee River.

Our Army is lessend upon the prospect of a Peace with the Indians, there remains no nation in Arms against us but the Crick Indians to whom the Yamoussees, Savana, and Apalachi Indians are Joined, they can make a body of 2000 Stout Men but they must needs be very much disheartend by what happend to 19 of their head men while our forces were in the Cherikee towns in January & febr last Our General Moore had sent about 200 men there to Settle Some Affairs, the Crick Indians thinking they had a fair opportunity to do us much harm Sent 13 great men, and asked leave to fall upon our men who were Scatterd in severall towns & houses for the conveniency of victuals, the Cherikees, tho doubtfull at first, resolved to declare open war against the Crick by killing those 13 men and 6 more that came the following days to bear News. this was a wonderfull Deliverance for us & for me in particular who had my only Son with our Army in the Cherikee towns. It seems we have nothing more to do but Send some of our Men to head the Cherikees against the Crick if they think fit to stand against us.

Our Assembly which has many wise & honest men in it, is now ordering our Necessary forts and Garrisons upon the frontier and Settling other affairs relating to our safety Under God.

Prince's father, head man of the Newaas, was lately brought to our town by some of our men who Surprised him & his people in the town they were abuilding. I beleive his Men will be made Slaves but as for the old man and his family I don't hear how they will be disposd of. Mr hugh is dead as Some of our traders who were saved by the chiquesaws relate, it is said two Spaniards killd him—but it is more probably that he was killd by some Indians as he was returning to us from the Spanish fort calld Pancicola [Pensacola].

When the Society pleases to send me directions about marrying again persons marryd by dissenting teachers or Justices of peace do me the favour to Let me know whether I can marry them without publishing of Banns, or a Licence, this difficulty hinderd me from proceeding in such a case very few days ago. the people would be marry'd, but Not knowing what to do without at least a Licence which they were not willing to purchase; or Banns to which they were averse, through Shame, after many years Cohabitation, I was obliged to put it off, till the Society pleases to determine me.

About 9 years ago I had the honour to Mention to the Honble Society a curious account I had from a very Ingenious & Pious Good Woman Mrs Bird now deceased, That some traders or travellers had assure her they had seen some Circumcised Indians not far from us. What She said was Somewhat obscure and not to be wholly depended upon; But after much Inquiry here is a small relation which I hope will Please.

a week ago a good honest man, called Kirke, a Nottingham Man and an Ingenious Artist in his trade which is Shipwright & Joiner & Carver, came to my house to see my son with whom he grew acquainted in their Cherikee Expedition, & told me he had seen 3 years ago in Renoque two Circumcised Indians actually sold Slaves to be transported abroad, they belong'd to the nation called Mamoskees living formerly in the North of Renoque towards Virginia that nation consisted of 50 familyes, two of which familyes onely circumcised all their Males, but the Nation being concernd in the tuscaror warr were dispersed, many killd or Sold; yet there is a remnant of it Settled some where not far from Renoque: he promis'd to use all diligence in getting further Information of that Matter. I will neglect no opportunity on my part, & will Let you know what I can discover further about it.

I had chargd my Son to Examine the Temper & disposition of the Indians concerning Religion, he represents them to me as a very Brutish Sort of people. But if it Should Please God that some of us Should Live among them, and Learn their Language perfectly it would in time do good, Chiefly to their young ones.

Honour me Sir with the continuation of your Friendship: and be so kind as to transmit to me the Printed Sermons and transactions of the Honble Society the last I had was Dr Stanhopes Sermon.

I am with due Respect
Your most humble and obedient servant
Francis Le Jau²²²

1716 Mar. 30: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XI, pages 138-140; also copied as series B, volume 4, pages 108-109)

The war seems to have calmed down. Colonists have been joined by the Cherokees against other Indians. Thanks the Society for kindness, etc. and their advancement of £25. PS—April 24, 1716. Account of an accident: The Governor Charles Carven prepared to embark for England. He went aboard a man of war and was attended by 30 other men including Commissary Johnston. Coming back in a small sloop which overturned, Johnston and the King's attorney general were drowned. The others esaped.

1716 Mar. 30: Rev. Dennis, Boochaw, to the Secretary (SPG series A, volume XI, page 146; also copied as series B, volume 4, page 110)

Thanks the Society for their good care and charity. No news about his School. News of the parish he leaves to Dr. Le Jau.

1716 Apr. 4: Gideon Johnston to the Society (SPG Transcripts, Library of Congress, volume B4, Part 1, pages 226-230; as printed in Klingberg's *Johnston* [1946], 161-164. SPG series B, volume IV, page 124)

Charlestown Apr 4 1716

Sir

I have nothing to add to my last, but that Mr Jones one of the most Illustrious Societies Missionaries told me this day, that he was resolv'd to return home in some little time, which he does Partly for want of health, but chiefly thro' the Scantyness of his Circumstances: and he hopes the Society will not take the advantage of the Standing order, provided in that Case, against him, till he has laid those grievances he lies under with respect to his Circumstances before the Society.

Mr Taylor continues Still the Same unhappy Man, and has added that of a notorious & common Reviler and Slanderer of all his Parishioners and Bretheren, to the rest of his good Qualities; and has been so spiteful and Malicious as not to converse with some of his Parish or even be in the same company with them at my house; tho' it was his undoubted Interest to compose & Setle things by all the mild and Christian Methods he cou'd. He uses me very Sourily and threatens me, as he does all the rest of Mankind; but this, I thank God, gives me not the least uneasyness.

That which gives me much greater trouble is Mr Whiteheads managemt, which I can no longer bear, being an Incendiary and firebrand, not only in my Parish, but among the Clergy, and this very day, perhaps the sparks of a Schism has broke out, which for ought one knows, will kindle into a flame, if not timely prevented. The most Illustrious Society knows what is proper to be done on this occasion;

and I will only say, that tho I have often admonished Mr Whitehead to discharge his Duty both as Catechist and SchoolMaster, yet he has never made the least step either in the one or the other: tho he has a Salary of 50£ Ster. from the Society for the one, and 100£ P. An of this Country mony for the other; and tho he has besides this 200£ Subscriptions from the Country, besides 144£ P an. from the assembly as my curate not to say anything of the presents he gets and my perquisites, that he is continually catching at and He had all of these before my arrival, yet not content with these advantages, which considering his charge having none but a wife to maintain, is in proportion twice better than what I have, yet I must give him 50£ more, if at any time the Country shou'd deprive him of the 144£ P an. And as to the Supply of my Cure, he is resolv'd to take no more than every other turn in reading prayers and preaching: and because he Serv'd my Cure before my Arrival, tho he Scarce preached once in 3 weeks, (the Clergy then in town, who fled thither for fear of the Indians, doing all or most of the Duty that way,) yet he had the assurance to insist upon a Sum of Mony, for Supplying half my Cure whilst I was absent, and I was forced to give him 20£ which I now heartily repent; & not content with this, he did by engaging some of the Clergy on his Side, oblige me, for peace and quietness sake, to enter into articles with him, in hopes that that wou'd quiet him, but nothing will Satisfy him. So that I am more than affraid, I must be forced to dismiss him, as to the Service of my Cure, and Must wholly undertake it myself, tho in very weak & languishing Condition, till my Most Hond Superiors in the Society are pleas'd to Send me a Person of a more quiet & peaceable temper, nor has it been, or ever will be well with the Clergy, whilst he is among us; and I may say the same of Mr Taylor too. Mr. Whitehead has some Hundreds of Pounds already at Interest in this Country; but nothing will content him but to Screw and torment me Every day with fresh demands; and gives out, to Justify his own conduct, that I have at least 1000£ coming in tho he really has more than I have, or any other Clergyman in the Province, by a great deal. Had I known, that he had Mony at interest, at the time, the Advance Mony was order'd for the missionaries, I shou'd have serv'd him, as I did Mr Taylor: And in other matters his behavior has been so insolent and disrespectful that I hope, the Most Illustrious Society will never connive at anything of this kind in any one employed by them. I have sent you the inclos'd as a Specimen, of that pass things are brought to, by his management. My Comfort is, Mr Burnham is a Person of such a Character, that it is no Extraordinary Credit for any Minister to be his ffavourite. Besides, the Baptizing his Children, there being two of them one of Six or 7 years and the other Six months old, and both of them in perfect good health, in his own house, which was but 3 qrs of an hours easy riding to the Church, and the weather very fair, was what I had resolv'd never to do myself or to Consent to any more and having signified so much to Mr Burnham, the inclos'd is his Answer. I own, I labour'd hard before I went for England, to have this Gentleman & his ffather prosecuted for their Scandalous & abominable practices, of which prosecution he was not entirely discharg'd, till after my arrival. What ill impressions this might have made upon him, I cannot tell; but as I have, in the whole progress of this affair, done nothing but what was my duty; and having an undoubted right to Supply my own cure in all its part, whilst I am upon the place and both able and willing to do it, I think it very hard, that my Curate shoud thwart or contradict me; or for the Sake of any litle perquisite, to betake himself to such vile, clandestine, & pernicious practices.

[Omitted material refers to the Yamassee Prince: The Indian Youth's father and family have been taken and sold as slaves.]

our Governour is to go off next week, so that he will not be long behind this. This is all the news that I have at present to acquaint you with; and therefore all that I shall further add is, that I am

very much obliged to the most Illustrious Society for their great favour to me, the continuance of which I humbly pray for, & shall endeavour to deserve, and be pleasd to believe that I am, Sir,

Your most humble Servant
Gideon Johnston

Endorsed
Mr Johnston
Charles Town April 4th 1716
recd the 15th June 1716

Mr Jonson

I have Received Youre leater and in case I cannot have Mr Whitehead to Creason my Children at my hows I can have them Cresend by a desenter Minister which I dont Dout but they will git as sone to Heaven that way as the other which is all from him that is a lover of all Christians whilst I am

Cha Burnham²

April the 3st 1716
Address To Mr Jonson

Endorsed. Mr Burnham to Mr Johnston enclosed in Mr Johnstons Letter of the 4th April 1716

1716 April 6: Gideon Johnston to the Bishop of London (Robinson; Fulham Palace Transcripts, Library of Congress, South Carolina, number 98; as printed in Klingberg, Johnston, pages 164-165. Also printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 2)

Charlestown in South Carolina
April 6, 1716

My Lord,

Mr Taylor & Mr Whitehead continue Still very troublesom; as our worthy Agent Councillr Ketelbey & the letter I have written to the Society, will more fully inform yr Lordship.¹ I shou'd undoubtedly have taken some course with both of them before now, but that your Lordships directions to me in both these affairs, will be of the last consequence to the Clergys future peace; in regard a Seasonable animadversion on these two Persons will be a Standing Rule & precedent to others, and will effectually deter them from all factious & unpeacable practices.

What part the Governour, who is now going off, will act upon this occasion I can't tell, tho' I am more than affraid, he will endeavour to Serve Mr Whitehead all he can. But as I only suspect this, from what I observed from some Expressions, which dropped from him with respect to Mr Whitehead, so your Lordship will soon discover by his Conduct, how he stands affected; And I hope, let who will be Mr Whitehead's Advocate, you will never connive at or countenance one of his haughty griping and seditious temper.

I shall not need to repeat here, what I have written in my former letters; nor shoud I have mentioned Mr Whitehead now, were it not for the trouble he dayly gives me, and indeed I am more than affraid, that I must in a few daies, as weak as I am, take the whole Care upon myself, till your Lordship is pleasd to send me an other from the Society, which I beg may be as soon as is

possible; and if your Lp is pleas'd to send an other for the parish of St Andrews or this It will be very necessary & convenient.

I Earnestly pray for your Lordships health and prosperity in these times of Danger and difficulty; and am with all the Duty and respect imaginable.

My Ever Honourd Lord,
Your Lordships most humble and
most obedient Servant.
Gideon Johnston ²

1716 Apr. 10 (9?): William Rhett to the Society (SPG series B, volume IV, page 114; cf. pages 166-167; copied also in SPG series A, volume XI, pages 90-91; also copied in series C, AM7, letter 85)

In his last letter, sent through Bridgeford, he informed the Society of advancements made to the clergy according to the Society's specifications. He has given each minister £150, and has given some £5 extra. He has drawn the bills from the Treasury. He has advanced and deducted the £34 sterling paid Mr. Edward Hawthorn, who now wants the note cancelled. He has endorsed £75 of Rev. Maule's money to Col. John Lynch.

1716 Apr. 13: Charles Burnham to Mr. Johnson (SPG series B, volume IV, page 111)

He has received Johnson's letter. In case he cannot have Mr. Whitehead care for his children at his home, he will have them cared for by a dissenter minister.

1716 Apr. 18: Rev. Taylor, St. Andrew's, to the Secretary (SPG series A, volume XI, pages 163-205; cf. pp. 121-123; also copied as series B, volume 4, pages 115-123)

He has sent his last letters with Captains Halladay and Cuthbert. His parishioners and the Commissary have treated him very badly since his arrival. One of his parishioners, Mr. Forster, attempted to get him drunk and thus ruin his reputation. When this attempt failed, Forster laced his drink with poison. The dose did not prove lethal, but Taylor, three years later, is still subject to constant pain. The parishioners have since attempted to ruin his reputation by bringing a petition against him. Despite the efforts of the Chief Justice, Taylor has managed to get two copies: most of the petitioners' names are either made up or forged. His troubles have been instigated by Mr. Skene, turned against him by the Commissary. [Later in the letter Taylor says that the Commissary has been turned against him because of Skene's influence.] Skene has used a variety of devious means to get signatures for his petition: chiefly getting people drunk and/or giving large feasts, after which he requests that they sign it. When questioned by Taylor's ally, the Governor, Skene attributed authorship of the petition to his sister, Darcy. Some unknown parishioners have offered £100 to the person able to get Taylor turned out of the parish. He believes Skene acts as he does because he wishes to replace Taylor with a "better" minister, one, says Taylor, who would be a "greater Jacobite and more jolly companion." Others dislike him because he preaches against the sins of which they are guilty. Madames Gaige and Edwards are his two chief libelers beside Skene. These women went from house to house attempting to get signatures on the petition. Taylor believes they would soon abuse any replacement as much as they abuse him.

He has been elected by the other missionaries to go to North Carolina, despite the fact that Maule and Bull both qualify under the Society's specifications for an unmarried minister not presently attached to a parish. Bull is even more qualified than he is, as Bull has had no parish

since the outbreak of the Indian wars. Influenced by the Commissary, they simply seek to turn him out of his parish. Taylor states that he satisfies neither of the Society's two specifications for a North Carolina minister and refuses to go to NC.

[Note: The coherence and logic of Taylor's letter break down considerably after page 195 and he simply repeats the charges he has already made.]

He believes that part of the reason that the clergy wish to send him to North Carolina is because "they can't discourse freely of some things and drink some healths with such freedom and pleasure in my presence as they could and would do in my absence." Accuses Skene and the clergy of favoring the Pretender and disfavoring King George. The Commissary has ordered him to North Carolina and will not allow him to preach at this parish. He was called to Charles Town twice by the Commissary to answer the petition, but the petitioners never showed up. Taylor believes they were absent because they knew that could not prove their charges.

1716 Apr. 21: Gideon Johnston, Charles Town, to the Secretary (SPG Transcripts, Library of Congress, volume B4, Part 1, number 65, pages 245-246; as printed in Klingberg's Johnston [1946], pages 165-166. SPG series A, volume XI, pages 121-123)

Charlestown, Apr. 21. 1716

Sir.

His Excellency the Honble Mr Craven our Governour, being obliged thro' the necessity of his affairs, to return to England for some litle time. I take this opportunity of acquainting the most Illustrious Society, with his Excellencies great kindness to me in particular, & I may Say the Clergy in general, for which I beg leave to make this publick Acknowledgment, and shall alwaies own myself obliged to him. I know the Society will not be ill pleas'd with any thing, that the Governours of Provinces do for the good of their missionaries; and therefore I humbly pray, that they wou'd be pleas'd to return him their thanks for his Civilities to me & the rest of us; and to request him also, to continue his favour to us, and to promote all that in him lies, the Cause of God & Religion in concert with us; and to Endeavour to make us as easy, as he can, in our circumstances, which, God knows, are at present but very indifferent.

This is, what he has been, and I hope, will be always inclinable enough to do of himself; But the most Illustrious Societies taking this notice of us, and recommending us in a more particular manner to the care and protection of our Governour, will be a further inducement to him to exert himself (and the rather because he is a member with the greater vigour and industry in our Behalf): And I perswade myself, the Society will not think either improper or unnecessary, to Express an uncommon care and concern (having lately given a noble instance of it in the half years advance) for their poor missionaries here in these distracted and different times.

I have nothing more to add at present, but that I am with all the respect and duty imaginable to the Most Reverend the President, and the rest of my most worthy Superiors and Benefactors in the Society, Sir

Your most humble Servt
Gideon Johnston¹

Endorsed
Mr Johnston
Charles Town 21st April 1716
recd the 16th June 1716
by Governor Craven

1716 Apr. 23: The Society to Whitehead (SPG series A, volume XI, page 219)

The Society will continue to employ him as assistant to Johnston for one year from March 6, 1715.

1716 Apr 23: The Society to Dennis (SPG series A, volume XI, page 219)

The Society will employ him for only one year from March 6, 1715.

1716 Apr. 23: The Society to Guy (SPG series A, volume XI, page 220)

Reappoints him to Narragansett in New England. Mr. Francis Phillips is to officiate in South Carolina no longer.

1716 Apr. 23: The Society to [Francis] Le Jau (SPG series A, volume XI, page 220)

They have saved his last letters and those of Dennis.

1716 Apr. 23: The Society to Johnston (SPG series A, volume XI, page 221)

They are glad to hear of his safe arrival in South Carolina.

1716 Apr. 23: The Society to Jones (SPG series A, volume XI, page 221)

Reprimands Jones for neglecting his duty to write to them.

1716 Apr. 25: Francis Le Jau, St. James's Parish, Goose Creek, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, pages 247-250; as printed in Klingberg's *Le Jau* [1956], pages 176-178. SPG series A, volume XI, pages 153-155)

South Carolina Parish of St James near Goose Creek
April 25th 1716

Sir

Tho I had the honour of writing to you very lately I am oblidge to trouble you with this upon the account of the unfortunate death of our Commissary the Revd Mr Gideon Johnston. he was drowned the 23d of this Instant about four in the afternoon, as he returnd in a small sloop with about 30 Gentlemen and others from waiting upon our Governour Mr Craven then under Sail for England, the Sloop had no ballast but Indian corn and being this side our Barr two leagues from the Shoar was oversett by a gust of wind. The Commry happend to be in the hole and being Infirm could not get out. The rest of the Company after much hardship endurd by them for some hours were assisted and taken from About the sloop where they held fast. Some got a Shoar by Swimming to a small canoe wherein a few could enter, the rest hung about the sides, but our Attorney Gnl. Mr G. Evans was drownd as he strove by swimming to reach the Canoe.²²³

this account was sent to me yesterday in the afternoon by our Rd Br Bull who I hear came late to town, else he might have had the misfortune to go with the Company in that Sloop. Mr Whitehead was there, & savd by divine mercy when he was ready to Expire with Labour in cleaving to the Sloop. I am affraid some will suffer for a long time for having been so long in the water. I Bless God for having detaind me at home, else I should have payd dear for my Complaisance. I had taken my leave of the Governour, whom I shall always Respect and Love, when I was in town some few weeks ago.

I Expect my Br Maule every moment that we may go together to meet some of our Brethren in town and Bury as decently as we can our dear Commry. they were Endeavouring to get his Corps out of the hole all yesterday & hope they have found it. the sloop was Sunk sometime after its being oversett. We design to meet in a body very shortly and will write a General Letter to the Venerable Society our much honourd superiors and Generous Benefactors. In the mean time care shall be taken by us to supply the cure of Charlestown and we will continue to follow as Exactly as we can the Instructions and orders of the Society, waiting with Respect till we receive their further commands. I humbly beg leave to assure his Grace My Lord President My lords the Bishops and the Members of the Illustrious Society of my duty and obedience, and to Represent to that Pious and Charitable Body Mr Commrys Widow, two daughters and a niece all young women left here in sad Circumstances, besides two sons he had in England, as objects of their Christian Compassion.

I take this opportunity to let you know that the Store Ship Sent to this Province out of England in November last Came 10 days ago from Providence and I had the letter you had favoured me with dated July 15 1715.

I renew my most humble thanks to the Illustrious Society for their Great Goodness to me and crave the Continuation of their Protection.

our Indian warr is not quite Ended, but by the Blessing of God we hope to enjoy a settled Peace in a short time, our General Moore is gone to the Cherikees with a body of our men and two very Potent nations called Chikesaws and Chacktaws have sent word that they will assist us against all our Ennemyes. it is said the Crick Indians & other petty nations that continue against us are Gone to the french Settlement upon the river Missisipi, our Assembly is now deliberating about the means of paying the debts contracted by this Province which are about 150-000 £

I humbly ask My Lord President his Graces' Blessing with that of My lords the Bishops and the Prayers of the Venerable Society whom I dayly Pray to Alm. God to Bless and Prosper.

honour me Sir with the Continuation of your Esteem

I am with due Respect

Sir./ Your most humble and obedient servant

Francis Le Jau²²⁴

Addressed To

Mr Win Taylor, Secretary

to the Honble Society for Propagating the Gospel in foreign parts

to be left at his Grace's My Lord Archbishop of Canterburys Library

in St Martins

Endorsed Dr Le Jau South/ Carolina Parish of St/ James near Goose Creek/ 25th April 1716/
recd the 17th Augt 1716

1716 Apr. 25: Francis Le Jau to John Robinson, Bishop of London (Fulham Palace Manuscripts, Library of Congress Transcripts, South Carolina no. 8; as printed in Klingberg's *Le Jau* [1956], pages 178-179. The original of this letter is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 57-58.)

South Carol. Parish of St James
near Goose Creek
April 25th 1716

My Lord

with Dutifull Respect I Presume to acquaint Your Lordship with the Melancholy news of the Death of our Dear Commissary the Revd. Mr Gideon Johnston who was unfortunately drowned the 23d of this Instant as he returnd in a small sloop from waiting upon our Governour Mr Craven who was under Sail to go to England, the Sloop had no ballast but Indian corn and was oversett this side our Barr by a sudden gust of wind, there were about 30 Gentlemen and other Persons in that Sloop who were savd some by Swimming others did lay hold of the sloop till they were assisted, but the Commissary happend to be in the hole and being Infirm I suppose could not get out soon enough, our Attorney Gnl Mr G. Evans was also drownd as he Endeavourd to reach a Small canoe by Swimming.

I am just going to meet some of my Rd Brethren and give a Christian Burial to our Deceased Commissary ,if his body has been found, for the sloop sunk, & The Corps was not come att yesterday noon when the news was writt to me by our Br Bull we will meet in a Body as soon as possible and draw our General Letter to your Lordship.

I promise in the mean time in my Reverd Brethren's Name and in my own That we will Endeavour to Observe with all Exactness and humble Obedience Your Lordships Instructions and Commands, we will continue to live in perfect agreement and Brotherly Love among ourselves and shall wait with due Respect for Your Lordships Commands upon this sad and unexpected occasion.

Permit me My Lord to beg of Your Goodness to consider the case of Mr Commrys Widow, two daughters and a Niece who are left here in poor Circumstances besides two Sons he had in England.

I humbly Crave Your Lordships Blessing with the favour of Your Protection. I dayly Pray for your health and Prosperity and am with all Submission

My lord/ Your Lordships/
Most humble and most
obedient Servant
Francis Le Jau²²⁵

Addressed To

The Right Reverend John, Lord Bishop of London, Somerset house
Endorsed S. Carolina/ Le Jau 1716.

1716 Apr. 25: William Rhett, St. James's Parish, Goose Creek, to the Society (SPG Series B, volume IV, page 91)

He informs them of Gideon Johnston's death by drowning during a storm which swamped a ship. The Attorney General Evans also drowned. Whitehead was also on the ship and survived the story, but is critically ill. He waits Maule who will officiate with him at the funeral. The war with the Cherokees continues; General Moore leads the colonial troops. The Chickesaw & Choctaw nations have promised to assist the colonists in fighting the Cherokee.

1716 May 10: William Tredwell Bull, St. Paul's Parish, to the Secretary (SPG series A, volume XI, pages 147-150)

Refers to the death of Commissary {Gideon} Johnston. Plans are being made to bring his body back to Charles Town for a Christian burial. Missionaries will meet to discuss what to do with Johnston's parish until word arrives from the Society. Will communicate the decision.

Service at Bull's church has begun again. A few minor details about communicants. Congregation not full. At least 70 white people dead and many slaves as well. Not many children born this year but 20 couples married in nine months. Expect Northern Indians and hope to make peace with them. Troops have been looking for Yamoussee who they believe may have fled to Spanish dominion of Augustine or even to the French Mississippi River. An agent is going to Augustine to see if they are there and if so to make peace with them if they are sincere. Indians who have gone to French settlement will be chastised by the Cherokees.

General Assembly is attempting to discharge the heavy debts accumulated over the war. Still small garrisons placed on frontier of settlement. Debts reported at £150,000 but may not amount to more than £50,000. Plan to raise taxes. Whitehead is ill and distressed over the death of Commissary Johnston.

1716 May 14: The Society to Maule, Taylor, Hassell, Bull, Jones, Guy, and Le Jau (SPG series A, volume XI, page 222)

Reprimands them for not writing. Requests information as to whether any missionaries "are disaffected to the government of His Majesty King George."

1716 May 15: Rev. LaPierre to the Secretary (SPG series A, volume XI, pages 155-157; also copied as series B, volume 4, pages 132-133)

Praises the Society, etc. It is difficult to convert slaves because they have been influenced by the backwardness of their masters. Continues to work on conversion however, and is bringing up two young slaves of his own in this manner. Trying to undo harm of French prophets in London. Dispelling the religious observation of the Jewish Sabbath and in so doing, wrote "The Vindication of the Christian Sabbath" to suppress heresy. Master Boisuiel, a French Roman Catholic, asked to be instructed and was accepted into the protestant faith on April 28.

LaPierre officiates in place of Mr. Hasell sometimes because there are two churches at a great distance apart from each other. The Church has now attracted people who for lack of Divine Service every Sunday had been dispersed among dissenters, as Master Beresford, Esq., an agent from Carolina, will testify. A number of 30 families, with abundance of youths and children from the French Quarter, or parish of St. Dennis, attend. This has been his motive to continue his mission here, along with the Society's bounty.

1716 May 16: [William Tredwell] Bull, St. Paul's Parish, to the Society (SPG series A, volume XI, pp. 147-150; also copied as series B, pp. 134-135)

1716 May 31: Clergy of South Carolina, Charles Town, to the Bishop of London (Fulham Palace Manuscripts, Library of Congress, South Carolina, number 108. Similar letter in SPG series A, volume XI, pages 150-152. The original of this letter is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 59-60.)

S. Carol. Charlestown
May 31, 1716

My Lord,

The Clergy of this Province are met upon an unexpected and Melancholy occasions, on the 23d of April last past the Revd Mr Commissary Johnston was unfortunately drowned as he returned with Several other Persons from waiting upon our Hond Governour Mr Craven who that

day had taken Shipping in order to go to England, thirty two Persons were in a Small Sloop which by a Gust of wind was oversett this Side our Barr about four or five Leagues from Land; they all Escaped by Singular Providence but Mr Commissary, who through weakness of Body could not come out of the Hold and was drown'd there. Mr Evans our Attorney General was also drowned as he endeavoured by Swimming to reach a small canoe wherein 17 Persons were sav'd. The others were rescued by a ship boat, among whom was our Rd Br Mr Whitehead, who having been four hours upon the keel of the sloop was taken in in time while the sloop was Sinking, what he sufferd made him very ill for some weeks but thanks be to God he is pretty well at present.

As soon as we heard of this dismal Accident we came down some of us that live near the Town, and were in hope of finding the Corps of Mr Commry to give him a Christian and decent Buryal, but the Sea had carryd of the sloop at a great distance so that what we could do for that time was to take care that the Cure of Charlestown might be Regularly Supplyd.

Our Revd Br Mr Guy was thought by us to be the fittest Person to do it, and Assist Mr Whitehead, his Parish of St Helens or Port Royal being Deserted by all its Inhabitants upon the Account of the Warr. Things continue in that Disposition till we have the Honour to Receive your Lordships Commands which we shall always obey with all Submission & Exactness. We appointed at that time that we should meet this day to have the honour of writing this General Letter to your Lordship; and Providence has so orderd that we should hear that some part of Mr Commrys Body did ly at an Island about 10 Leagues beyond our Barr where the Sloop did stop near the shoar, but very full of Sand.

Care has been taken by the Vestry of this Parish (who have behavd themselves with an Extraordinary Affection and Respect for the Memory of their Pastor) to Send and try whether What remains of him may be brought to be Buryd in the Church Yard. We shall wait and see whether we can have that Consolation.

Permit us My lord to Implore your Goodness in the behalf of Mr Commissaryes Widow, four children and family, left in great Afflication and in Deplorable Circumstances, And to take this opportunity of repeating the Constant Testimonyes of our Profound Respect and Dutifullness to Your Lordship.

We humbly ask Your Blessing and that you Please to Continue to us the favour of your Protection.

We always Pray for your Health and Prosperity and Subscribe our selves with all submission.
My Lord

Your Lordships
Most dutifull Sons and most
humble and most obedient Servants

Gilbt Jones Francis Le Jau
C. Ph. De Richebourg Robt Maule
W. Tredwell Bull Thomas Hasell
Will Guy
John Whitehead

ps. June 7, 1716.
My Lord.

I think it is my duty to Let Your Lordship know that with much difficulty Mr Commrys corps was brought this day to this town & we are going to Bury him as decently as we can.

I am with all Respect, My lord, Your Lordships
Most humble and most obedient Servant
Francis Le Jau²

Address

The Right Reverend
John [Robinson] Lord Bishop of London

1716 Jun. 11: The Society to Le Jau, Maule, Taylor, Hassell, Bull, and Jones (SPG series A, volume XI, page 223)

Orders missionaries to send more frequent reports and keep copies of their letters and a record of when and on what ships the reports are sent. Also orders missionaries to report on their salaries, both from the Assembly and through contributions.

1716 Jun. 11: The Society to the Vestries of Charles Town, St. Andrew's, St. James, St. Paul's, and Christ Church (SPG series A, volume XI, page 224)

Requests a report on their ministers' salaries from both the Assembly and contributions.

1716 Jun. 14: The Society to Guy (SPG series A, volume XI, page 225)

They admonish Guy for drawing his salary from Mr. Jefferies as authorized by Le Jau and Johnston rather than from Col. Rhett.

1716 Jun. 20: Benjamin Dennis, Boochaw, to the Society (SPG series A, volume XI, page 163; copied also in SPG series B, volume IV, page 138)

Informs them of Johnston's death and says that Le Jau will give a fuller account. He says his school has increased to 15 pupils, one a half Cherokee boy.

1716 Jun. 20: Clergy of South Carolina to the Society (SPG series A, volume XI, pp. 151-152; also copied as series B, volume 4, pp. 136-137)

1716 Jun. 26: Churchwardens and Vestry, South Carolina, to the Secretary (SPG series A, volume XII, pages 55-56)

They have received the Society's letter of June 11. Their reverend and worthy minister has not had the encouragement he deserves. The assembly elected to give each missionary £100; however, that is only a value of £25.

Subscriptions were £6 but some paid according to what they could afford and some not at all. Circumstances grow worse. Indian situation is bad. Thanks the Society for their pious and learned minister. Praise to King George.

[signed by] Arthur Middleton, Ben. Schenckinck (?), Rog. Moore, Th. Smith, Benj. Gibbes, Rob. Howes, George Chicken, Ed Smith, John Stone

1716 Jul. 1: Francis Le Jau, St. James's Parish, Goose Creek, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, pages 268-272; as printed in Klingberg's *Le Jau* [1956], pages 179-181. SPG series A, volume XI, pages 158-161; also copied as series B, volume 4, pages 140-141)

South Carol. Parish of St James near Goose Creek July 1, 1716

Sir

Since the Letter I had the honour to write to you in March last past I sent another in April to acquaint you with the news of the unfortunate death of Mr Commry Johnston which happend the 23 of April, he was drowned by the oversetting of a Sloop into which he went to wait upon our Hond Governour Mr Craven bound at that time for England, the Clergy of this Province met together the last Month and had the honour to Pay their duty to My Lord of London and to the Venerable Society our much Respected Superiors and Benefactors by a General Letter wherein we gave an account of the Manner how the Parish of St Philips is attended till we Receive further Commands from our Superiors, and that we had the Comfort to bury decently the remains of Mr Commry after having layn above 5 weeks in the water near an Island 14 Leagues of our town.

As I write now upon my own private account, I'll begin with the Spiritual State of my Parish from January 1 1715/6 to this present time July 7, 1716. ten children have been Baptisd among whom a Negroe Child, we have had 6 Marriages, 3 Buryals. 31 Communicants among whom four New. I compute in all my Parish about 60 or 65 Communicants. It had been a great Satisfaction to me to have heard from you by Capt Coles who came in two Months ago. I hope you'll favour me with a Letter by Capt Devon whom we dayly Expect. In the mean time My Revd Brethren with myself do Endeavour by the Blessing of God to Serve our Cures and to discharge the Dutyes belonging to our Mission as diligently as we can. I don't hear that any of us is Sick at present thanks be to God.

All is very quiet in this Province, the Assembly which is made up with our best men Labour with great Patience to find the properest means for our Security and clear the Great charges this country has been at. But for all their Zeal and care it is Impossible for them to reduce all manner of Goods to a reasonable price, it rather raises every day. We pay 5 or 600 p. cent for English goods, and the products of the Country are sold in proportion.

Tho our Indian Ennemyes, The Crick, Savanas, Apalachee, Yamoussees and Sarriwas cannot penetrate to us at least in great bodyes, they have small Partyes who Sometimes disturb our frontier Garrisons, they kill'd lately a man, carry'd two away and some horses, the Indians who are in peace with us Continue faithfull and onely Stay till their corn and provision is gatherd to march against the Ennemy. the Nation called Catabas Sent a week ago their deputyes with a flag to our town to make Peace, the Mohacks have been very hard upon them of late, and they are almost starved, these Catabas are the Men who did so much mischief in my Parish assisted by other petty nations, our Government knows best how to deal with them, we have five Garrisons upon the frontiers where it is said the Country will keep factors and the Indians must come and buy there so that no white men shall be sufferd to reside as traders in the Indian towns. All Persons that had forsaken their Settlements return hither apace, and with the Blessing of God there is hope this will be again a flourishing Colony: when chiefly we can obtain Supplyes of men from the sacred Majesty our most Glorious king, Whom God Long preserve, with the favour of his Royal Protection, for at this time the number of our men able to bear arms dos not exceed 1500 and of them there is hardly 800 fit for a long fateague. I think our Assembly is about finding means to encourage familyes, Tradesmen, and servants to come here.

I hear this moment the nation called Sarraws, a very treacherous Sort of People North of us have made a fort to entrenche themselves in, they are 120 fighting men we send an Army of Indians headed by some of our White men, under pay, to reduce that Nation.²²⁶

I beg Leave to Pay my most humble Duty and Obedience to his Grace My Lord President, My Lord of London My lords the Bishops and the Members of the Illustrious Society whom I Pray to Alm. God to Preserve and Prosper I crave My Lords Blessing with all humility and the Prayers of the Members of the Society with the continuance of their favour and Goodness.

Know me Sir with your particular friendship and be so kind as to transmit to me the Sermons preachd before the Society Since that of the Revd the Dean of Canterb. with other printed papers and orders. That I may be better Instructed in the Dutyes of my function, which it shall ever be my utmost ambition to discharge as faithfully and Diligently as I can.

I am with true Respect

Sir

Your most humble and obedient servant

Francis Le Jau²²⁷

Addressed To

The Secretary to the Honble Society for Propagating the Gospel in foreign parts to be left at his Grace's the Archbp of Canterburys Library in St Martins
London

Endorsed Dr Le Jau

So Carolina July 1st recd the 19th Octob. 1716

1716 Jul. 6: Petition of James and Robert Johnston to the Society (SPG series A, volume XI, pages 28-29; also copied in series C, AM7, letter 63)

Their father, Gideon Johnston, went to Carolina and left them with nothing to live on but promised to have the Society provide him with necessities soon. The brothers took upon credit some necessary things for their father. They did not receive anything from Col. [William] Rhett and therefore sent over a bill to the Society treasurer for £25 payable to Abel Kettleby to buy necessities and to pay for what they sent their father. The bill has been received by Mr. Tryon but will not be accepted until notice from the Society. Asks that Society respond quickly.

1716 Jul. 16: The Society to Carolina Missionaries (SPG series A, volume XI, page 225)
Requests that they correspond with no one but the Secretary for the Society.

1716 Jul. 31: The Society to Kettleby (SPG series A, volume XI, page 51)
They will grant “gratuity money” to Johnston’s sons.

1716 Aug. 23: Vestry of Christ Church Parish to the Secretary (SPG series A, volume XII, pages 113-115)

The vestry received the Society’s last letter asking about the state of the salary of their missionary. They respond that they allow their minister £100 in a bill of credit, worth £25 sterling. They review the terrible conditions. They have made no voluntary contributions to Mr. Jones as he has not requested them so far. They reassure the Society of Jones’s loyalty to King George and to the parishioners.

[signed by] Wm. Capers, Henry Gill, John Hartman, James Brown, John Bellough

1716 Oct. 23: Vestry of Christ Church Parish to the Society (SPG series A, volume XII, pages 113-115; also copied as series B, volume 4, pages 142-143)

1716 Nov. 6 (16?): Rev. Jones, Christ Church Parish, to the Society (SPG series A, volume XII, pages 141-144; also copied in series C, AM7, letter 78)

In accord with the Society's orders, he writes a history of the parish concerning the building and maintenance of the church and the parsonage. The resident ministers have been Marston, Marsden, and himself. Johnston, Maule, Hassell, and LaPierre filled in after Marsden's departure. Gives Notitia Parochialis for the time he has been at Christ Church. He assures the Society that he is working to instruct slaves and Indians. He will correspond only with the Society's Secretary. He receives his salary from the Assembly and no contributions.

1716 Nov. 12: William Guy, Charles Town, to the Secretary (SPG series A, volume XII, pages 59-60)

Charles Town, November 12, 1716

Secretary's letter arrived through Captain Smiter. He assures the Society that in response to their letter, none of the missionaries are disaffected from the government of King George. He received another letter through Captain Bigg and answers that in the future he will apply to Col. Rhett for the advance of the one-half year's pay instead of taking money from Mr. Jefferies. In response to a third letter, he writes that he has not moved to the Cure of Narragansett in New England as ordered by the Society because of the miserable weather. Will leave first chance in the spring. Will try, meanwhile, to do as much good as he can in the present parish in the place of the deceased Mr. Whitehead. General news of Indian war: attack by Yamousee, fighting between Cherokee and Creek.

PS—November 12, 1716 Has taken passage on a sloop to Rhode Island which will sail in two days. Sent a receipt for Society's books.

1716 Nov. 14: South Carolina Clergy, Province of South Carolina, to His Most Sacred Majesty (SPG series A, volume XII, pages 47-54)

The letter opens by praising God, the dead Queen and the new King. They wish him all respect and happiness. They explain their duty to converse with "poor infidels and heathens that are the King's subjects." They assure him that they will teach the Indians obedience and faithfulness to His Majesty and will enforce Christian instruction.

This document did not arrive and Le Jau can't understand what happened to it. [It was delivered to Mr. Rodd, Mr. Kettleby's agent.] They will attempt to get records of letters sent on ships from the ships' captains, although it may be difficult.

Discusses his [Le Jau's] salary and the difference in the exchange value and cost of things. Refers to the Society's distress at his consenting that William Guy should receive money from William Jefferies, a good friend of Col. Rhett. He never knew Guy was taking money from Jefferies until he received the letter from the Secretary. Did not give his consent. The rest of the clergy seemed to consent to Guy's decision (as Le Jau was sick) and Guy is not to be blamed. There was a general misunderstanding between himself and the late Commissary, who seemed to take advantage of their friendship and give consent to things which, in fact, Le Jau never consented to.

Concerning Mr. Taylor: he does not support Taylor but asks that the Commissary's letter be removed from the ship as it had criticized Taylor too harshly. However, Taylor does not deserve the salary from the Society and will not take care of his wife in England.

State of the Province: Northeast winds have caused sickness for three months. The Rev. Whitehead died, which may have been caused by being in the water for so long when the Commissary drowned. Indian War not ended. Raids of small parties every week on outward settlements from Wiltown to New London to the other extreme. The Indians killed 30 men by surprise and are as close as 10 to 20 miles away. Cherokees marched against the Creeks. Volunteers will work in Barbados with Col. Codrington if they need him as his health would do better there.

Mentions the need for Guardians and tutors to replace him as he does not know how to handle some situations as wisely as they might. Many people have grown rich from injustice and the taking of property lost in the war. Asks whether this is right and requests that they send sermons concerning this subject as his seem to have no effect.

[signed by] Francis Le Jau, Robert Maule, John LaPierre, Gilbert Jones, Thomas Hassell, Ebenezer Taylor, C. Phillippe de Richbourg, Wm. Tredwell Bull, Nathaniel Osborne, William Guy, John Whitehead

1716 Nov. 14: Benjamin Dennis, Boochaw, to the Secretary (SPG series A, volume XII, pages 57-58; also copied as series B, volume 4, pages 152-153)

He thanks the Society for "recalling" him and also for allowing him one year's alary. He hopes to begin his voyage in the spring and hopes the Society will provide for him, as he has endured great hardships.

He sees no hope of a completed church or School in the parish, which is in a miserable state. He refers to the death of Whitehead and the sickness of Dr. Le Jau, the Rev. Bull, and the Rev. Maule. He understands that Guy has been reassigned.

1716 Nov. 14: Rev. Guy, Charles Town, to the Society (SPG series A, volume XII, pages 59-60; also copied in series B, volume 4, pp. 145-146)

1716 Nov. 16 and 23: Francis Le Jau, St. James's Parish, Goose Creek, to the Society (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, pages 292-307; as printed in Klingberg's *Le Jau* [1956], pages 181-190. SPG series A, volume XII, pages 45-47; also copied as series B, volume 4, pages 154)

S. Carol. Parish of St James near Goose Creek
Novemb. 16.1716

Sir

I would have had the Honour of writing to you sooner had I been able to do it my last went P. Cap. Cole, dated July 1. and in the beginning of August following it pleasd God to visit me with the most dangerous fit of sickness I Ever had; it was an Inflammation of stomach with continual f eaver which confind me to my bed, at least to my chamber to this day. I really thought for some time this would prove my last sickness; But God is willing to allow me a little more time that I may prepare myself for Eternity, his holy name be Bless'd for ever for this and all his other mercyes to me.

I was actually Mediatating a Letter of Dutifullness and thanks to the Venerable Society my Illustrious Patrons and Superiors, to be written by my son, as my last Letter when your four Letters came to my hand within few days of one another. Captn Smyther brought the 2 first, Capt Bigg the 2 last. I own my self Extreamly obligd to You for your care in transmitting to me

the Commands of my honourd Superiors to which I shall always Endeavour to pay an Exact obedience.

Your first is of April 23 1716; ²²⁸ concerning our Churches, houses, Glebes, &c I humbly apprehend that the Reason why some of my Brethren put off sending their accounts is because in this Province little or nothing is yet perfected about Churches glebes & houses; at least this is my case, I have neither house nor Church finisht, nor no title to the most considerable part of my Land, viz. that where the house and Church Stand, nor no appearance to get any thing done, however when I am a little Stronger I'll write again, what I have very often had the honour to do, a perfect account of my State, and Settlement, which Indeed at present is of no use, for want of a hand or 2 to manure it.

Mr Dennis our Schoolmaster has had his share in the sufferings of some of the Missionaryes; he shall be wanted I am sure by those who neglected to Encourage him here as he is a very honest Man you may beleive every thing he gives an Account of. ²²⁹

Mr Francis Philips is a Stranger to us, If he should come here, the Commands of the Society with relation to our Conduct towards him shall be obeyd very punctually by me and I hope by my Brethren. ²³⁰

By your Second Letter we are Commanded to Inform the Venble Society whether any of the Missionaryes of this Province be disaffected to the Government of our most Gracious Sovereign Lord King George Whom God Long preserve. ²³¹ There was inclosed in your Letter a Copy of that you sent from the Honble Society to all Governours. ²³² I Suppose our deputy Governour will Send an Answer, ²³³ But as I don't Question but that our Governour Mr Craven being in London has often sat at the Honble Societys Board I am also persuaded that his Honour, who knows all our clergy perfectly well, has given a Just Character of them, and in particular of their unfeigned Loyalty to his sacred Majesty.

I humbly beg Leave to Add here a true Copy of the Address Drawn and Signd by all the Clergy of this Province, In order to be presented to the King either by the late Commry Mr Johnston or by Mr Kettelby. ²³⁴ We did Sign it even before the king was Proclaimd here, viz. Novemb. 24th 1714. It is faithfully Extracted from our Journal.

To his Most sacred Majesty

The Humble Address of the Clergy of the Province of South Carol.

Most Gracious Sovereign

We your Majestyes most dutifull and Loyal Subjects The Clergy of the Province of South Carolina, After having return'd our hearty Thanks to Almighty God who, to Comfort us for the Loss we have lately Sustaind by the Death of our Great Good and Pious Queen, has given us a King who by his Eminent Virtues and Illustrious Qualityes the fame Whereof has long Since reachd these remote Parts is the Worthiest to sit on the Imperial Throne of Great Britain.

We Presume to approach with all Humility your Sacred Person to Express our Sincere Joy for your happy Accession to the Crown and to pay the Profound Respect and unfeigned Fidelity we owe to your Majesty.

We Praise the Divine Providence for the Unanimity that has appeard in the Proclaiming of your Majestyes Rightfull and Lawfull Title, and Look upon it as an omen of the Blessings which God will Grant to us under your Auspicious Reign. Your Majestyes Zeal for the Protestant Religion and Interest Secures us from fear and renders you most Worthy of the name of Defender of the faith and the Chief Support of the Church

As in our present Station we Converse with poor Infidells and Heathens that are Your Majestyes Subjects or Confederates We never will fail to make them sensible that Reverence, obedience, and faithfullness to your Majesty is a Branch of their duty to the true God whom we cause to be known among them, by Whom you Reign, and Whose Power your Majesty Represents; And by the Grace of God we will Inforce our Christian Instructions by our Examples.

That God may Enlarge his Heavenly Blessings upon your sacred Person and Bless your Majesty with a long and Prosperous Reign over a Dutifull and faithful People is the most hearty Prayers of your Majestys

Most dutifull most obedient and most faithfull Subjects and Servants

EbenEzer Taylor Francis Le Jau

C. Ph. de Richebourg Robt Maule

Wm Treadwell Bull John La Pierre

Nath. Osborne Gilbt Jones

Wm Guy Th Hasell

John Whitehead

How it came not to be presented I can give no true Reason: I onely can Affirm that I according to my Brethrens Directions Seald the packet where there was also Letters from the Clergy to the Honble Society, My Lord of London, the Lords Proprietors, Mr Kettelby, and Large Instructions for Mr Commry Johnston, and that packet was deliverd to one Mr Rodd Mr Kettelbys Agent here, to be sent to him. But when the Commry returned and Saw our Journal he was much Surprisd to find that probably Such a packet never went out of this Place. However our Address Justifies how true our Respect and Affection to his Sacred Majesty King George was from the beginning of his Gracious Reign, and I can assure you the very same disposition and Loyal hearts Continue Still among all the members of the Clergy to the best of my knowledge.

By your third Letter of June 11 1716 We are requird to obtain from Masters of Ships Receipts for our Letters, I doubt very much of their Complaisance in that Respect Since they Say they dont do it for Letters directed to the Secretarys office or for his Majtys Service, but when I am well recoverd I will Attempt to bring it to pass.²³⁵ As for Copyes, I have by me the heads of all I ever had the honour to write to the Society tho perhaps not the same words which is a tedious work for an Elderly and Sickly man to write, I will do the best I can I promise it by the Blessing of God. I have had the honour to give to my much Respected Superiors, in all of my Letters almost, a Just and true account of what I Receive here. I repeat it again as in the Sight of God, I am not payd for my Salary above what they call here 100 £ Currt money. My payment is neither in money, nor the Country Commodities, but in pieces of paper of no Intrinsick value, and built most of them without any fund. These papers intitule the bearer to a Summ from 20 £ to 5 sh to be currt in all payments. Now how far they go be pleasd to Judge by this. a hat worth in London 5 or 6 sh. .is 45 or 50 shills an ounce of silk worth 2 sh is here 20 & 25. In my sickness I wanted a little hungary water, a vial worth 6 or 8 pence sold for 15 shill as for Contributions from my Parishioners I have none Certain. Nor never was payd what I was promisd & Subscribed for near 10 years ago, 2 or 3 persons Excepted. the favour I receive Is when they kill any meat in 3 or 4 familyes of friends or they can Spare a little Indian Corn I have a Small share Sent me, which with my perquisites at the years end may amount to 20 or 25 £ this country bills, that is about 5 £ Sterl. for we cannot make our 100 £ in bills to be above 20 £ Sterling and

all that is Still very uncertain for the price of things increases every day. Our vestry and churchwardens have receivd the Letter from the Honble Society and Said they would answer it.²³⁶

Your Last Letter of June 14 1716 gives me a sad and unexpected account of my honoured Superiors displeasure for my consenting that Mr Wm Guy should receive money from one Mr Wm Jeffryes, a man hardly known by me: to the prejudice of Coll. Rhett whose profesd friend and Servant I am & have been Ever Since my arrival here and to whom I am very much oblidge^d.²³⁷

Were I conscious to myself of any willfull transgression of my Superiors Commands I would Condemn my Self and beg pardon, but in this particular case I positively affirm that I never knew of Mr Guy taking any money till your Letter Informd me of it. I was sick at home when my Brethren met about their money nor did I take mine from Coll. Rhett till a month or 6 weeks after them viz. in March, my consent never was askd, nor could I have givn it otherwise than I was orderd I knew nothing of the doings of my Brethren in febr. till March following, at which time I blamd mightily a Brother, not Mr Guy of whom I knew nothing, but another for not having taken his money from Coll. Rhett. All this I Swear & protest is Matter of fact. Since I had the favour of your Letter I sent to Mr Guy to know how & when he obtaind my Consent, his answer is that Indeed he must own I was Sick at home at that time, but the whole body of the clergy present thought he might Seek for his best advantage with Mr Jefferyes; This makes me Infer that the young Gentman Concluded my consent must go with that of the rest of our Brethren, tho I knew nothing of the matter. I must Say in his behalf he meant no harm, but it had been a greater piece of Justice if he had left my name alone Since I was not there.

The most I can Suspect in this and Some other case is, that perhaps the Late Commry taking an advantage of the friendship that was between us thought fit to say I consented to all what he did but I never was of that opinion, I consented Indeed by words & a short note that what the Clergy should do, meaning what was & had been spoken of between us, of writing dutifull Letters to our Superiors, with Some private order for our Conduct here in this our Station, That he should take my consent for Granted & set my name, a thing often done by us in case of Lawfull absence from our Meetings, but if he has pleasd to carry things and my name So as to make me apparently disobey my Superiors, or do any Injustice I utterly disown that I ever gave any Such consent. Those that know me must confess I never did favour Injustice if I could prevent it, & I have sufferd enough for it in this place.²³⁸

What was done in particular against our Br Mr Taylor was Industriously Conceald from me till the common report Infomd me of it. I went, tho Sick, partly upon that account in March last at the time of our meeting & the Commry having Infomd me of his proceedings against Mr Taylor and of his Reasons I presently advisd him before good witnesses to recall his Letters from abroad, the Ship being still in the harbour, because I thought these matters were not rightly managd and Mr Taylor had too hard measures in some cases, tho I am far from approving and Justifying our Br Taylors conduct in all things, chiefly in receiving a Salary from the Charitable Society design'd onely for the releif of poor Clergymen who have not Sufficient means to Subsist, while by his own Confession before us all in March last he has 1500 £ ready money, which I hear by common Report is a Summ considerably increased at this time, by use another thing I have in a friendly manner Exhorted him to do Was to take Some care of his poor wife who is somewhere in the west of England, but he seemd to be rather resolvd to

follow his own Judgment. But as for his acting in his office Sometimes Against the Rules of our holy Church I heard him plead with Submission that in some cases he did not know better, & would do the like no more; In other Cases he accusd Some persons of prejudice against him, which perhaps is but too true; for these Reasons I Earnestly beggd of the late Commry That his letters might be alterd in some places not to give any unnecessary trouble to a most Pious and charitable body whose minutes of time are precious.²³⁹ Permit me to own to you in this place that I am mightily concernd for writing so tedious a Letter; But you are Sensible that the Importance and variety of matter containd in those I had the honour to receive from you required an Exact and full answer, for which reasons I hope I shall find my most worthy Superiors Indulgent to me.

I wish in the Conclusion of this Letter that I were able to give a satisfactory and Comfortable account of the flourishing state of this Province, but to my great Sorrow I have no ground for it.

The Judgements of God upon us are visible in Several Respects for the punishment of our Sins, and the Impenitence of too many of us and has carryd away Several Persons of good Consideration We Lost our Revd Br Mr John Whitehead whom it pleasd God to take to himself on the 8th of this Instant. I have been told that he did not dye of any other distemper but an Inward heat that made him very thirsty and caused him to sweat overmuch. I believe the bruises he receivd when he held by the unfortunate Sloop, where Mr Commry perisht, for above an hour and half, and the Cold he got Sitting on the Side of that overset Sloop for as long a time in the water to the arm pits, which distempers he did not get thoroughly remedyed, May be Some of the causes of his death.

As for our Indian warr it is not Ended, on the Contrary the barbarous Ennemy in Small partyes of 3 or 5 or 6 make Incursions every week or fourth night upon our outward Settlements from Wiltown or New London to the other Extremity, by which means they have destroyd, I really believe, 30 good men by Surprise, and carryd children away, their range is now between 16 or 20 miles of me. we Expect every hour to be alarmed out of our houses and forced to fly away we can't tell where, for the town is full. But I trust in God most firmly that he will Protect us through his Mercys in Jesus our Gracious Lord God and Saviour. I humbly beg the good Prayers of the Honble Society, with yours.

It is affimd [affirmed] that 2000 Cherikees are marched against the main body of the Crick Indians and other Nations joind with them. God send them good Success, but this dos not hinder their partyes from molesting us pretty often.

I beg most humbly leave to put in a word for myself and family. I perceive by the loss of my Strength that I have but a Short time to Live. If my Superiors think I may be of any use here, there being Still some Negroes to be Baptisd & other good which by the Grace of God I may do, I am content to live & dye in this place Under their favourable Protection. But if they would think convenient to Employ me in any thing I can do in Barbadoes upon Coll Codrington's noble foundation, I will submit so much the more chearfully because in those hot climates I have formerly enjoyd more health, than I did here where in Ten years time I have had I really believe by computation Six years or more Sick-ness.²⁴⁰ But I most humbly Submit my fate to the wise and favourable Judgment of my Superiors. As for a cold country as England is and Ireland more, I am sure my days shall soon End if I go there, for it is the cold frequent for some months that kills us here for coming so Suddenly upon us.

I had taken the Liberty to propose with humble Respect to my venerable Superiors several cases, the resolution of which I very much want that I may discharge my Duty with Peace of Conscience. I presume to propose these few, I confess I know not very well how to carry myself upon Some occasions & want to be determind by the Judgment of Persons of wisdom and Authority as my hond Superiors are. the first difficulty is concerning Guardians & tutors duties &c how far they can make to themselves an advantage of Pupills Estates the Second is about Restitution. there are some Pyrates here grown rich upon the great Moguls Subjects losses, & the posterity of some of them that are dead remain, & Enjoy the goods. I humbly think got very unjustly. The Last Question I most humbly propose whether it be Lawfull to get to one Self a great Estate merely by usury? I heartily beg pardon for the trouble I give, but In these times of Mortality chiefly, I find myself at a loss for want of a Superior that directs me. I ask Communicants & upon occasion dying men whether their conscience reproaches them with no Evil done by them & which ought to be remedied, they commonly answer No! tho I am fully convinced not by hearsay, but my own observation that things, in my Judgment, & according to the word of God most Chieffly, are not altogether right. then they fall upon Arguments, and in Short will not part with any thing they may possess unjustly. This makes me more uneasy than I can Express.²⁴¹

Be so kind, Sir, as to transmit to me the Sermons preached before the Honble Society for these 2 last years, with the printed Accounts of the proceedings of that Religious body for these two last years. I take the Liberty to Pay my most humble Respects Obedience and Duty to his Grace My Lord President, my Lords the Bishops, and the Members of the Illustrious Society Whom I Pray to Alm. God Long to preserve in health & to Crown their pious Endeavours with Success. I humbly beg My lords the Bishops Blessing with the Prayers of the Pious members of the Society my most respected Superiors and Benefactors.

favour me Sir with your friendship and good offices. I heartily pray for your prosperity and am with due Respect

Sir

Your most humble and obedient

Servant

Francis Le Jau²⁴²

this Letter through my bodily weakness Ended November 23, 1716. I shall Endeavour to write again much to the Same purpose with Some additions if there be occasion.

1716 Nov. 16: Gilbert Jones, Christ's Church Parish, to the Society (SPG series B, volume IV, page 144)

According to the directions of the Society's April 23rd letter, which he received last month, he is overseeing the building of a new church. The church foundations were laid in 1707, but construction stopped because of a lack of funds. The project was resumed with his arrival in 1711, but stopped again, this time because of the war. He hopes the church will be completed soon.

He has baptized 130 children and 7 adults. Tells of the difficulties of converting "heathen slaves" and Indians. Requests books to distribute among the parishioners.

In answer to the Society's questions in their last letter: he does not know how the other ministers feel, but he is not "disaffected to His Majesty, King George's, Government" and approves of the continued reign of the Hanovers.

1716 Nov. 20: William Guy, Charles Town, to the Society (SPG series B, volume IV, page 147)

According to the Society's orders, he will sail for Rhode Island in a few days. He has a receipt for the books which the Society is giving to the minister of Port Royall.

1716 Nov. 20: William Guy, Charles Town, to the Society (SPG series B, volume VI, page 164)

He attempted to go to Naragansett by sloop, but became so ill because of the rough weather, that he was forced to leave the boat and return to Charles Town. He proposes that he officiate as minister in Charles Town until the spring, when he will set out again for Naragansett.

1716 Nov. 22: The Society to Taylor (SPG series A, volume XI, page 226)

Confirms the South Carolina clergy's electing him to go to North Carolina to succeed Mr. Rainsford there at a salary of £80 a year.

1716 Nov. 23: Governor and Council, Charles Town, to the Secretary Charles Town (SPG series A, volume XII, page 58; also copied as series B, volume 4, pages 155-157. A similar letter was sent to Bishop Robinson and is in the Fulham Papers, Lambeth Palace, volume IX, pages 61-62.)

Request that the Rev. Guy replace the late Rev. Whitehead. Praises him highly.
[signed by] Rob. Daniel, Sam Eveleigh, Charles Mark, Fra. Young

1716 Nov. 26: Vestry of St. James's Parish, Goose Creek, to the Society (SPG series B, volume IV, pages 160-163; also copied in series C, AM7, letter 86)

In response to the Society's questions in their June letter, the parish is quite satisfied with their minister. While the Society has granted each minister £100 bounty money, the war has caused such devaluation of the money that £100 is worth only £20-25. The parish is still subject to Indian attacks. They recommend that the Society talk to their agent, Mr. Richard Beresford, to get a better understanding of the extent of the damages to the province as a result of the war.

1716 Nov. 28: William Guy, Charles Town, to the Secretary (SPG series A, volume XII, pages 61-62)

The sloop headed for Rhode Island that Guy was aboard struck upon a bar, which obliged the passengers to return back to Rebellion Road. Returned to Charles Town as he was very sick from the cold. Will stay in Charles Town in place of Whitehead until the Spring.

1716 Nov. 30: Vestry of Charles Town (St. Philip's Parish) to the Society (SPG series A, volume XII, pages 151-152; also copied in SPG series B, volume IV, page 165. A similar letter was sent to Bishop Robinson and is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 63-64.)

They inform the Society of the deaths of Johnston and Whitehead. Guy is currently officiating, having been forced out of his own parish and being thwarted in his attempt to get to Narragansett as the Society had previously ordered. (No signatures noted)

1716 Dec. 24: Vestry of St. Paul's Parish to the Secretary (SPG series A, volume XII, pages 110-112; also copied as series B, volume 4, pages 158-159)

The vestry received the Society's last letter asking about the state of the salary of Mr. Bull, their missionary. The Assembly agreed upon a sum of £100 for missionaries paid in bills of credit (a result of war inflation) which amount to only £25 sterling. They realize that this sum is not sufficient and try to supplement it with contributions, although they have no money either. It is not for a lack of goodwill on the part of the parish that they cannot provide more money. They praise Bull greatly.

[signed by] Thomas Hall, Jw. Whitmase, Abra. Wright, Abra Lue (?), John Fenwick, Jos, Morton, Arthur Hall

1716 Dec. 27: Thomas Hassell, St. Thomas Parish, to the Society (SPG series A, volume XII, pages 155-159; also copied in SPG series B, volume IV, pages 166-167 and 170-175 and in series C, AM7, letter 80)

He gives account of the building of the parish church in accord with the Assembly's Acts.

Francis Phillips has not yet arrived. He laments the deaths of Johnston, Whitehead, and Maule. Maule, unmarried, left his estate to the Society. He executors are Le Jau and Thomas Broughton. Hassell, Bull, and Le Jau are ill. None of the clergy are disaffected with King George and his government.

1716 Dec. 27: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series B, volume IV, pages 168-169; also copied in SPG series A, volume XII, pages 161-164; also copied in series C, AM7, letters 81-82)

He received their June 11 letter in Oct. through Captain Smith. He tells of the Act of Assembly which provides for each minister's half yearly salary. Should something happen to the fund from which the ministers are paid, they will receive their money from another public fund. At least half of the ministers' salary must be paid in sterling because of the devaluation in worth of the S.C. bills of credit. He tells the inflated prices of commodities. He has never had any contributions to the parish and expects none now. He receives no contributions from his parishioners. The Indian wars have ceased.

1716 Dec. 27: Thomas Hassel, St. Thomas' Parish, to the Society (SPG series C, volume AM, letter 80)

Thre are many sick in the parish. He reports the deaths of Johnson, Whitehead, and Maule. He gives an account of the history of the parish. The French settlers built a church about the same time the English did. The first incumbent was Rev. John Lapierre. There is also a Presbyterian congregation nearby.

[1716] n. d. Vestry and Parishioners of St. Andrew's Parish, to Johnston (SPG series A, volume XI, pages 212-217)

Statement of reasons for their desire for Taylor's removal from St. Andrew's.

1. Inventing and charging parishioners with "heinous and gross Crimes"
2. Neither administering the sacrament nor reading psalms on Christmas Day
3. Not announcing feasts and fasts
4. After administering the sacraments he "carelessly" throws away the consecrated bread
5. Treating the Virgin Mary's character in a "scandalous" manner in two sermons

6. Not keeping to the prayers of the church
7. Neglecting to pray for the sick
8. "Being so sordidly covetous that he is an offense to modesty, not allowing himself britches or stockings"
- Quarrelling with vestrymen
9. Moving the pulpit and preaching in the desk
10. "Composing his discourse of nonsensical repetitions" and adding to God's word
11. Quarrelling with and abusing parishioners, particularly Mr. Miles (also spelled Myles), Mr. William Cattelle, James Stanyarne
12. Repeat of #7
13. Never having read the "thirty-nine articles"
14. Administering the sacrament to an unbaptized "Indian wench" of Captain Bull's

[1716?] n. d.: Col. John Barnwell to the Society (SPG series A, volume XII, page 167)
List of books left by Guy to him and Alexander Paris, treasurer.

[c. 1716]: Copy of Mr. Maule's Will Brought to Society by Mr. Bull, September 30, 1719 (SPG series A, volume XIII, pages 249-250; see pages 252-261)

1. Pair of pistols to Captain Nathaniel Broughton
2. One carbine to Mr. Andrew Broughton
3. One fusoe to Robert Broughton
4. Two Indian slaves to Mary Cambasser
5. One brass ring dial to Percival Pawley
6. Books to Mrs. Ann Broughton
7. Watch to Dr. Le Jau
8. £50 sterling to Ann Maxwell (his sister)
9. Rest of estate to the Society

Executors: Dr. Le Jau and Colonel Thomas Broughton

Witnesses: Ann Broughton, William Watts, Jun., Thomas Mitell, Jonathan Palmer

[c. 1716-1717] Estate of Mr. Maule—accounts for a period of two years (SPG series A, volume XIII, pages 252-261; [see also, c. 1716 for will by Maule; pages 249-250])

[Detailed list of names and much each beneficiary was paid:]

1716: Joseph Smith, Jane Huntly, Edward Thomas, A. Holland, Andrew Allen, Joseph Gough, Joseph Taylor, Mrs. Rhett

1717: Jonathan Palmer, Mary Cambasser, John Gibbs, Captain Andrew Foster, John Blake, John Alston Jr., John Aspmell, Mrs. Marion, Dr. Reeves, John Smith, Henry Farewell, John Boneau, Dr. Pocher, Thomas Hassell, Dr. Le Jau, the Rev. Mr. Richebourg, Mr. Guerard

1717

[1717] 1716 Jan. 3: Francis Le Jau, St. James's Parish, Goose Creek, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, pages 116-123; as printed in

Klingberg's *Le Jau* [1956], pages 191-194. SPG series A, volume XII, pages 68-72; also copied as series B, volume 4, pages 70-73)

South Carolina Parish of St James near Goose Creek
January the 3d 1716/17

Sir

When I formd the Design of writing this Letter to you I did onely think of repeating the heads of a long Letter I sent about a month ago by one Capt Cowart of Jamaica who put in here to refit his ship: But a Melancholy Accident lately happend oblidges me to mention it in the beginning of this Letter; I had acquainted you in my last with the Sad news of the death of Mr John Whitehead who departed this Life Novemb. 8 last past, & now I must be the Melancholy messenger that Informs you of the death of our Revd Br Mr Robert Maule Minister of St Johns Parish whom it pleasd God to translate to a better world on the 23d of decem. last after 3 years Sickness which brought him to a Consumption and Lingering feaver, I beleive the retird life he led, with his hard Studying, & the great cold he got in Serving the town Parish as we all did, during the late Commissaryes Absence brought the distemper upon him—This is the fourth Missionary that dyd within 18 months time but Indeed this last loss cannot be Sufficiently lamented by this whole Province which have been witnesses of the Excellent and Christian Qualities that adornd the Life and conversation of our late deceasd Brother, his Piety, modesty, charity and Sweet temper renderd him the Object of our Love, & the Clergy lost in him one of their brightest ornaments. I know that the Inhabitants of St Johns Parish will make their humble Address to the Honble Society my most Respected Superiors and Benefactors that they may be Supplyd with a Minister that proves a worthy Successor to our dear Br Maule. they will also beg My lord of Londons favour to the Same End. By Mr Maule's will & testamt the Honble Society is appointed his Heir, and all debts, charges, & legacyes being payd according to his order, the remaining part of his Estate Real & Personal is to be given to the Honble Society. for said he when he made his Will it is highly reasonable that those Worthy Persons who by their beneficence and Charity maintaind me Should enjoy & make Such good use of what I leave as they think most proper. The Chief Executor and Administrator is our Worthy Coll Th: Broughton a Person of known honour and Probity, and who will do as he always did most Exact Justice to the persons with whom he has to do. Br Maule thought fit also to appoint me for a Joint Executor for his Will, you shall be soon Informd how all he left is ordered for the best.²⁴³ In the mean time I must do the Parishioners of St Johns the Justice to declare that they buryd at their own Charge the body of their Minister near the south door of their church with all possible Respect and Decency, and Intend to Erect a tomb over his Grave.

In the beginning of my last Letter I gave you a sad description of the misery I did Ly under from the 19 of August, and of the hope I had I might recover through the mercy of our Good God. my distemper was an Inflammation in my Stomach and Bowells. I had the misfortune to relapse & was so ill for three weeks as to think my life again in danger. It has pleasd God to give me a little Strength So as to be able to wait upon my Congregation, at my own house. Indeed, for our old building that Served hitherto for a church is quite opend and ruind. But our New Church is to be finisht by voluntary contributions, within a few months, and workmen are Actually Employed about it. Br Bull I hear is pretty well recoverd of his Illness.

1° In answer to the four Letters I had the honour of receiving from you during my Sickness, 2 of which came by Capt Symther & 2 by capt biggs, I did Write in my last that I was Sure that

as soon as all affairs relating to our Glebelands houses and Churches were perfected the Clergy would not fail to send a true Account of them, and if it had been neglected hitherto 'twas because we could say nothing that might be satisfactory and this was my particular case.

2° Concerning any pretended disaffection to his Majesty king George his Person, & Governmt the clergy did Justife themselves from any Such Imputation from the Address they Intended to have been presented to his Sacred Majesty of which Address I Sent you a true Copy, but people no wise friends to the church & clergy Intercepted it as we have reason to Suspect, from the testimony of our Governour Craven who we believe attends the board of the Honble Society & who knowing the clergy of this Place will unquestionably do Justice to them as to their Loyalty to his Majesty, and other things which may be askd of his honour. I never was in any company where any clergyman did not Express his utter abhorrence of anything which the publick News related were done contrary to the kings Interest & through Gods Blessing that same zeal, Spirit, and Dutifullness towards his Majesty is the Same Still to this very day and don't question but it will continue to the End of our Life.

3° when I am a little Stronger I'll endeavour to obtain from the respective Masters of Ships to whom we give our Letters a receipt, and wish they may be of a Complying temper in that respect.

4° what I had the honour to write to the venble Society about the manner of paying the clergy here is most true by my own Experience, our Subscriptions are just nothing the perquisites very Indifferent, the presents and gratuities not to be depended upon and our Salaries come to about 20 £ Sterl. a year or very little more, but Indeed they Seem Inclind to raise them if the country debts can once be discharged, the mean while our Assembly at Xtmass last made us a present of 100 £ in bills which will help us that have families to clear some of the debts we must of necessity contract in these times of Scarcity & misery.

5° as to my consenting that Mr Wm Guy should take money from a man unknown almost to me & disobey the honble Societys commands by not applying himself to my Hond & dear friend Coll Wm Rhet, I assure you I was Sick at home at the time. Mr Guy mentiond, & could never give Such a pretended Consent Since he never askd it of me, and I knew nothing of the matter but since I had the honour of receiving your Letter. If Mr Johnston our late Commry took a greater advantage of a power that I gave him in a short letter than I Intended & told him by word of mouth I can't help it, but I utterly disown it. I consented to any dutifull Letter that was Intended to be Sent to the Honble Society. My Lord of London, & our Lords proprietors; but never to any thing else, for it was not mentiond to me, as the Case of Mr Taylor which I thought was too hard upon him in some Respect, tho just Enough in others. I gave my consent in form that the 2 Clergymen who are not Missionaries might have the Societys Bounty money. Mr Guy did write to me the Clergy consented to his desire, but he owns I was not in the Company, and I am Sure the Clergy had nothing to do in that Case which was left to the Commry & myself. I can tell when it is convenient what's the bottom of all that. I must content my self with begging at present the Prayers of the Honble Society in the behalf of this poor Province whose Interest both as to Church and State Seems to be threatned with great Danger.

As we are but few clergymen & but 4 missionaries left in this Place at present If it be my Most honoured Superiors Pleasure I am content to live and dye in my Mission under their Charitable Protection & with their assistance without which I cant absolutely Subsist. I see there is occasion for my poor Endeavours & Service, tho as I was very ill I

had some desire of going to Barbadoes a much warmer Country than this as I made bold to write to you, but In what manner Soever it pleases my Superiors to dispose of me I am ready to submit and obey as willingly as I ever did these 11 years past.

If the weakness of my Constitution should want a change of air I beg the Honble Societys Leave for some months to go either to Bermudas or Barbadoes, I promise that I will not abuse their Indulgence & Goodness

Mr Guy, I hear by his Letter, will go to his Mission in N. England when the time for Navigation is proper, which is Indeed very Stormy and dangerous at present in the mean time he Serves the Cure of Charlestown.²⁴⁴

I long very much to hear from you & hope you will honour me with your friendship.²⁴⁵ My humble Respects and obedience to the Honble Society whom I pray to God to Preserve. I beg the continuation of their Goodness & their holy Prayers. Excuse this bad writing from a poor weak man, and believe that I am with due gratitude Sir/ Your most humble and obedient Servant

Francis Le Jau²⁴⁶

Address To

Mr David Humphreys Secy
to the Honble Society for propagating the Gospel
in foreign parts to be left at the Late Archbishop of
Canterburys Library in St Martins P. Capt Smyther

Endorsed Dr Le Jau Parish of St James near Goose Creek

3d January 1716/17

Recd the 26th of April 1717

1717 Jan. 3: William Tredwell Bull, St. Paul's Parish, to the Secretary (SPG series A, volume XII, pages 129-133; also copied as series B, volume 4, pages 68-69 and series C, AM7, letter 72)

He received the Society's letters from Captains Smyter and Briggs. He did not answer sooner because he was ill. He informs them of the death of Whitehead and sickness of Dr. Le Jau. He received their request that they be notified on the progress of churches being built. In response he sent an account signed by churchwardens. He has not heard of Mr. Phillips, but should he appear, Bull will obey the Society's orders concerning him.

He assures the Society that none of the missionaries has disloyal feelings for King George or his government. He hopes the Society has had no occasion to be suspicious. He says he will make sure that missionaries comply with their orders concerning correspondence and reporting receipts for fees and allowances. His allowance is £100 from the Assembly except on one occasion two years ago with £50 for parish repairs. The exchange rate is very low. What costs five shillings in England can't be bought for 20 in America. He refers to the burning of his parsonage by the Indians and notifies them that he has been living in a tenement for £10. The parish has had no peace because of the Yamousee and Creek Indians. Seven marriages, 10 baptisms, and eight burials.

PS—He assures the Society that missionaries will correspond with no one other than the Secretary of their missions and not to private members. He gives a lengthy account of the erection and building of parish church of St. Paul in Colleton County according to the Church Acts.

1717 Jan. 7: Francis Le Jau to John Robinson, Bishop of London (Fulham Palace Papers; Library of Congress Transcripts, South Carolina no. 3; as printed in Klingberg's *Le Jau* [1956], pages 194-196. The original of this letter is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 65-66.)

South Carol. Parish of St. James
near Goose Creek January 7th 1717

My Lord

After having renewd the Humble Expressing of my perfect Duty and Obedience to Your Lordship, I think myself oblidge to Inform you of the Loss we have lately Sustaind by the Death of Mr John Whitehead who departed this Life in Novemb. last past, and of Mr Robert Maule whom it pleasd God to remove out of this world on the 24 of Decem. last, this is the fourth Member of our Body we have lost since the beginning of the Indian Warr. Mr. Bull has been very ill but is well recovered God be praisd and as for me I have Labourd under a tedious & dangerous fit of Sickness which I thought would have carryd me out of the world, it has lasted near five months. But now through divine Mercy I begin to recover, tho I am so very weak as hardly to be able to write.

By the death of Mr Maule St Johns Parish of this Province is vacant. tho Inhabitants of it will very soon beg of Your Lordship a Minister able to Comfort them in their Affliction for the Death of the very pious, good, & honest man of whom they are deprived. I can assure Your Lordship that that Parish which contains about 120 familyes has many worthy Persons among them with whom a Minister will live very happily. They will write also to the Society Praying that their Minister may be entertaind as a Missionary the miserable State of this Province Laden with Debts not permitting them to maintain their Ministers according to their good Inclinations.

I was very Sorry to hear often during my Sickness that the Inhabitants of the Parish of Charlestown had neglected to make their humble Application to your Lordship for a Minister to succeed Our late Commry Mr Johnston of whose unfortunate Death I have taken the Liberty to Inform Your Lordship by two Letters I writ some months Since.²⁴⁷ But I am concernd above Expression to hear and find that the Cause of that Neglect proceed from some disagreement among the Inhabitants. It is too true the Clergy here has many Ennemyes, and it Seems there is a set of people, not conspicous for any sense of Religion, who use all their Endeavours to discourage the Clergy, to multiply conventicles, and delude many poor people In order to gain an Assembly of their own by which means the Interest of this Province both in Church and State is in a visible danger, should those men get once authority enough: But I hope God by his Grace will prevent those Evils, & your Ldship help us. Mr Wm Guy dos attend the Cure of Charlestown for this present time but he has writ to me that as soon as the Stormy Season is over he will go to his Mission in New England So that we shall onely remain five Missionaries & none of us able to do Duty in Charlestown.

I had an opportunity to discourse with a worthy Gentleman of Charlestown and Exhorted him to Endeavour to persuade his Neighbours to write Speedily to Your Lordship and the honble Society for a Minister. That place wants a man of Parts & temper I added that in these dear & Scarce times our Salaryes being little or nothing worth they ought to contribute among themselves towards the Support of their Minister & give an account of what they Engage to do for him to your Lordship and the Society. I Said further that Except they allow him to pay a Curate to assist him the Minister that comes will find great difficultyes. The duty belonging to that Parish being very great Chiefly in a time of Sickness very frequent here he promised to me he would do what he could.

When I have the honour of receiving your Lordships Commands I will, assisted by divine Grace, obey them with all possible Exactness. I humbly crave your Lordships Blessing with the continuation of your favour and Protection, and Pray to Alm. God for your Prosperity and Long & healthy life for the Comfort of all true sons of the Church, I subscribe myself with profound Respect

My Lord
Your Lordships
Most Dutifull son
& most humble and most
obedient servant
Francis Le Jau²⁴⁸

Addressed To
The Right Reverend
John Lord Bishop of London
by Capt Smythe
Endorsed S. Carolina
Le Jau Jan. 1716/17
Complaint of the Increase of Conventicles.

[1717] Jan. 13, 1716: Vestry of St. Paul's Parish to the Society (SPG series C, AM7, letter 77)
They are unable to supplement their minister's income because of their small number and poor financial state since the Indian war.

[1717?] 1716 Jan. 17: Vestry of St. Andrews Parish to the Society (SPG series A, volume XII, pages 147-150)
Taylor receives a salary from the Assembly and no contributions. They complain of Taylor's abuse of them and other parishioners and refer the Society to the petition of Skene and Johnston. They enclose a copy of the petition and state that they have given another copy to Taylor himself. (No signatures noted)

[1717] Jan. 19, 1716/17: Francis Le Jau, St. James's Parish, Goose Creek, to the Secretary (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, pages 130-134; as printed in Klingberg's *Le Jau* [1956], pages 196-199. SPG series A, volume XII, pages 73-76; also copied as series B, volume 4, pages 79-80)

South Carolina Parish of St James
near Goose Creek Jan 19th 1716/17

Sir

Tho this Letter may come to your hand as soon as that I had lately the honour of writing to you I think it is my Duty to acknowledge the receipt of your last which was brought some days ago by Capt Bell and is dated July the 16 last past.²⁴⁹

I humbly beg the Venerable Societys Pardon for having Sometimes kept a Correspondence with some of the Members of the Society. But I assure you I did it Ignorantly and thinking no harm, because among the Orders of my much honoured Superiors transmitted to me from time to time in writing I never did take notice that the 7th Standing order was Sent to me, Nor did I ever know any thing of it till you Informed me for which I return you many thanks: Promising that for the future I shall obey most Exactly that order and all other

Commands laid upon me by my honoured Superiors and Benefactors whom I assure of my Constant Duty and faithfull submission.

When those few Members that remain of our Body in this Province meet together, which will be in March next by the Blessing of God, I will Communicate all the Letters & Injunctions I had the honour to receive from you.

In most of my Letters written for these 3 years past I did humbly beg the favour that printed copyes of all standing orders, transactions, and Sermons preachd before the Venble Societies be Sent to us, who unanimously make it a point of Indispensable Duty to Govern ourselves accordingly.

I had also taken the Liberty to propose Several cases more to them relating to Conscience and all matters of fact which perplex my poor Judgment, and I should think my self very safe and happy in my Conduct being regulated and Determind in those Doubtfull matters by the wise opinion of my Superiors which shall ever be a Law to me.

In my two last Letters, the one of Novemb. the other of the third of this Instant I have Endeavourd to answer as clearly as I could and with the greatest Sincerity Several Important things mentiond in your four letters which I received when I was dangerously Sick. If any thing was not answered fully enough be so charitable as to let me know it that I may either mend it, if possible, or humble my Self as I am bound to do.

At present through Divine Mercy I find my health and Strength Improving dayly so as to be able to do my function as usually I endeavourd to do.

The Spiritual State of my Parish from July 1. till December 31. 1716 is as follows. Baptised Six Infants, buryd nine Adults among whom a baptisd Negroe man. Marryd one couple. Communicants upon Christmas day 31. among whom a New one. Communicants in all above 60.

I shall be glad under the Societies favour & with their bounty, without which I cannot Subsist, to Continue to Serve this Parish where our new church is actually in the hands of workmen & will be Soon fitted,²⁵⁰ and where many poor heathen Slaves are mighty desirous to be Instructed, which I hope to be able to do in a short time; and also to comply with the Earnest desire of some papists to receive their public recantation and admit them to the Communion of our holy Church. I only presume to ask this particular token of my honoured Superiors Goodness to me that if I should fall Sick again, as I had two relapses within these 6 weeks, I may go to a warmer Country for a short time for a Change of air. tho I hope there will be no occasion the Sun beginning at this time to grow hot upon us, but the Leave I did ask in my former letters as I do by this is onely upon Condition, for Indeed what I sufferd in above four months Sickness, often near unto death, is not to be Expressd. I wanted and do still want many necessaryes but it has pleased God to Bless me with patience & Comfort me with the hope that through the favour of my much Respected Superiors I shall not be destitute in my old age, nor my family left Desolate.

I suppose my letters were not come to you when you wrote your last. I Informd you of the unfortunate death of Mr Commissary Johnston by letters of April and June 1716. Since which time we lost Mr John Whitehead in Novemb. last. & very lately viz. Decemb. 23 God removd from us our Br Mr Robt Maule. So that as Mr Guy prepares to go to his Mission, as I am told, we onely remain five Missionaries in this Province. Mr Bull has been very ill as well as I, our other Brethren have been Indisposd but are now well, this has been a Sickly Autumn with us, we lost many Inhabitants the distemper thanks be to God. seems to be over.

as the Revd Mr Robt Maule left what he had (a few debts charges & legacy first payed) to the Honble Society I will Send a just Account of every thing when the Inventory is made which will be in a week or two.

I most humbly crave my Lord President his Graces Blessing with that of My Lord of London & My lords the Bishops & the Charitable Prayers of the honble Society whose favour I beg Earnestly may be continued to me. who am with due Respect

Sir

Your most humble and obedient servant
Francis Le Jau²⁵¹

Addressed To

Mr David Humphreys Secrety to the Honble
Society for propagating the Gospel in
foreign parts to be left at the late
Archbishop of Canterburys library in St Martins, Lond.

Endorsed

Dr Le Jau, Parish of St James near Goose Creek 19th
Janry 1716/17 recd the 27th April 1717.

[1717] Feb. 16, 1716: Churchwardens and Vestry of St. Thomas to Secretary (SPG series A, volume XII, pages 81-82; also copied as series B, volume 4, page 101)

State of missionaries: not able to give the Reverend minister [Hasell] the encouragement he deserves. The parish is under attacks from Indians. Ask that they send more money to maintain missionaries. They have no money to contribute to their minister or for the parish although they have full confidence in the minister. Suggest the Society support the parish and minister if they can.

[signed by] Rich. Harris and Josiah DuPre, Wardens; Rich. Codnor, Benj. Simmons, Nath. Ford, Phillip Chewes, Jack Poinset, Isaac LeSesne

1717 Mar. 3 (?): Churchwardens and Vestry of St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XII, pages 94-96; also copied as series B, volume 4, pages 176-180)

The letter informs the Society of the death of Dr. Le Jau. They ask that the Society send another minister to take his place and that he not be a North Briton. They reassure the Society that they are doing everything possible to keep order despite Indian War. They urge the Society to continue with help and support.

[signed by] Arthur Middleton, Roger Moore, B. Schenckingh, Edward Smith (Warden), Robert Howes, Benj. Gibbes, Thos. Smith.

[1717] Mar. 18 (?), 1716/17: Francis Le Jau to the Secretary (SPG Manuscripts; Library of Congress Transcript, series B4, Part I, pages 206-213; as printed in Klingberg's *Le Jau* [1956], pages 199-203)

South Carolina Parish of St James
near Goose Creek March 18th 1716/17

Sir

By the three last Letters I had the honour to write to you, Dated Novemb. 16. Jan. 3 and Jan 19 last past I ownd the Receiving of Five Letters from you and Endeavourd to Express, in

the most dutifull manner I could, my humble acknowledgment for the favour My most Respected Superiors have done to me in honouring me with their particular Commands.

As I am not Sure whether those Letters came Safe to your hand I beg leave to repeat some of the most material points. Mr Francis Philips never came here yet. The clergy to the best of my knowledge behave themselves with all Reverence and obedience to his most Sacred Majesty our Gracious & Glorious King George whom we constantly Pray to Alm. God Long to Preserve, there was in my first Letter a Copy of our humble and dutifull Address to his Majesty writt and Signed even before he was solemnly proclaimed here. It is a Surprising thing to us all to find that the Said Address never went to Mr Cattelby²⁵² to whom it was directed in a large packet. We know not positively the person that did so great a wrong to us as to detain that packet, God forgive the guilty.

When I go to town to meet those few of my Brethren that remain which I hope will be within few days if my strength can permit we will write a General Letter to our hond Superiors the Venerable Society and Exhort and animate one another to the performance of our duty In perfect obedience & Submission to those Great & Pious Persons whom God has Set over us & by whose Bounty we have our Subsistance I'll try what I can do with the masters of Ships to whom we give our Letters; and obtain a receipt from them.

I had the honour to send to the Illustrious Society an account from time to time of the manner of our payment & the price of things in this Province. We receive 100 £ in paper bills which at this present time fall short of answering 20 £ Sterl. things are Sold now at 7 or 800 p. cent & the worst is that we cant see when this miserable state of things is like to Cease. We had Each of us a present of 100 £ to help to pay the debts we must have of necessity contracted, but our Salaries are not raisd nor are like to be for the Assembly that was favourable to us is dissolved, their is another to be chosen which I fear will be of a contrary disposition.

Concerning my misfortune of Incurring the displeasure of my much honourd Superiors upon the account of my pretended Consent that Mr Guy should take the Societys mony from Mr Jefferyes not from Coll. Rhett I have answered that In truth I never consented to Such a thing nor never knew of Mr Jefferys giving money to Mr Guy till you told me of it. When I complaind to Mr Guy of the Injustice done to me, he ownd I was not in town when that money was payd. but the Clergy had consented to what he did—but I affirm for my self that being at that time Sick at home viz. in febr 1715/16 that particular affair, with some other things I would not have approved, were transacted, intirely unknown to me.

I have beggd the favour of you to take the trouble to let me know whether my answers are Satisfactory & full enough, I humbly beg it again, and Shall ever Endeavour to shew my profound Respect & Exact obedience to my Superiors.

In your last letter you oblidge'd me mightily to acquaint me with my Superiors command that we correspond with no private Member of the Society about things that are to be represented to their honble board. I confess I may have transgress'd formerly in this point but to the best of my remembrance I knew nothing of that order. I humbly beg pardon for having done amiss, and for the future will take particular care to follow and obey all the orders of my Superiors. But you'd oblidge me very much to send to me Copyes of all orders Instructions, transactions & sermons of the Society. I Desire you also to let me know whether that honble body is willing to have a right & true Information of many things I see, & believe in my humble Judgment the honble Society ought to be acquainted with, that through their wisdom & Authority much Evil might be prevented, but I durst Say no more without the direction & command of my much Reverend Superiors & Benefactors. In my 2

last Letters I sent you the melancholy News of the death of the Revd Mr John Whitehead Curate of Charlestown who dyed Novemb. 8 last past, and that of our worthy Br Mr Robt Maule who after three years Sickness dyed Decemb. 23d last, he has orderd by his will that, all his debts and Legacys being payd, what remains of his Estate & goods be given to the Honble Society his Executors are our worthy Coll. Tho. Broughton a person of honour & a true lover of Justice, and I am appointed by Mr Maules will to Act with him. the appraisement was made about 6 weeks ago. it amounted very high according to the value of things here, but I believe the whole may come to about 300 £ Sterl. The debts and Legacys will take perhaps above the half of the Summ, but I dare Engage & promise that the Honble Society shall receive, God willing, most Justly what belongs to them. I know some Letters had been drawn in Mr Maule's Parish Called St Johns for My Lord of London & the Honble Society for a person worthy to succeed the Good pastor they had last but I heard lately there was some disagreement among the Parishioners about the matter. I fear the like has happend in town also, tho I have Exhorted them all from the beginning to follow the Method appointed by the Illustrious Society in those cases by their order of May 1707 I think, of which I gave them Copies.²⁵³

These disagreements are things I humbly conceive the Society should be acquainted with, together with the very grounds of them; they are really Scandalous & shew what I have often complaind of in my Letters that many in this place are but Indifferently Inclind either to have ministers and churches, or to provide for & take care of those they have. As for my parish I must do them the Justice to declare they would do better for their church & minister if they could, but they are to pay great taxes upon the acct of our Indian warr. this Parish has actually payd above 5000 £ of our currt money. It is said the Crick Indians Sue for peace for 32 of their towns, if our Governmt agrees with them the warr will be pretty near at an End.

I have been hindred from doing a great part of my duty by a very Severe and long fit of sickness which lasted full 7 months & of which I am not recoverd yet: as soon as I found myself a little hearty I did attempt to do my duty, but presently relapsed six different times, thanks to Alm. God, I am getting a little strength tho Slowly. I was affraid I should loose the use of my Limbs, a common thing here with Sick Persons, but I hope to conquer that, yet you may see by this bad writing that my hands are very weak. God's will be done, I am Resignd to it by his Grace, and tho I have cruelly sufferd by Sickness & want, & my family has no cloathes these 2 years & I lost 2 young Slaves that dyed, and a third is adying I fear, and I am above 200 £ in debt for bare Necessaryes & we live very hard upon Indian corn we buy at 10 sh a bushell with little or no meat. Yet trusting in God & depending upon my Superiors bounty & favour I am satisfied to Serve while I live here If my hond Superiors please to command me. but it would be a great releif to me if the last 25 £ I took of Coll. Rhett was given to me by my most charitable & pious Superiors. And if it be thought I might do more Service in a warm climate as Barbadoes which perhaps would better agree with my weak constitution I am all Submission, & very ready to go where my Superiors please to order me. my sole ambition being to obey so good & wise & generous Superiors who I hope will not suffer me to want bread in my Elderly years & with a body worn out with labour in this sickly and desolate country.²⁵⁴

I Humbly beg Leave to assure his Grace My Lord President of the Venerable Society, and the Illustrious and Pious Members of that Honble Body of my faithfull Respects duty and obedience. May it please Almighty God to Preserve their Persons & prosper their Religious and charitable designs. I ask with all Reverence the favour of their Protection, with the

continuation of their Bounty and the Blessing of his Grace My lord President & of My lords the Bishop with the Prayers of the Honble Members of the Society my Ever Respected Superiors and Benefactors.

honour me Sir with the Continuation of your Esteem. I am with Submission and perfect Gratitude

Sir/ Your most humble and obedient servant
Francis Le Jau²⁵⁵

Addressed To

Mr David Humphreys Secretary to
The Honble Society for Propagating the
Gospel in foreign parts, to be left at his
Grace's the Late Archbishop of Canterbury's
Library in St Martins, London

Endorsed Dr Le Jau/ Parish of St James/ near Goose Creek So Carolina/

18th of March 1716/17/ recd the 17th May 1717/ read at the Society the sd 17th May.

1717 Mar. 27: William Guy, Charles Town, to the Secretary (SPG series A, volume XII, pages 78-80; also copied in series B, volume 4, pages 181-183 and in series C, AM7, letter 11A) He reviews contents of previous letters. Informs them that he has stayed in South Carolina because there were open spaces that needed to be filled with missionaries such as himself. The rest of the clergy asked him to remain because of the death of Maule, the reassignment of Taylor, and the illness of Le Jau; Governor and Council also asked that he stay. If Charles Town was left without a minister it might hurt the church as the dissenters would gain ground. If the Society feels he should leave punctually for Narragansett, he will, and if they feel he should remain in South Carolina he will also obey.

1717 Mar. 28: Gilbert Jones, Christ Church, to the Society (SPG series A, volume XII, pages 145-147; also copied in series C, AM7, letter 79)

The clergy met in February without Le Jau who was ill. They received the Society's letters for the late Maule and for Taylor. Jones, Le Jau, and Bull will officiate alternately at St. Andrew's. Hassell, LaPierre, and Richebourg will alternate at St. John's.

1717 Mar. 28: John Eaglesfield, Charles Town, to the Society (SPG Series B, volume IV, pages 182-183)

Receipt for letters from Gilbert Jones & William Guy to the Society.

1717 Mar. 28: Gilbert Jones, Christ's Church Parish, to the Society (SPG series B, volume IV, pages 184-185)

The clergy met on March 21. Dr. LeJau was unable to attend because of illness. When Rev. Taylor goes to N.C. there will be two parishes without ministers, St. John's and St. Andrew's. It was decided at the meeting that St. Andrew's will be the responsibility of LeJau and Bull; St. John's will be the responsibility of Hassel, LaPierre, and Richbourge.

Requests that he be transferred to St. Andrew's; his present parish is small and does not need a full time minister.

1717 May 10: William Guy to the Society (SPG series B, volume IV, pages 186-187; also copied in Series C, AM7, letter 11B)

Since the Society has designated replacements for Maule, LeJau and Taylor, he will re-attempt a trip to Naragansett.

1717 May 11: Teckner, Charles Town, to the Society (SPG Series B, volume IV, page 188)

Receipt for a letter from William Guy to the Society.

1717 May 12: John Tickner, George Moby, and John Eaglesfield to the Society (SPG series A, volume XII, page 168)

Receipts for letters from Guy, Bull, and Jones respectively.

1717 Jun. 6: Inventory of Estate of George Boyle; transmitted by Nicholson April 21, 1723 (SPG series A, volume XVII, pages 127-128)

Boyle's pitch shipped on the Margaret under Captain John Smyth and the Princess Carolina under Charles Brabant. The Margaret returned and was renamed the Green Frigate under John Stevenson. Some of Boyle's rice shipped on the Green Frigate to Sam Eveleigh and Charles Hill, merchants in Charles Town. By Francis Le Brasseur

1717 Jun.: Estate of George Boyle, South Carolina (SPG series A, volume XVII, pages 129-130)

Recipients of Boyle's estate are Percival Pawley, John Sullivan (for Mr. Hassell), Hassell for the funeral sermon, John Aspenell for the coffin, Captain Croft, Major Hepworth, Major Forster, Mr. Franchome, Robert Stevens, Andrew Allen, M. Colleton, and George Pawley. Signed Percival Pawley

Money received from Captain D. Master, Mr. Tryon, William Rhett on Captain Harleston's bond, Mr. Eveleigh, Captain Le Bas, Mr. Franchome, Mr. Laws. Signed and sworn to by Major Porcivale and William Tunloy

1717 Jun. 20: William Tredwell Bull, St. Paul's Parish, to the Secretary (SPG series A, volume XII, pages 96-100; also copied as series B, volume 4, page 189)

He acquaints the Society with his need for more money and the sum of £87 that his parishioners raised for him. Does not see parsonage house being refitted as country is in debt. Relations with Indians improved except for the Yamousees, who are encouraged by the Spaniards of Augustine.

Commodities are rising every day. An ounce of silver transfers at 30 shillings. He gives prices of meat, wheat, flour, Indian corn, men's shoes, stockings, etc. Missionaries with families are in financial difficulty. Dr. Le Jau is ill, as is Mr. Hassell. Mr. Guy left for Narragansett six weeks ago. Mr. Taylor left for St. Andrew's parish in North Carolina. Mr. Jones and Mr. Bull undertook to serve the cure of Taylor's parish. Books belonging to the church that Taylor had returned were reclaimed by him again. Wardens and parishioners objected strongly and would not return the books. It was settled by the Governor and Council, who told Taylor to leave for North Carolina. Bull could never tell if Taylor was really going to leave or not as he changed his mind a lot.

Mr. Duncan, minister of St. John's parish sent by the Society, cannot remain as his allowance is too small to support his family. The parish of St. Philip's in Charles Town is destitute of a minister except for Mr. Marston.

Bull's parish is in good state and is not disturbed by Indians any longer, except for occasional attacks by the Yamousees. Eighteen communicants, three couples married, four baptized children, and six burials.

1717 Jul. 12: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series A, volume XIII, page 180-182)

He sends an account of the spiritual state of the parish as instructed [p. 179].

He believes that more of the Negroes would accept religion if masters and mistresses would instruct them. There are families in the parish that do instruct slaves. Hassell finds Negroes difficult to teach about religion as it is to teach them to read.

He has recovered somewhat from sickness that left him unable to perform duties or to attend the meeting of the clergy.

The value of salaries has worsened. His correspondent sent him a saddle from London for 35 shillings which Hassell judged too "gay" for his own use and sold it for £25. He reports that the Assembly is taxing the population heavily. He expects that new Indian troubles will cause them to stamp more bills of credit, causing more inflation.

French and Spanish trading with the Indians means they have less need of friendship. Hopes war between France and Britain does not break out as situation for colony will be disastrous.

1717 Jul. 22: Churchwarden and Vestry of St. Andrew's Parish to the Secretary (SPG series A, volume XII, pages 115-118; also copied as series B, volume 4, pages 190-192)

They thank the Society for removing Mr. Taylor. They were uncertain that he would ever leave. They relate details of Taylor's deciding to leave, returning the books and then taking them back. He was afraid he would not get elected in North Carolina. He denied Jones the liberty of performing Divine Service and preaching in the church, though he allowed Bull to do so. The Governor and Council told Taylor he was officially dismissed.

Enclosed is a copy of a letter from Taylor to Captain Howard, sent by Roger Butler, declaring that he would take the new position. He has finally left. They request a replacement.

1717 Jul. 22: Captain Thomas Howard, Shoreham, to Taylor (SPG series A, volume XII, pages 169)

He will take Taylor to North Carolina.

1717 Jul. 31: The Society to Le Jau (SPG series A, volume XII, pages 171-172)

1717 Jul. 31: The Society to Gov. Johnson (SPG series A, volume XII, page 172)

Informs him of their appointment of [Francis] Le Jau as Commissary.

1717 Aug. 14: The Society to Vestry of St. James (SPG series A, volume XII, page 173)

Informs them of the transfer of [Francis] Le Jau to Charles Town and the appointment of William Wye to St. James.

1717 Aug. 17: The Society to Governor Johnson (SPG series A, volume XII, page 173)
Informs him of the appointment of Wye, who is highly recommended by the Bishop of Ireland.

1717 Aug. 26: Percival Pawley, South Carolina, to the Society (SPG series A, volume XIII, page 151)

He informs the Society of Boyle's death and the will's appointing him and Robert Stevens as executors.

1717 Sept. 20: Thomas Hasell, St. Thomas's Parish, to the Secretary (SPG series A, volume XII, pages 83-85; also copied as series B, volume 4, pages 193-195)

Enclosed is a receipt from Captain Cole, commander of the Sarah Rugett, for Mr. Hasell's last packet of letters sent to the Society. He informs them of the death of Dr. Le Jau on September 10. Le Jau left no money and his widow is in bad shape with many bills and debts to pay. The £100 the Society sent is not even worth £10 sterling in South Carolina. He hopes Gov. Johnson does something to regulate the currency. There has been no general meeting of the clergy lately as a result of sickness.

Mr. Taylor has left for North Carolina. Mr. Guy has gone to New England. An accusation that the Rev. Guy had disaffection for King George was cleared by the Governor and Council.

1717 Sept. 26: Thomas Broughton, St. John's Parish, to the Society (SPG series A, volume XIII, pages 135, 137)

He expects the Society has received an account of the death of Mr. Maule and will soon receive a copy of the will. He reports the death of Dr. Le Jau. He speaks highly of Le Jau and details the 18-month illness preceding his death. He reports on the bad circumstances of the Le Jau family. Mentions son of Le Jau, who he hopes can provide for himself.

Broughton tells of a situation at St. Paul's—Mr. Duncan was recommended to the parish by the Lord Bishop of London to take Mr. Maule's place. Duncan has been found unworthy, after several months, to be pastor. Broughton is unwilling to mention Duncan's faults but hopes he will try his luck in Virginia. He prays God will give them a pastor who is sober and reliable. He will send the Society Mr. Maule's possessions.

1717 Oct. 29: Vestry of St. James's Parish, Goose Creek, to the Society (SPG series B, volume IV, page 196; also copied in SPG series A, volume XII, pages 153-154)

They inform the Society that Dr. LeJau died on Sept. 20. Praises LeJau extensively. Thanks the Society for sending a new minister. They lament their impoverished state due to the Indian wars.

1717 Oct. 29: Wardens and vestry of St. James's, Goose Creek, to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume IX, pages 69-70; there is a duplicate letter with varied signatures on pages 73-74.). "Report death of LeJau. Ask appointment of a successor and continuance of S.P.G. allowance. Local salary of £100 currency is not worth more than £25 sterling" (Manross 1965: 132).

1717 Nov. 4: Mr. [George] Boyle's Will, South Carolina, attested by Col. Johnston (SPG series A, volume XIII, pages 262-263)

1. Two Negro men, one woman and one mulatto girl to Mr. John Colleton of Barbadoe
2. Two Negro men to the Rev. Maule
3. Unsawed and sawed cypress and timber at Meykins Landing to Percival Pawley
4. Horses, sword, and pistol to son of Percival Pawley
5. Horses and household items to Andrew Foster at the ferry
6. £5 to each executor to buy rings
7. Remainder of estate to Society

Executors in England: Messrs. Rowland and Tryon

Executors in Colony: Robert Maule, Percival Pawley, and Robert Stevens

Witnesses: James Robinson, William Badlock, Patrick Rombroe, John Kirran

[1717 Nov. 6?]: William Tredwell Bull, St. Paul's Parish, to the Society (SPG series A, volume XIII, pages 119-120)

Asks for an advance on half-year's salary due him at Christmas. Also asks that they order another half-year's salary on him giving security as usual

1717 Nov. 19: William Tredwell Bull, St. Paul's Parish, to Mrs. Lowther (SPG series A, volume XIII, pages 32-33)

In looking through Le Jau's letters he came across a letter from Mrs. Lowther to Dr. Le Jau, received a few days before his death. He tells her that Mrs. Le Jau read the letter to Dr. Le Jau, who expressed gratitude for Mrs. Lowther's goodness and was saddened that his weak condition prevented him from thanking her. Widow Le Jau and children send their thanks to her and to Mr. Newman. Bull asks her to use her influence with her friends in the Society and with those friends acquainted with Society members on behalf of Mrs. Le Jau.

1717 Dec. 2: The Society to Governor Johnson (SPG series A, volume XII, page 174)

Wye will not be appointed as his character has proved no good. He hired a horse and chaise from Mr. Stuart in Bristol and sold it as his own.

1717 Dec. 20: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series A, volume XIII, pages 138-140)

This is a copy of his letter dates September 20, 1717, which came in the ship Hope and H James (master's name James Missand). Encloses a copy of a receipt that a friend in Charles Town obtained from Mr. Missant. In that letter he told the Society of receiving their latter dated July 16, 1716 and that he did not remember the name of the ship that brought it. In the future he will be more careful.

He reports that since the death of Maule and Whitehead, Le Jau has died. Le Jau's sickness deprived him of the use of his limbs and speech. He asks the Society to help the family. He reports that nothing has been done by their assembly except a present of £100. Comments that £100 of paper money is worth £10 of English goods. Hopes that Governor Johnson will regulate currency. Mentions that silver has risen from seven shillings and six pence to £2 an ounce.

Mr. Guy has gone to New England as ordered by the Society. Before leaving, he was brought before the Governor and the Council on charges of disloyalty to King George, grounded on reports that when health was drunk under the name of Job, Mr. Guy passed the glass when it came time to drink, without protesting against the said Health, though he named no health at all.

[Tredwell] Bull has been sick all summer and is very weak from scurvy.

Their last sessions of the assembly have added £100 per annum to the parish of Charles Town and £50 per annum to the country parishes. He reports that the Reverend Wye has arrived and been chosen rector of St. Philip's.

1717 Dec. 20: Governor and his Council, Charles Town, to the Society (SPG series A, volume XIII, page 141?.)

Charles Town, December 20, 1717

Reminds the Society of the death of Commissary Johnston. Also reports the deaths of Mr. Maule and Mr. Osborne of St. Bartholomew's and Dr. Le Jau. Mr. Guy and Mr. Taylor have gone to the north, leaving six parishes vacant. Asks that Society send over pastors as soon as possible and also asks that the Society intercede with the Bishop of London to appoint and send over Commissary without delay.

It is not in their power to pay pastors as well as they deserve under present circumstances. Hope it is not impertinent to hope that the Society will continue its support.

PS—Mr. Wye has arrived and been appointed pastor of St. Philip's. The upper part of St. Andrew's on the Ashley River has been made into a separate parish—that of St. George's. They pray that Mr. Guy will be returned to South Carolina as the inhabitants desire.

[signed by] Robert L. Johnson, Governor; Thomas Broughton; Francis Gouge ?); Charles Hart; Samuel Wragg; Nicholas Trott

1717 Dec. 20: Governor (Robert Johnson) and Council, Charlestown, to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume IX, pages 71-72) “Recent deaths and removal of two clergymen have left the colony with six vacant parishes. They ask the sending of more clergymen and, particularly, a commissary. Under the colonial law, they can only recommend a minister to a parish for election. They did this with Mr. Duncanson, recently arrived, but his misconduct has made the parish (St. John's) unwilling to elect him, and he talks of going to Virginia” (Manross 1965: 132).

[1717]: Bishop Robinson's instructions to the clergy of North and South Carolina (Fulham Papers, Lambeth Palace Library, volume IX, pages 67-68)

“(1) To conform to the canons and rubrics, and consult the commissary in cases of difficulty. (2) No clergyman, except the commissary, to interfere in the affairs of another parish except when properly requested to supply. (3) No clergyman to accept a cure without the bishop's license to Carolina and the commissary's appointment to that particular parish. (4) No clergyman to marry on licence, without the banns, unless the woman, at least, is a parishioner. (5) Commissary to hold an annual visitation” (Manross 1965: 132).

1718

[1718] Jan. 19, 1717: Rev. Urmston to the Society (SPG series C, AM7, letter 64)

The parish will not accept his appointment as their minister; the Vestry refuses to meet and officially elect him. There is little food and famine threatens.

[1718] Feb. 1, 1717: Rev. Urmston to the Society (SPG series C, AM7, letter 66; also copied in series B, volume 4, pages 87-88)

[1718] Feb. 19, 1717: Rev. Urmston to the Society (SPG series C, AM7, letter 65)
He has been unable to see Captain Lucking.

[1718] Mar 1, 1717/18: Churchwardens and Vestry of St. James Goose Creek (SPG series A, volume XIII, pages 142-144)

They inform the Society of Dr. Le Jau's death on the 10th of September of last year. They ask that the Society send another minister as qualified as was Dr. Le Jau. Request that the new pastor not be a North Briton. They received directions from the Society that they give an account of the circumstances of their missionary with the parish and note that they sent such an account on November 6 of last year.

They assure the Society that they will be able to maintain a pastor as soon as the colony has extricated itself from problems resulting from the Indian Wars. They are at a very low state since they must constantly defend themselves from Indian attack. Hope that the Society continues to be charitable towards them.

[1718] Mar. 15, 1717/18: Wardens and vestry of St. Jame's Parish, Goose Creek, to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume XXXVI, pages 294-295)
"Report death of Le Jau" (Manross 1965: 343).

[1718] Mar. 23, 1717/18: Lord Bishop of London to the Society
Westminster (SPG series A, volume XIII, page 32)

The Bishop is glad that the Society has taken into consideration the case of Mrs. Le Jau, who was recommended to him by Mrs. Lowther. He reports that Mrs. Lowther spoke highly of the late Dr. Le Jau and that his piety and goodness entitle the family to the compassion of the Society.

[1718 Mar.?] Joseph Mouger (on behalf of Mrs. Le Jau) to the Society (SPG series A, volume XIII, page 31)

States that the late Dr. Le Jau underwent many losses and fatigues due to the Indian War, which forced him to quit Goose Creek and move to Charles Town. Reminds Society that Dr. Le Jau's diligent attendance to duty caused his illness, Le Jau's widow and two daughters are now destitute. Asks that Society help Le Jau's family.

1718 Apr. 15: William Tredwell Bull, St. Paul's, to the Society (SPG series A, volume XIII, pages 144-146)

[Copy of a letter sent in the ship Prince Frederick of Hanover, George Meds, master.]

Bull reports that when he wrote them last he was ill and could not get to Charles Town; therefore, he did not receive their letter. He always tries to comply with the Society. His health is better, as is that of Brother Jones of St. Andrew's. He reports the number of communicants in both churches. On Good Friday he baptized four negro infants belonging to Alexander Skene of St. Andrew's. He, his wife, and his sister Mrs. Haige were sureties for them. He reports that Charles Town parish has been chosen by Mr. Wye and that Mr. Marston, who had resided in Charles Town, has gone to the Bahama Islands. The value of money still decreases. He reports

the division of St. Andrew's parish into two and the addition of £100 per year to Charles Town pastor's salary and £50 to country church pastors' salaries.

1718 Apr. 18: Society to Broughton (SPG series A, volume XIII, page 201)

They thank Broughton for informing them of Maule's death and for acting as executor of his will. They order him to pay £30 to Le Jau's widow.

1718 Apr. 18: Society to Mrs. [Francis] Le Jau (SPG series A, volume XIII, page 201)

Acknowledge Joseph (or Joshua) Mouger's petition on her behalf and allow her £30 gratuity to be paid to her by Col. Broughton.

1718 Apr. 29: Commissioners for building St. George's Church, South Carolina (SPG series A, volume XIII, pages 147-148)

They remind the Society of the letter from the Governor and Council reporting on parish vacancies. They hope that the Society will send pastors as soon as possible. They have taken the liberty of writing the Lord Bishop of London concerning the building of St. George's.

[signed by] David Humphreys, Robert Dews, Thomas Wareing, John Cantey, Jacob Saturday, M. Izard, A. Izard

1718 Apr. 29: St. George's Commissioners, South Carolina, to the Lord Bishop of London (SPG series A, volume XIII, pages 149-150)

They report that they have already £1,200 subscribed for the church. They are sending the letter with Samuel Wragg. They pray that the Lord Bishop will send over a pastor. They inform him that nearly one half of inhabitants of parish are dissenters; therefore, a minister is greatly needed. They are encouraged that several dissenters have subscribed to the building of the church.

1718 May 3: Governor Johnson (?--unsigned), Charles Town, to the Society (SPG series A, volume XIII, pages 153-154)

He talks of receiving certain testimonials concerning Mr. Wye from Ireland and a petition from Mr. Smart. He is surprised by an account of Mr. Wye's behavior. Mr. Wye has denied the facts and plans to write to his friends in London who will be able to clear him of the forgery put upon him by Smart.

He speaks highly of Wye and reports that his preaching is well liked. It will be a bad situation if he is not cleared since no one in the colony has the power to divest him of his position.

PS—Wye has most of the small tracts with him but has disposed of some as directed.

1718 May 7: Robert Stevens, Goose Creek, to the Society (SPG series A, volume XIII, pages 150-151)

He sends a copy of the will of Mr. George Boyle and a copy of a letter sent to Mr. Rowland and Mr. William Tryon by Mr. Percival Pawley. He fears they may not have communicated this to the Society. Although Mr. Boyle appointed him executor, he has discharged this duty to Mr. Pawley on account of his own age (78).

1718 [c. May 7]: Copy of the Last Will of George Boyle, enclosed in Robert Steven's letter of May 7, 1718 (SPG series A, volume XIII, page 199; see pages 150-151; see also volume 13, pages 262-263).

1718 May 15: William Tredwell Bull, St. Paul's Parish, to the Bishop of London (Robinson; Fulham Palace Manuscripts volume IX, leaves 75-76. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 3.)

South Carolina, Parsonage of St. Pauls
May 15th, 1718

My Lord,

I need not make any apology for this letter. Your Lordship's known Goodness & Candour to your Clergy encourage me; & I doubt not of a favourable acceptance of the State of the Church here which I now lay Before your Lordship. There are in this Province Twelve Parishes, some of which are of vast extent equal to some of the Countyes in England. Six of them are at present fill'd, viz St. Philips, Charlestown, by one Mr. Wye; Christ Church by Mr. Jones; St. Thomas by Mr. Hasell; St. James Sante by Mr. de Richebourg; St. Denis by Mr. La Pierre; and St. Pauls by my self. St. James Sante & St. Denis are Congregations of French Refuges; & the Service of the Church perform'd in that Language. The Church of St. John is also supply'd by one Mr. Duncan, who serves the Cure, but is not elected. The Parishes of St. Andrew; St. George; St. James-Goose-creek; St. Bartholomew; & St. Hellena are now vacant. The two last are but thinly inhabited, having been almost ruined by the Calamities of our late unhappy Indian War. The other Three are very populous & Rich Parishes.

I shall not presume to give the particular Characters of my Bretheren. — Mr. Wye's Person & Character is but too well known to your Lordship; & I shall only say of him, that not having much misbehaved himself since his arrival, He bears the Accounts which have been transmitted to us of him with great Assurance & positively deny's the Facts. Mr. Duncan is at so great a Distance from me that I have hardly any knowledge of him & do not know the Reasons of his not being elected in St. John's Parish. As to the rest of my Bretheren I shall only say of them in General, that they are all of them Gentlemen of merit, & respected as such throughout this Government, & I trust worthy your Lordship's Favour & Protection.

The Salary which is paid to Each of the Clergy is at present but a mean Subsistence. That of St. Philip's, Charlestown, is two hundred & fifty pounds per Annum Carolina Money; The other parishes are all equal, viz. One hundred & fifty pounds per Annum of the same money, besides the Perquisites which are of very small consideration, except in Charlestown, & are all voluntary, there being no Law or Custom that I know of, that ascertains them. The money of Carolina is at present very bad, one hundred pounds of it being not equal to Twenty pound Sterling. I have added the Prices current of some necessary's, whereby your Lordship may judge of it's real value, & the hardships to which such of your Clergy must be necessarily exposed, who have not the happiness of having a salary from the Honourable Society for the Propagation of the Gospel. And yet I must, in Justice, say, that these hardships are more to be imputed to the unavoidable Calamities of our late unhappy Indian War (which hath greatly embarrass'd the Publick Affairs, & Credit of the Country) than to any unkind Dispositions of the People, and I make no Doubt, but as the Credit of the Publick rises, the condition of the Clergy Will be proportionally advanced.

My Lord, I have no more at present but what particularly relates to myself; And it is with all submission to begg of your Lordship to permitt me to return to England the next Spring. I am extremely sensible of the great want of more ministers at present in this Province, & how much my Continuance here, (mean as my Abilityes are) is wanted & desired: And I should not presume to think of Returning in such a Juncture, was it not purely in Obedience to the repeated Commands of my aged Father; who is a Person of a decent Fortune in the Countyes of Oxford & Northampton, in the latter of which he resides at present And having no other child, but my self & Elder Brother, who is childless, He so earnestly commands & setts his heart so much upon my return to him, that I fear, unless he is gratify'd herein, he will end his Days with sorrow & Trouble. And I humbly hope your Lordship will in Compassion to his Gray hairs give me leave to pay Obedience to the Commands of the Best of Parents.

I humbly begg your Lordships Blessing, and am, with all Duty & Submission, My Lord, Your Lordships, Most humble & Most Obedient Servant

W. Tredwell Bull

Prices Current of Some necessaryes In Carolina, May 15th, 1718 ²

	££	Sh	d
Candles per pound	00	07	08
Soape per pound	00	05	00
Wheaten Flower per hundred	04	10	00
Cheese Carolina make per pound	00	04	00
Ditto English per pound	00	05	00
Butter Salt per pound	00	05	00
Ditto — fresh per pound	00	07	06
Beef per hundred	03	10	00
Ditto per pound	00	01	00
Mutton, veal & pork per pound	00	01	03
Shoes Carolina make per pair	01	10	00
ditto English	01	15	00
Black worsted Stocking — per pair	03	00	00
Hatts of about 8 sh. 6 d. in England, here at	05	00	00
Black Cloath of about 14 sh. per yard in England is here	07	10	00
the making of a Coat, wastcoat and Breeches is here	10	00	00

1718 May 28: William Tredwell Bull to the Society (SPG series A, volume XIII, pages 146-147)

He has received a letter from his father in England, who has only a few months left to live. He requests that the Society permit him to go to England next spring.

Enclosed is a receipt by George Meds, dated May 3, 1718, for the letter.

1716 Jun. 26: William Wye, Charlestowne, to Rev. Dr. Astry (Fulham Papers, Lambeth Palace Library, volume IX, pages 77-78)

“He fears that previous letters have been lost because of the prevalence of piracy, which is ruining the colony's trade. Seven or eight vessels bound for England have been seized by pirates recently. Wye has been chosen rector of Charleston. He repeats the same information as Bull (75-76) about clerical salaries. He refers vaguely to a pending action against him by John Smart which may come before the bishop” (Manross 1974: 133).

1718 Jul. 8: Appraisal of George Boyle's estate, St. John's Parish, by John Carmichael, Jacob Yorkson, and John Andrews. Sworn before Ralph Izard. (SPG series A, volume XIII, page 251) [Only clothes and household items and their value.]

1718 Jul. 12: Thomas Hasell, St. Thomas' Parish, July 12, 1718 (SPG series A, volume XIII, page 179)

Notitia Parochialis for past six months

1. Number of inhabitants: 120 families including Negroes, Indians, and mulattoes, and French settlement of Orange
2. Number baptized: All except a dozen or so children and two or three adults. Also a dozen or so Negroes and Indians.
3. During six months one young woman and one negro child baptized
4. Thirty actual communicants of the Church of England
5. 30 families profess themselves of the Church of England
6. Dissenters among the English—30 families, most of which are Presbyterians and the rest Anabaptists

Heathens and infidel among the major part of the negroes and Indians

1718 Jul. 21: Society to Vestry of Charles Town (St. Philip's; SPG series A, volume XIII, page 202)

They enclose testimony to Wye's "vicious" character.

1718 Jul. 21: Society to Johnson (SPG series A, volume XIII, page 202)

They enclose three copies of testimony to Wye's bad character.

1718 Sept. 25: William Tredwell Bull, St. Paul's Parish, to the Society (SPG series A, volume XIII, pages 182-184)

Since he last wrote in June he has been so ill that he has only been able to perform service two times. Very weak now because of third relapse. Would not have written except to inform Society of death of Le Jau. Speaks of destitution of Le Jau's family. Mentions that Mr. Hassell's illness prevents him from helping with vacant parishes.

Mr. Jones is well. Mr. Taylor has gone to North Carolina as ordered by the Society. Mr. Guy is in New England, also as ordered, so that south of South Carolina province there is no minister of the Church of England and many families. Mr. Marston of Charles Town, who was turned out some years ago, is nearest pastor.

He reports that his salary is so low that he could not exist except for the Society's goodness. He was informed that a Mr. Boyle of the St. John's parish passed away, leaving his estate to the Society, although it is mostly personal items.

1718 Sept. 26: Society to Robert Stevens and Percival Pawley (SPG series A, volume XIII, page 203)

They request that the men obtain a copy of Boyle's will "under the seal of the province" together with an inventory of Boyle's other effects.

1718 Sept. 26: Society to William Tredwell Bull (SPG series A, volume XIII, page 203)

Give him leave (six months) to return to England to settle his family affairs.

1718 Oct. 11: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series A, volume XIII, pages 189-191)

Copy of his account of the spiritual state of the parish (letter sent July 12, which he believes to have been captured by pirates).

Reports that Charles Town has been afflicted with small pox and malignant fever all summer—sickness has carried away a great number of persons.

1718 Nov. 18: William Tredwell Bull, St. Paul's Parish, to the Bishop of London (Robinson; Fulham Palace Manuscripts volume IX, leaves 79-80. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 4.)

South Carolina, Parsonage of St. Pauls,
November 18, 1718

My Lord,

I presumed to write to your Lordship the 15th of May last, a Copy whereof I have herewith enclosed, fearing the Original might perchance fall into the hands of Pyrates, who have greatly infested this Coast for some months past & done incredible Damage to our Trade.

I have little to lay before your Lordship at this time in relation to myself, but once more to begg your Lordships favourable permission of my returning to England in Obedience to the repeated Commands of my Dearest Father.³

My Lord, The Case of my good Brother Guy, who by your Lordship's Favour & permission is lately return'd to this Province, & will I trust always continue to deserve the good character, which your Lordship hath truly had of him, is the principal Occasion of my writing this Second Time to your Lordship.

It was his misfortune to have the Vessel in which he return'd taken by Pyrates, who left him very little. His Cloathing, household Furniture, Provisions, & the greatest part of his Books, with other goods of value were all taken from him; Himself & Wife & two children being now left destitute of allmost all the Necessarys of Life. And to add yet further to his Misfortune, the Church in Charlestown was before fill'd with Mr. Wye, who being legally possess'd of it, according to the Laws here will not yield it up: which is a case of Difficulty, & is humbly submitted to your Lordship, whose authority alone it is, that can determine it.

In the mean time till your Lordship's pleasure be known, Mr. Guy hath accepted of a kind Invitation from the Vestry of St. Andrew's Parish, who greatly desire his settlement with them, & officiates in that Church; & humbly hopes by your Lordship's Favour to be again Accepted as one of the Societies Missionaryes & to continue there; which he assures me would be more acceptable to him, than the Church in Charlestown. I have no more to add — I humbly crave your Lordship's Blessing, and am, My Lord, with all Duty & Submission, Your Lordship's most humble & most obedient Servant

W. Tredwell Bull

1718 Nov. 20: William Guy, Charles Town, to the Society (SPG series A, volume XIII, pages 185-186. The original of this letter is in the Fulham Papers, Lambeth Palace, volume IX, pages 81-82.)

He tells of difficulties in returning to South Carolina after deciding to leave Narragansett. While setting ashore in a small boat to find the ship's pilot, his ship was boarded by pirates. His wife and children were eventually set ashore by the pirates, but they lost all their possessions. He finds church in Charles Town filled by Mr. Wye, who will not give up his position in spite of the scandal. Would like to accept a position at St. Andrew's to support his family. He is very weak and awaits the Society's orders and assistance.

1718 Nov. 24: William Tredwell Bull, St. Paul's Parish, to the Society (SPG series A, volume XIII, pages 186-189)

Since he last wrote the Society on April 15 much has remained the same. He reports the number of baptisms, marriages, and burials he has performed in St. Paul's, St. Andrew's, and St. George's.

Mr. Wye is still in Charles Town and in good health. Wye continues to deny the facts of stories about him. Mr. Marston left for the Bahama Islands in the spring, but died of a "pestilential fever" which raged there and in South Carolina this fall. Great problems with pirates—the government of the colony is too weak to withstand them. Two sloops of force under Col. Rhett were lately fitted out. They captured Mr. Bonnet, a gentleman of Barbados lately turned pirate. In the beginning of the month the Governor in person captured a crew of pirates. He reports Mr. Guy's sad experience with pirates and present destitute condition; Guy needs the Society's assistance.

He reminds the Society of his request to visit his ailing father. He plans to leave in the spring.

1718 Dec. 19: William Wye and Vestry of St. Philip's Church, Charles Town, to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume XXXVI, pages 296-297)

"Report that Guy is supplying St. Andrew's, as St. Philip's, to which the bishop had recommended him, is already supplied" (Manross 1965: 343).

1718 Dec. 19: Vestry of St. Philip's, Charlestown, to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume IX, pages 83-84)

"Praise Wye and indicate that he came with a recommendation from the bishop, though Guy (81-82) speaks of having received the bishop's recommendation" (Manross 1965: 133).

1719

[1719] **Jan. 16, 1718/19: Wardens and vestry of St. Andrew's Parish** to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume IX, page 85) "Announce election of Guy and ask continuance of S.P.G. aid" (Manross 1965: 133).

[1719] **Mar. 20, 1718/19: William Tredwell Bull**, St. Paul's Parish, to the Bishop of London Fulham Palace Manuscripts volume IX, leaves 86-87. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 5. A similar letter was sent to the Society (SPG series A, volume XIII, pages 207-208.)

March 20th, 1718/9 My Lord,

I had the Honour to write to your Lordship the 15th of May & the 18th of November last, In both which I presumed to implore your Lordships favourable Permission to return to England for Some time in Obedience to the Commands of my aged Father. And having since obtained Leave from the Honourable Society for the Propagation of the Gospel to return for Six months, as their Secretary hath signify'd to me in his Letter of the 26th of September last, I humbly hope that your Lordship will not take it ill in me, that I intend to return (God willing) the first opportunity after Easter, & Shall Endeavour to be absent as little while from my cure as possibly I can, in the mean Time have engaged my good Brother Guy, who lives in the next adjoining Parish of St. Andrews to take care of it & to officiate in my Church as often as his health & conveniency permitts. My Parishioners are very well satisfy'd, with it, & have given their full consent.

Since my Last to your Lordship, Mr. de Richbource, Minister of St. Denys's,⁴ is dead & left his wife & several small children in a mean condition.

I shall not add anything further at this Time, seing I hope in a few months to wait upon your Lordship in Person: But should it please God, that I miscarry in the Voyage; The Bearer hereof Francis Yonge Esq., a Member of the Councill & Surveyor General of this Province, a worthy Gentleman & a Sincere Lover of the Church & Clergye, is well acquainted with all Affairs in Carolina & will I doubt not give your Lordship a full & faithfull account of the Church here.

I most humbly Begg your Lordships Blessing, and Am, My Lord, your Lordships Most humble, & Most Obedient Servant

Wm Tredwell Bull

1719 Apr. 1: The Society, London, to Guy (SPG series A, volume XIII, page 265)

He is appointed missionary to St. Andrew's with a salary of £50 per annum.

1719 Apr. 4: John LaPierre, Sante [St. James' Parish, Santee], to the Society (SPG series A, volume XIII, pages 208-210)

He sends the letter through Mr. Bull. He hopes the Society will excuse his boldness at writing. He looks upon the Society as his benefactors and superiors. He gives account of ministerial function during the past two years—he has converted five Roman Catholics to the Church of England. He mentions the birthplaces of Canadian and French converts. He is trying to teach Negroes and Indians; he cannot persuade masters to have them instructed. He speaks of the need for more ministers because of the dispersion of families.

He reports that the French parish of St. Dennis has fallen from the Church of England. He is now pastor of St. James Santee since the death of the Rev. Mr. Richebourg. The parish is a strange mixture of French and English so he performs services in both languages.

1719 Apr. 16: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series A, volume XIII, pages 211-212)

He fears his letters to the Society have fallen into the hands of pirates. He lost £50 when pirates took a ship in which linen he ordered was carried, a value of £500 in the colony. Mr. Guy is settled at St. Andrew's on the Ashley River. He speaks of the Guy family's encounter with pirates.

He mentions Mr. Wye in Charles Town and reports the death of Richebourg at St. James. He says LaPierre has left St. Dennis to succeed Richebourg. He speaks highly of Mr. Bull and Bull will report on the state of the church in the colony.

1719 May 13: Hassell, Jones, and Guy; Charles Town; to the Society (SPG series A, volume XIII, pages 224-227)

Since Mr. Bull is about to take leave of absence they would like to inform the Society of his good conduct and behavior.

They report that the Governor's Council and the Commons House would like to eject Mr. Wye on the basis of letters from the Bishop of London. They were able to dissuade them from such action until the wishes of the Society and the Bishop were known.

They speak highly of Mr. LaPierre who replaced Charles Philippe de Richebourg. They tell of LaPierre's need for the Society's charity—blind wife, small children.

The Government is alarmed with the news that Spaniards at St. Augustine plan to invade the colony with 500 armed Indians. Nothing will keep the writers from their duty.

1719 May 15: Churchwardens and Vestry of St. Paul's Parish (SPG series A, volume XIII, pages 228-229)

Express gratitude to the Society for Mr. Bull's presence. They are very concerned he will not return; they beg the Society to make sure he does.

[signed by] Richard Capers, David Hext, Arthur Hall, Richard Hext, Samuel Davies, Mr. Trenwich, Joshua Morton, Abraham Crane, Thomas Farre

1719 May 18: Jones, Christ Church, to the Society (SPG series A, volume XIII, pages 229-231a)

Jones praises [Tredwell] Bull and suggests he be appointed Commissary. He reports that Mr. Wye continues to deny the facts of the Bishop's letter. Mr. Wye recently married a young man of Jones's parish to that young man's aunt while she lay in bed—having given birth to a bastard child the night before. The couple had asked Jones to marry them but he had told them it was illegal. He says Wye will do anything for money. There is much public uproar over the marriage. The case will be presented at the General Quarter Sessions. There is a fine of £100 to the minister who marries blood relations and £50 to the couple. Although Wye is friends with Chief Justice Trott, Jones hopes to see justice done.

Jones reports the number of baptisms and communicants. He has received £280 to finish the church.

He requests leave to return to Great Britain as he is very ill with fever—under the advice of a physician. He is willing to return or go anywhere the Society sends him when his health improves.

1719 May 20: Col. Robert Johnson, Charles Town, to the Society (SPG series A, volume XIII, pages 233-235)

He sends his letter with Mr. Bull. He hopes that Bull will return and that Bull will acquaint the Society with the need for clergy. He would like to remove Wye and also for Bull to be made Commissary. He speaks highly of Bull. He mentions Wye's disregard of Guy's instructions.

1719 Jun. 1: Churchwardens and Vestry of St. John's Parish (SPG series A, volume XIII, pages 235-236)

They report the poor state of the parish since the death of Mr. Maule and because the new pastor, Mr. Alexander Duncan, has "frailties" that Mr. Bull will relate. They hope the Society will send them a sober minister. They will try to support him well.

[signed by] Andrew Foster, R. Raven, Thomas Broughton, Percival Pawley, Charles Colleton, Hugh Butler, Gabriel Marion, Isaac Child

1719 Jun. 2: Mr. Broughton, St. John's, to the Society (SPG series A, volume XIII, page 237)

He is concerned that he has not been left commands for the disposal of Mr. Maule's effects. He supposes some letters were destroyed by pirates. He sends letter by Bull and encloses appraisal of estate.

1719 Jun. 2: Churchwardens and Vestry of St. George's Parish (SPG series A, volume XIII, page 238)

They refer to letter sent to the Society from the Commission appointed for building of church (volume 13, pages 147-148). They had hoped that the Society would send a pastor. They ask that the Society refer to Mr. Bull to get a full account of the circumstances of the parish.

[signed by] Robert Saunders, Lewis Duvall, William Reeve, Thomas Waring, Wm. Izard, Robert Dews

1719 Aug. 1: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series A, volume XIII, pages 239-240)

He hopes Mr. Bull has arrived safely. He mentions the lack of clergy in South Carolina. Mr. Guy supplies St. Paul's and St George's. Hassell sometimes goes to Goose Creek. The new church there is at last finished.

News from traders is that the Indians are discontented. A small party of Indians attacked a garrison to the south, killing two men and carrying away two women.

Enclosed is a spiritual state of the church. He tries to educate Negro children in religion and reading. Hopes other pastors will follow.

1719 Aug. 1: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series A, volume XIII, page 240)

Notitia Parochialis #11

1. One hundred families (including French Orange Quarter)
2. Only one or two unbaptized people, except children of Anabaptists
3. Thirty communicants
4. Forty families Church of England
5. Thirty dissenting families (excepting Orange Quarter)
6. Few Indians—Ittewans
7. Few of "disorderly lives"
8. Eight to nine hundred Negro slaves, 91 Indian slaves, nine baptized Negroes, some slaves, some free

He reports that in the French Orange Quarter, 30 families formerly Conformists are now Calvinists. Mentions that the Indians have an "imperfect" notion of the afterlife.

1719 Sept. 17: Wardens and Vestry of St. James's Parish, Goose Creek, to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume IX, pages 88-89)

“Ask appointment of a minister. They believe that perquisites will bring official salary of £150 up to £200 currency. They have over 100 A of glebe and have just completed a brick rectory. They refer to their affectionate relations with LeJau” (Manross 1965: 133).

1719 Sept. 28: William Guy, St. Andrew's Parish, to the Society (SPG series A, volume XIII, pages 241-242)

He thanks the Society for officially appointing him to St. Andrew's. Mentions the number of baptisms and communicants. Baptized former Anabaptist (?) wife of Captain Capers.

1719 Sept. 30: William Tredwell Bull to the Society (SPG series A, volume XIII, pages 243-244)

He reports on the “state of the church in South Carolina.” Wye is the legal incumbent at St. Philip's; Jones is at Christ Church; Hassell is at St. Thomas; St. Dennis is vacant by the removal of John LaPierre as he is now at St. James replacing the late Philippe de Richebourg. Alexander Duncan is at St. John's. Guy is at St. Andrew's. St. James, St. George's, St. Bartholomew's, and St. Helen's are all vacant, the last two completely destroyed by the Indian wars.

1719 Nov. 16: Churchwardens and Vestry of St. Andrew's Parish to the Society (SPG series A, volume XIII, pages 244-245)

They thank the Society for approving the appointment of Mr. Guy to St. Andrew's and for giving him £50 salary per annum, as well as £40 for losses from pirates.

[signed by] Jean Girar Dean, Francis Ladson, Francis Young, William Fuller, Gerard Mouger, John Miles

1719 Nov. 16: Vestry of St. Andrew's Parish to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume IX, pages 90-91)

“Thank him for confirming their election of Guy. Most of the parishes in the colony are now institute” (Manross 1965: 133).

1719 Nov. 24: The Society, London, to Churchwardens and Vestry of St. Georges (SPG series A, volume XIII, page 265)

The Society agrees to send Mr. Peter Tustian as missionary. They speak highly of Tustian. Hope that the congregation will show him respect and give him encouragement.

1719 Nov. 24: The Society, London, to Governor Johnson (SPG series A, volume XIII, page 266)

The Society realizes that Mr. Wye still officiates as minister at Charles Town despite the grievous crimes proved against him. The Lord Bishop of London has many papers proving Wye's misdemeanors, which Commissary Bull will report to the Governor.

[1719 Nov. 24?] The Society to Governor Johnson (SPG series A, volume XIII, page 266)

Informs Johnson of their appointment of the Rev. Tustian to St. George's.

1719 Nov. 25: Society, London to Churchwardens of St. John's and St. James' parishes (SPG series A, volume XIII, page 267)

They inform the churchwardens that they approve of their zeal to have a new minister and hope to be able to supply one. They speak highly of the late Mr. Maule. They hope that the parish can support a missionary.

1720

[1720] Jan. 27, 1719 William Tredwell Bull, St. Paul's to the Society (SPG series A, volume XIV, pages 61-63)

He has arrived safely in South Carolina. He expresses gratitude to the Society at having allowed him to return to England and for many favors awarded him there.

Arrived on January 22. Reports that Mr. Tustian also arrived in good health and was received kindly by the parish. Also reports that Mr. Wye's suspension was published before Bull's arrival and that although Wye does not officiate openly he tries to insinuate himself into the good opinion of the people and create factions. There is talk of "removing him" from the province. Hassell, Guy, Jones, and LaPierre are in good health.

Six weeks before his arrival there was a revolution in the provincial government. Bull reports that he has not had time to investigate the matter, but that the people of the province have been uneasy about the recent orders sent over by the Lords and apprehensive about the growth of the French settlement. People have replaced Gov. Johnson with Col. James Moore. Bull speaks highly of Johnson. He will defer acknowledging new government until his Majesty confirms the new decision. He hopes the new government includes men of discretion since the people can never be thought to be the proper judges in such a case.

[1720] Feb. 10, 1719: Jones, Christ Church Parish, to the Society (SPG series A, volume XIV, pages 66-67)

He apologizes for not writing daily but he expected an answer to his last letter, which he sent with Mr. Bull, requesting permission to return to Great Britain for health reasons.

He reports an imminent Spanish invasion from Havana, which means he should leave as soon as possible. He tells the Society of the eight-year illness that has kept him from discharging his duty.

He has baptized 15 children and three Negro slaves belonging to Alexander Skene. On Christmas Day administered the Holy Sacrament to 17 communicants.

[1720] Feb. 16, 1719/20: Thomas Hassell, Pumpkin Hill, St. Thomas; to the Society (SPG series A, volume XIV, page 69)

Reports that Mr. Bull's appointment as commissary is acceptable to parishioners and clergy of South Carolina. Thanks the Society for two books: Mr. Mapletoft's *Collections of Forms of Prayer* and his *Principles of the Christian Religion*. He has given Mr. Bull a receipt for both books and will put them in the St. Thomas library.

PS—March 6, 1719: Mr. Duncan at St. John's died March 4.

Notitia Parochialis follows.

[1720] Feb. 16, 1719/20: **Thomas Hasell**, St. Thomas' Parish (SPG series A, volume XIV, page 70)

Notitia Parochialis

1. One hundred to 110 families, 800-900 Negroes, 90 Indian slaves, eight or nine baptized Negroes
2. All families baptized except for the children of some Anabaptists
3. No unbaptized adult
4. Thirty to forty communicants in own parish, several from other parishes. Orange Quarter formerly Conformist, now Calvinist
5. Forty families Church of England
6. Thirty families dissenters besides families in Orange Quarter
7. None of the uncivilized heathens live constantly in parish
8. Some of his parishioners are without a sense of duty to God

1720 Apr. 13-20: Newspaper report from *The New England Courant* from Monday April 13 to Monday April 20, 1720—Boston—April 20 (SPG series A, volume XVIII, page 110)
Last Thursday the Rev. Mr. Nathan Bassett was ordained pastor of the Presbyterian Church in Charles Town, South Carolina

1720 May 12: William Tredwell Bull, St. Paul's Parish, to the Reverend Thomas Mangey, LL.D., St. Paul's Parish (Fulham Palace Manuscripts volume IX, pages 92-93. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], appendix.)

South Carolina, Parish of St. Paul May 12th, 1720

Reverend Sir,

I have presumed to send this under his Lordship's Cover, which I hope will not give any Offence. I had the Favour of yours by the Reverend Mr. Garden, who arrived here the 29th of the last Month. You may depend upon all the good Offices I am capable of performing towards that Gentleman, or Any Other, that his Lordship shall be pleased to send to this Province. And I return you my hearty Thanks for your kind Expressions & offer of all kind Offices to me on that Side the Water, which I shall entirely relye upon. I have made complaint to his Lordship against a Practice here of directing Marriage Licenses to Dissenting Teachers, Presbyterians & Anabaptists, who often take upon themselves to marry the People here. Now as this is not warranted by any Law of the Province, is contrary to the language in England, a Dishonour to the Church & an Injury to the Clergy, I am persuaded that a Line or two from his Lordship to the Governour here, when we have one legally settled will put a Stop to the Practice of it. And I hope you will be so kind to lend an helping hand towards the Procuring a Letter for that purpose. I Pray that my most humble Service may be acceptable to yourself, Doctor Astry & Mr. Gibbon. I am, Reverend Sir, Your most Obedient, Humble Servant

[1720] May 12, 1719: **William Tredwell Bull**, St. Paul's, to the Society (SPG series A, volume XIV, pages 74-76)

Reports that clergy still do not acknowledge new government and do not dare to do so until his Majesty approves. Intends to act as prudently as possible. Col. Moore has put out an order forbidding any marriages without a license signed by himself as Governor. Clergy recognizes only Gov. Johnson, who has forbidden them to obey the new order. At first the clergy thought of persuading the people to have the banns published in the church as is sometimes done but this is not customary. Because of this people treat clergy badly and they are out of favor with the government. Assembly has threatened to stop their salaries.

Reports the arrival of the Rev. Mr. Gordon to fill the place in the Charles Town church. He speaks highly of Gordon. He says that Wye's attempts to create factions unsuccessful. Because of debts, Wye had to put belongings on board a boat bound for Virginia and escape by land with his son and a few other "villains." Bull reports that the Virginia journey is dangerous—300 miles through forests. Wye took with him a Negro slave belonging to an orphan child, which he pretended to buy.

He mentions deaths of Mr. Duncan and [Francis] Le Jau. He speaks of Duncan's unpopularity with parishioners at St. John's. He reports that the vastness of parishes makes it difficult to supply vacant ones. The extreme heat of summer makes it next to impossible.

1720 May 19?: William Guy, St. Andrew's Parish, to the Society (SPG series A, volume XIII, page 231b)

He has not received the tracts mentioned in a letter lately received from the Society. He mentions Wye's refusal to quit Charles Town and the move to eject Wye by Act of Assembly. Guy is much healthier than he could be in town, and he requests permission to stay at St. Andrew's.

1720 Jul. 18: Mr. Tustian, St. George's Parish, to the Society (SPG series A, volume XIV, page 80)

He reports that the greater part of his parish are dissidents and Independents. He fears that they are too ignorant and obstinate to be convinced of their errors. Those of Church of England are hopeful and have built church at their own cost. Tells Society that they have bought "a pretty good" parsonage with 150 acres of land. Church is fitted up tolerably well for Divine Service. Some of the parishioners have subscribed a great deal of money for his maintenance.

Government troubles have caused much uneasiness in the clergy. These problems have induced him to quit his mission in the spring. Wanted to acquaint the Society with this fact.

1720 Aug. 20: William Tredwell Bull, St. Paul's Parish, to the Bishop of London (Robinson; Fulham Palace Manuscripts volume IX, leaves 98-99. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 6. A copy was sent to the Society (SPG series A, volume XV, pages 56-57.)

South Carolina, August 12th, 1720

My Lord,

Since my last of the 12th of May,⁵ I have endeavoured all that lay in my Power to make the Gentlemen of those Parishes, that are now vacant, in this Province, as easy as possible, untill your Lordship can with convenience forward a New Mission to These Parts. And have prevailed with my Reverend Bretheren Messrs. Guy & Tustian to take Care of the Cure of St. James Goose

Creek; & the Reverend Messrs. Hasell & LaPierre that of St. Johns, which will be to them a very great Fatigue, And I hope this may satisfye, since it is all that can be done towards it.

The Distractions I mentioned in my Former Letters continue in the Publick Affairs of this Province, & very much Incommode the Clergy & make us more & more uneasy. Besides the Affair of Marriage Licenses, I mentioned in my last, (which is I presume what chiefly gives offence to Colonel Moore who now Acts as Governour, & to his Secretary one Mr. Blakewary, to whom the Perquisites arising from thence would otherwise belong), They have taken Another Occasion of Offence upon the following Account. A very great Drought this Summer requiring a Day of Fasting & Humiliation — Wednesday the Twenty'th of July, was ordered by Colonel Moor & Fryday the 22d. by Governour Johnson, the latter of whom we thought it our Duty to obey & proclaimed by his Order the Fast accordingly, which was duly observed by us & willingly by the Major Part of our Congregations. Some few rash inconsiderate Persons in Each Parish were disgusted at it. Particularly in my own Parish One Colonel John Fenwick, Chief Officer of the Militia of Colleton County, & one of my Parishioners, raised a very great Disturbance in the Church Yard both before & after Divine Service the Lords Day before the Fast was to be observed, & very rudely insulted me, taking upon him to command me to observe the Day appointed by Colonel Moor & strictly forbade the People to repair to Church on the Fast Day, & treated me Further with scurrilous & abusive Language in the Face of my whole Congregation, For which I cannot obtain Satisfaction. The Greater Part of the Parishioners were offended at his ill usuage of me, took no notice of his Commands, & came readily to Church on the Fast Day, & indeed most of the Churches were fuller than usual on that Day; The Sober considering Persons even of those who acknowledge the New Government condemn the Actions of such Rash People & are of Opinion, that since we do not seek any Occasions of giving them offence, we ought to be permitted quietly to perform our Duty & not any ways obliged to acknowledge their Government, unless it be first legally established & approved of by his Majesty, & then we should most willingly pay them all Obedience & Submission. Nevertheless many are troublesome & vexatious to us. Thus your Lordship may perceive how hard is the Lott of your Clergy here & what other Inconveniences we labour under, besides that of a narrow Salary allowed & but Negligently paid. These Discouragements have almost disheartened us, & cannot but make us weary of a Province, where we find so little satisfaction.

The Reverend Mr. Tustian hath, I presume, informed Your Lordship of his Case & prays for leave to remove to Some other Place. He is a Sober, Worthy Man, but of a melancholick Disposition & a constitution not very agreeable to this Climate. His Parishioners in St. George's Parish seemed well enclined & were preparing an Habitation & Necessaryes for him, but having expended Considerable summs in erecting their new Church & in the Purchase of a Parsonage House & Glebe could not so readily make a suitable Provision for him as he might & did expect. But what I fancy (next to the Disturbances in the Publick Affairs) made the greatest impression upon him, was their neglecting to forward his Election according to the Rules of this Province & to give him a full Possession & Right to his Parish, which rendered his Maintenance at best but small, precarious also & at the Pleasure of the Vestry. He waited patiently near Six Months, & afterwards when at mine & his Request Governour Johnson, who is President of the Church Commissioners (& acknowledged as such by all those that have dispossessed him of his Government) had summoned them to meet to give out Orders for Mr. Tustian's & Mr. Garden's Election into their Respective Parishes, So many of the Gentlemen without giving Any Reason for it, positively refused to appear, that a sufficient number to grant such could not be gotten together, & without them, by the Laws of this Province no Election can be made. The

Gentlemen, who Refused to appear have not yet given their Reasons for it, & I dare not presume to offer any least I should by Mistake misrepresent their Intentions. I am confident they cannot, as indeed they do not object anything against the Abilities, the Lives, & conversations I either of Mr. Tustian or Mr. Garden, Their Abilities being unquestionable & their lives & conversations unblameable. — I shall only add, that as this Conduct of the Major Part of the Church Commissioners is altogether unprecedented, so in my humble Opinion should it become Practise would be very Detrimental to the Church & a great Discourage[ment] to any Clergyman, that may hereafter be desirous to come to this Province.

I humbly begg your Lordship's Directions, Protection & Blessing, & Am, My Lord, Your Lordships Most Obedient & Most devoted Servant

W. Tredwell Bull

1720 Sept. 16: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series A, volume XV, pages 54-55)

[Includes Notitia Parochialis; same information as in volume 14, page 70]

Hassell reports that Mr. Wye escaped to Virginia. He mentions that the vacancy in the Charles Town church has been supplied by Mr. Garden, who is liked by clergy and parishioners.

Mr. Bull has appointed clergy to take care of vacant parishes as well as their own. Mr. Guy and Mr. Tustian are to take care of St. James, Goose Creek, and Mr. LaPierre and Mr. Hassell are to attend on St. John's.

The general meeting of the clergy at Charles Town took place in Easter Week, at which time Bull delivered instructions from the Bishop of London. He supposes that the Society is acquainted with the state of the provincial government. He says he is not knowledgeable because he is so far from Charles Town.

1720 Sept. 20: Rev. Merry, St. Helen's Parish, to the Society (SPG series C, AM7, letter 97)

Thanks the Society for appointing him to St. Helen's parish.

1727 Sept. 27: Extract from Instructions to Gov. Francis Nicholson from Whitehall (Fulham Papers, Lambeth Palace Library, volume IX, pages 94-95) “(72) To take care that God be worshipped in accordance with the Book of Common Prayer. (73) To see that churches be maintained and new ones built. (74) To see that parishes be properly bounded. (75) Not to prefer any minister without a licence from the Bishop of London. (76) To order that every orthodox minister shall be a member of the vestry. (77) To inform the bishop if any unordained minister is officiating in any orthodox church or chapel. (78) To support the jurisdiction of the Bishop of London excepting the power of collating to benefices, granting licences to marry, and probate of wills. (79) No schoolmaster to be allowed to come from England and keep school without a licence from the Bishop of London. (80) Table of marriages to be posted in all churches. (81) To see that drunkenness, debauchery, swearing, and blasphemy are discountenanced and punished” (Manross 1965: 94-95).

1720 Oct 7: General (Governor) Nicholson to the Society (SPG series C, AM7, letter 68)

As newly appointed governor, he is requested to obtain reports from the missionaries as to the condition of their parishes.

1720 Oct. 17: William Guy, St. Andrew's Parish, to the Society (SPG series A, volume XIV, pages 78-79 [copy of a letter sent by Captain Hext])

Guy hopes that his letter of March 25, sent with Captain Bell and a copy with Jacob Settle, reached the Society. He reports that since July he and Mr. Tustian have supplied Goose Creek. Speaks of clergy's problems with new government. Because they will not receive marriage licenses of the new government there was a motion in the Assembly to take their salaries away and to send them out of the country to get a better set of clergy. Guy hears motions did not pass because it might prejudice the cause of the new government with the King if they meddled with the clergy.

Guy is surprised at people's treatment of clergy. He reports that prejudice against them is keeping them from doing their job. Also will delay raises in pay and it is difficult for them to live.

1720 Oct. 29: The Society, London, to General Nicholson (SPG series A, volume XIV, page 83)

The Society announces the appointment of the Rev. Moses Clarke as missionary to St. John's and recommends Clarke to the governor.

The Society has the honor of Nicholson's being a member, and is aware of his zeal in advancing the Christian religion. They hope that General Nicholson will continue to favor them in his public capacity.

1720 Oct. 29: The Society, London, to the Churchwardens and Vestry of St. John's Parish (SPG series A, volume XIV, page 84)

Announces appointment of Mr. Clarke. Hopes parish will augment Society's salary of £50.

1720 Dec. 1: John LaPierre, St. Dennis' Parish, to the Society (Mr. Kettleby; SPG series A, volume XV, page 41)

LaPierre thanks the Society for being his benefactor. He reports that he has served in the French parish of St. Dennis and that many members have changed their minds and have decided not to conform to the Church of England. These people have called a new minister according to the French discipline. LaPierre was also called to the French church of Santee on trial for a year. He could not find encouragement to stay. He believes that problems are caused by the colony being a mixture of English and French.

The parish of St. Thomas has, with Mr. Hassell's consent, requested that he preach every other Sunday so that Mr. Hassell could supply other churches. He reports that some of the vacant parishes asked him to preach but he felt that it would be a temporary solution since they are writing for missionaries of their own choice. The Church is helping his family. He hopes he will be employed soon.

1720 Dec. 5: Peter Tustian, Carolina, to Dr. Mangey (Fulham Papers, Lambeth Palace Library, volume IX, pages 96-97)

"Antipathy to the clergy is at present a dominant sentiment in the colony. It has prevented his obtaining an order from the commissioners for a parish meeting to elect him rector of the parish where he is serving. Because of this and the inadequacy of the salaries, he asks to be licensed to some other colony, preferably in the West Indies" (Manross 1965: 134).

1720 Dec. 19: William Tredwell Bull, St. Paul's Parish, to the Society (SPG series A, volume XV, page 56)

He sends a copy of a letter dated August 12, 1720. Reports that the state of affairs with the clergy is much the same. Now that Gen, Nicholson is in the government, he hopes to lay the case of higher salaries before the Assembly. He speaks highly of the Nicholson. Mentions the number of baptisms and marriages.

1720 Dec. 19: William Tredwell Bull, St. Paul's Parish, to the Bishop of London (Robinson; Fulham Palace Manuscripts volume IX, leaf 98. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 7.)

South Carolina, December 19th,

1720

My Lord,

I should not have troubled your Lordship at this Time having so Little to communicate worth your Lordship's Notice; were it not that we have a few Days since received Advice that Captain Uren (by whom I sent the Underwritten ⁶) had the Misfortune to loose his Vessel on the Coast of New England in his return from hence. And not knowing whether he might have the opportunity of saving or forwarding the Letters, he had on Board, I have now sent a Copy of what I then presumed to write to your Lordship. I am Sorry I cannot at present add that the Times are altered for the better with your Clergy here. Affairs are yet in the Same Condition; So that there is but little satisfaction here. There is good Hopes that when General Nicholson arrives (Who we hear is appointed Governour for his Majesty) he may soon make all things easy in this Province.

I humbly begg your Lordships Blessing, and Am, My Lord, Your Lordships Most Obedient, & most devoted Servant,

W. Tredwell Bull

[c. 1720] n. d.: **Clergy of South Carolina** to [Bishop Robinson] (Fulham Papers, Lambeth Palace Library, volume X, pages 236-237) "A testimonial to Gilbert Jones, returning to England" (Manross 1965: 157).

[1720?] n. d.: **Abel Keletby** [Kettleby?] to General Nicholson (SPG series B, volume 4, page 199)

This letter is listed as being with the "Nicholson papers."

1721

[1721] **Jan. 24, 1720/21: William Guy**, St. Andrew's Parish, to the Society (SPG series A, volume XIV, page 79)

Encloses copy of a letter sent by Captain Hext [preceding letter]. He reports that General Nicholson has been appointed governor of the province by the King and his arrival is expected any day. Guy hopes divisions brought about by the revolution will be healed. Also hopes Nicholson will raise clergy's salaries.

[1721] Feb. 7, 1720: Certificate of Gov. Francis Nicholson, Plymouth (Fulham Papers, Lambeth Palace Library, volume IX, pages 100-101) "...that Francis Merry is with him, waiting to sail to Carolina" (Manross 1965: 134).

1721 Mar. 20: [Thomas] Hassel to the Society (SPG series A, volume XVI, page 60; also copied in series B, volume 4, pages 204-205)

1721 May 29: John LaPierre, St. Dennis' Parish, to the Society (SPG series A, volume XV, page 45)

He thanks the Society for £15 bill of exchange sent from Mr. Tryon by the Rev. Mr. Rival. He continues to attend on St. Dennis and to preach at St. Thomas, Hassell's parish, every fortnight. He has also undertaken to keep a School in order to teach the young people their catechism, which has been neglected by the parents. School is regularly attended by the young people. He has performed many marriages and christenings this fall.

1721 Jun. 5: Gilbert Jones, Christ's Church Parish, to the Society (SPG series B, volume IV, pages 206-207)

Description of the parish geography and boundries. He has provided for the £205 necessary to repair the church, £125 to Mr. George Logan, and £80 to Mr. Thomas Boon. The parish library was given to Mr. Thomas Barton of Charles Town with the removal of Marston as Christ's Church minister; these books have not been recovered. The commissary has delivered Osbourne's books, from St. Bartholemew's parish to him. He gave the commissary a receipt.

1721 Jun. 14: John LaPierre, St. Dennis' Parish, to the Society (SPG series A, volume XV, page 46)

Thanks the Society for their help. He is aware that their members called for his Orders to question whether he received the Episcopal form of ordination from the Church of England. He has shown his papers to Gen. Nicholson and Mr. Bull who have found nothing to which they take exception. Mentions his testimonium from Dublin College and letters from the late Lord Bishop of London (dated February 23, 1707 and December 23, 1707) showing his deacon and priestly orders. By virtue of these letters he was sent to St. Denis and has been able to bring some families over to the Church of England. Hopes that books sent by the Society will help convince dissenters. Thanks Society again.

1721 Jul. 5: William Guy, St. Andrew's Parish, to the Society (SPG series A, volume XV, pages 50-51)

He sends state of parish of St. Andrew's with Mr. Jones. He reports the location of the parish: 13 miles from Charles Town by the south side of the Ashley River, bounded to the SW by St. Paul's, the NW by St. George's, the NE by St. James, Goose Creek, and St. Philip's Charles Town. St. Andrew's is 21 miles long and seven miles wide. There re 180 families, 70 of which are Church of England. The rest are dissenters of many denominations. The church will not hold more than one-half of the congregation and will be enlarged. It is built of brick and has a seven-acre burying place next to it.

The parsonage is a small boarded house a mile from the church on 26 acres. The former minister, Mr. Taylor, farmed out this land which now has no firewood nor timber. He can hardly

maintain livestock for one family. He reports that the usual means of augmenting salary (by performing certain services) are not available here and might give offense.

[A list of library books follows.]

1721 Jul. 14: Churchwardens and vestry of St. George's Parish, South Carolina, to the Society (SPG series A, volume XV, page 47)

Mentions letter of September 20 that was lost. Hope that Society will appoint another missionary to fill a vacant parish.

[signed by] William Wallace, Robert Dews, Thomas Waring, M. Izard, J. Skene, Thomas Satur, Joseph Blake

1721 Jul. 15: Francis Merry, St. James's Parish, Goose Creek, to the Society (SPG series A, volume XV, page 49)

Arrived in South Carolina and awaited directions from Col. Barnwell to go to St. Helen's. Surprised to hear that the late Indian wars have made the parish unfit for residence and could not find any accommodations there. Was invited to St. James, Goose Creek, with approval of government and of Commissary Bull. Hopes the Society will not be displeased since the parish needs a minister. Would like to stay at St. James but will obey Society's wishes.

1721 Jul. 21: Francis Merry, St. James' Parish, Goose Creek, to the Bishop of Norwich (SPG series A, volume XV, page 49)

He begins by mentioning that he is somewhat known to the Bishop by his having given his probationary sermon in the Bishop's church at the request of Gen. Nicholson. Since the Bishop is a member of the Society he hopes it is not too presumptuous of him to send a copy of a letter sent to the Society. He tells Bishop of the situation at St. Helen's. Hopes that the Bishop can help him in pleading a change of parish.

1721 Aug. 16: Vestry of St. James's Parish, Goose Creek (SPG series A, volume XV, page 61)

They request that the Society officially appoint Francis Merry as their minister.

[No signature names noted.]

1721 Aug. 20: William Tredwell Bull, St. Paul's Parish, to the Society (SPG series A, volume XV, page 53)

His last letter was sent with Mr. Jones. He reports that Gen. Nicholson supported the church in a speech to the General Assembly, which met July 27. Bull had given an account of the state of the church in the province to General Nicholson last month. He regrets not having sent a copy to the Society but was seriously ill. He requests permission to go to England for a cure. He thanks the Society for 20 guineas received after leaving England. He mentions the number of baptisms and marriages performed.

1721 Oct. 10: South Carolina Clergy to the Society (SPG series A, volume XV, pages 58-59)

They advise the Society to subdivide the larger parishes. They praise Nicholson's religious zeal. Request that the Society supply a salaried assistant to the St. Philip's Schoolmaster. They believe that lack of education weakens the Church's popularity.

They inform the Society of Clark's death and request a new minister. (Request that Poudorous (?) be paid as a catechist.) The Rev. Merry currently preaches at St. Helen's, but they feel he would do more good at St. James, a more highly populated parish with many loyal parishioners.

They warn the Society that the number of dissenting preachers has increased. These preachers are marrying people against Church of England law.

1721 Oct. 12: John LaPierre to the Society (SPG series A, volume XV, pages 60-61)

His parishioners are grateful for the Society's books. He had left Santee because of the "irregular behavior" of the parishioners toward the Church of England. The parishioners then employed another minister of "the Church of France." After a misunderstanding with that minister, the parishioners broke their agreement with him; thus, LaPierre has returned to them. Upon his arrival, he found the people divided into two factions, which he was able to unite. He has had some difficulty preaching, as many do not understand English.

1721 Oct. 17: William Guy to the Society (SPG series A, volume XV, page 62)

He hopes that his March 25 letter was received by the Society. It included an account of those baptized. He and Tustian have been alternately officiating at St. James. He trusts that the Commissary has reported on the province's revolution. The people resent the clergy for complying with the Governor's order that none shall be married without a license from him. A motion was made in the Assembly to stop clerical salaries.

1721 Oct. 27: H. Astry, Robert Hicks, and William Stukely to the Secretary (SPG series A, volume XVI, page 31)

Testimonial to the character of Brian Hunt.

1721 Nov. 6: Vestry of St. James' Parish, Santee, to Nicholson (SPG series A, volume XV, pages 63-65)

In response to his inquiry: the Vestry did request a minister from the Society, who subsequently sent the Rev. Poudorous. They recount the beginning of their parish as such: their petition to become a parish was approved by Governor Johnson and the Assembly with boundaries of the Gordon plantation to the north, Santee River to the west, and the Elias Garry plantation to the south and east.

1721 Nov. 6: Nicholson, Charles Town, to the Society (SPG series A, volume XV, page 65-66)

He hopes that Jones has delivered his July 12 letter. Commissary Bull and the clergy met recently to report on the state of the Church. He encloses two letters [not in the volume], one from Henry McIntosh and one from M. Sparrow. He recommends that the Society employ a Schoolmaster for the province at a salary of £30 per annum. The letter is delivered by John Lloyd, Esq., who will give them an account of Church affairs.

1721 Nov. 10: Richard Sear and Henry Gostling, London, to the Secretary (SPG series A, volume XVI, page 31)

Testimonial to Hunt's character from Sear, the Rector of St. Alban's, London, and Gostling, Senior Cardinal of St. Paul's, London.

1721 Nov. 10: William Batty to the Secretary (SPG series A, volume XVI, page 32)
Testimonial to Hunt's character.

1721 Nov. 10: William Portman to Secretary (SPG series A, volume XVI, page 32)
Testimonial to Hunt's character.

1721 Nov. 16: Alexander Garden to the Society (SPG series B, volume IV, page 208)
A list of the Society's books sent by Osbourne and delivered to him by Bull.

1721: List of the numbers and names of all towns belonging to the Cherokee Nation and number of men, 10,365 souls in all. (SPG series A, volume XVII, page 155)

[1721?] **Society**, London, to Gilbert Jones (SPG series A, volume XVI, page 36)
Jones is given permission to return to England from his post as minister in South Carolina, Christ Church parish.

[1721?] **Brian Hunt** to the Society (SPG series A, volume XVI, page 39)
Hunt has paid money to Captain Daniel Bell of the ship Mary for the passage of his wife and children. He asks to be reimbursed.

1722

[1722] **Jan. 10, 1721/2: Address of Clergy to the Governor and Legislature of South Carolina** (SPG series A, volume XVI, pages 121-123; also copied in series B, volume 4, page 199. The original of this letter is in the Fulham Papers, Lambeth Palace Library, volume IX, page 102.)

Received by Mr. Young. The clergy ask for the relief, encouragement and the further security of the church by means of larger salaries to compensate for the reduced value of paper money, an assistant or lecturer to be placed in Charles Town along with a free School, repeal of the law that says incumbents must keep their parsonage houses in repair, and a new method "of investing the clergy with a legal right and title to their respective benefices." Also mentions the Act of Uniformity and an Act giving these churches civil rights to marry people.

[signed by] Wm. Tredwell Bull, Thomas Hassell, William Guy, A. Garden
Francis Merry

1722 Jan. 11: Gov. Nicholson, Charles City and Port, to the Secretary (SPG series A, volume XVI, pages 95-99)

He last wrote on July 6. He hopes the Society has gotten the King to confirm the law regarding church salaries. Bull and others have written an address to the King on the subject. Mr. Pownall and Mr. Pouderos will come in to sign the address. Mr. Merry is ill behaved. He notes that Yale College in Connecticut may be of service to the church. He encloses a copy of a paper of 1687 [?] which was given to him by John Wait Winthrop, grandson of the first governor of Mass Bay, John Winthrop. Gourdon Saltonstall is presently governor, related to Richard Saltonstall the knight. George Isaac Johnson married Lady Arabella, daughter of the Earl of Lincoln. Thomas Dudley was steward to that family and a governor of the Massachusetts colony and

father of Joseph Dudley the late Governor of Providence. He also encloses a letter concerning the Rev. Mr. Cutler and he hopes that the Society will provide for R. Brown and Mr. Johnson to be sent. Also encloses a letter from Gabriel Bernon and one from Narragansett, one from Marblehead, also from Mr. Cutler and Bull. He adds on January 29, 1722, that he is also enclosing a copy of a letter to Mr. Bull that the Vestry of Goose Creek sent complaining about Merry.

[1722] Jan. 13, 1721/22: William Tredwell Bull, St. Paul's Parish, to the Bishop of London (Robinson; Fulham Palace Manuscripts volume IX, leaves 103-104. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 8.)

South Carolina, January 13th, 1721/2

My Lord,

I have presumed to enclose herewith to your Lordship the Copy of a Petition,⁷ which your Clergy very unanimously agreed to present to his Excellency the Governour, Council & Assembly of this Province, for the further security of the Church of England therein & for our own Relief & Encouragement, which was delivered to the Governour, with our humble Request to him to lay it before the General Assembly at their next session, which begins the 25 Instant.

There is little Reason to fear, but that the Church of England will be recognized & declared to be the Established Church here, & we have hopes that there may be somewhat done with regard to the deficiencies of our Salaries. But whether any stop will be put to the encroachment of the Dissenting Teachers with Relation to marriages, there is some Reason to doubt. His Excellency the Governour, either being not fully informed, that the Dissenters do not enjoy that Priviledge in England, or else unwilling to irritate a Party, which he may esteem more considerable than in reality they are, seems unwilling to recommend it to the assembly. I humbly pray, that your Lordship would be pleased to inform his Excellency whether the Dissenting Teachers have that Liberty in England, or not, we being informed that they have not.

I begg leave to assure [?] your Lordship, that your Clergy have acted in this affair without any intention of Depriving the Dissenters of any of their Legal Rights, which we desire they may enjoy in as ample a manner in this Province] as they do by Law in England, greater than which we con[ceive] they ought not in Reason to require; at the same tim[e] we are desirous to recover, what we believe to be our own Rights & unwilling to loose them without making all proper Application to the Contrary.

I shall not trouble your Lordship any further at present, only to inform your Lordship, — That your Clergy live to[ge]ther with great Unanimity on all Occasions & with a Brother[ly] Love & affection, & by the Grace of God will always endea[vour] to behave ourselves so, as may recommend us to your Lordship's Favour & Protection. I am, My Lord, With all dutifull Submission, Your Lordship's Most Obedient & most devoted Servant

Wm. Tredwell Bull

[1722] Jan. 15, 1721/22: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XVI, page 53; also copied in series B, volume 4, page 200)

He hopes that his letter sent with Mr. Jones has arrived. He hopes to acquaint the Society with Francis Young, the bearer of this letter and chief justice of the province. Guy is traveling to

remote parishioners every third Sunday. They intend to build a chapel to which he will travel several times a month. Peter Tustian has departed.

[1722] 1721 Feb. 6: Churchwardens and vestrymen of St. John's Parish to General Nicholson (SPG series A, volume XVI, page 54; also copied in series B, volume 4, page 201)

They complain that the parish is destitute without a minister since the death of Moses Clarke. They would like someone to be sent to them and are willing to support him in addition to giving him servants and cattle.

[signed by] Rene Ravenel and Paul Le Pas, Wardens; Thomas Broughton, Charles Colleton, J. Butler, Lamb Sanders, Gabriel Marion, Percival Pawley

[1722] 1721 Feb. 6: Churchwardens and vestrymen of St. John's Parish to the Society (SPG series A, volume XVI, pages 56-58; also copied in series B, volume 4, page 202)

The Rev. Moses Clarke who arrived last May died of a fever in September. The parish would like a minister to be sent to them.

[signed by] Rene Ravenel and Paul Le Pas, Wardens; Thomas Broughton, Charles Colleton, J. Butler, Lamb Sanders, Thomas Pamos, Gabriel Marion, Percival Pawley

[1722] 1721 Feb. 10: William Tredwell Bull, St. Paul's Parish, to the Society (SPG series A, volume XVI, pages 58-59; also copied in series B, volume 4, page 203)

He is sending this letter by Francis Young, Chief Justice of the province. The province is improving but ministers and a Schoolmaster are needed. Salaries are low so he has submitted a petition (January 10) to the Governor and the Council and Assembly asking for raises. He has a full congregation in his parish of St. Paul's.

[1722] Mar. 17, 1721/2: Thomas Broughton to the Secretary (SPG series A, volume XVI, page 90)

He has received the Society's orders from Bull. They are raising a tomb over the Rev. Maule's grave and would like the Society to locate Mr. Maule's sister in Ireland so she can receive the money left to her in Maule's will.

[1722] Mar. 20, 1721/2: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series A, volume XVI, pages 60-62)

He reports that a general meeting of the province's clergymen was held on January 10 at which time they drew up and signed a petition to the Governor "for the better relief and encouragement of the clergy" and "for the further security of the Church of England in this colony." Since the death of Moses Clarke, minister at St. John's, Hassell has supplied the vacancy of that parish. Richard Beresford, a parishioner, died in an accident and left a considerable legacy to the parish for the funding and endowing of a School. However, while he left one son well provided for, a second son was not provided for, and therefore the will is being contested. The governor has suspended any action on the will, and Hassell reports that controversy continues over it. Col. Thomas Broughton is the executor.

[1722] Mar. 20, 1721/2: Thomas Hassell, St. Thomas' Parish, to the Society (SPG series A, volume XVI, pages 62-63)

Notitia Parochialis giving the spiritual state of the parish, including information on converts, official functions and the families comprising the parish.

1722 May 25: The Society, London, to General Nicholson (SPG series A, volume XVI, pages 141-142)

They are pleased with his demonstration of affection for the Church of England. The Society will employ Jones, whom he had recommended, in England. They have assigned the Rev. Orem to Bristol, New England, after reading the letters of Mr. Mackintosh and the Rev. Sparrow. They have ordered the Rev. Tustian to pay for the books which he took to Maryland after deserting his South Carolina cure. They will soon send a Schoolmaster and two or three more missionaries. They have appointed Merry to Goose Creek and will give Pouderos an allowance.

1722 Mar 26: Albert Pouderos to the Archbishop of Canterbury (SPG series A, volume XVI, pages 63-64)

He informs the Society of his arrival in South Carolina after delays due to bad health. [Letter is in French.]

1722: Jun. 13: Extract of Governor's Message to the Assembly (SPG series A, volume XVI, page 124; included as an enclosure in General Nicholson's letter dated Jul. 6, 1722)
June 13, 1722

He recommends settling (?) "the affair" of the clergy, especially the affairs of the church in South Carolina and the free School.

1722 Jun. 14: William Tunloy's note (SPG series A, volume XVI, page 124; included as an enclosure in General Nicholson's letter dated Jul. 6, 1722)

A note stating that in the upper house of the Assembly, Joseph Wragg and Mr. Engee brought up a bill to advance salaries of the clergy.

1722 Jun. 20: Churchwardens and Vestrymen of St. George's Parish to the Secretary (SPG series A, volume XVI, page 70)

Repeating the request of their September 20 letter, they ask for a minister to be sent to their parish.

[signed by] A. Skene, Robert Dews, William Wallace, Thomas Waring, Izard, Jos. Blake, E. Arden.

1722 Jun. 27: William Tredwell Bull, St. Paul's Parish, to the Secretary (SPG series A, volume XVI, page 69; also copied as series B, volume 4, page 215)

He reports that the Governor and the General Assembly have passed an act to increase salaries of the clergy (copy enclosed) and therefore he asks for clergymen to be sent to fill vacancies of the province.

1722 Jun. 28: Gov. Nicholson, Charles City and Port, to the Archbishop of Canterbury (SPG series A, volume XVI, pages 135-136 and recopied on pages 136-137; copied also in series B, volume IV, page 219)

(A copy of the letter) sent by the merchant Mr. Dymes. He informs the Archbishop that a law was passed in the last Assembly concerning the salary of the clergy. He notes that the bearer will give an account of affairs. Also the Rev. Bull will send a letter with him to account about the act. He hopes to send a copy of the law shortly. Delay due to scarcity of clerks. He says that all is peaceful and the Assembly ended well.

1722 Jun. 28: General Nicholson, Charles City Port, to the Society (SPG series B, volume IV, page 217.)

Mr. Dynes, the letter carrier, has a copy of the law for increasing the clergy's salary and other official papers.

[**1722 June?**] **n. d.: Rev. Pownall** to the Society (SPG series C, AM7, letter 123)

Requests appointment as minister in S.C. [He was appointed Jul. 7, 1722.]

1722 Jul. 3: Committee of Correspondence in Carolina to agents in England (SPG series A, volume XVI, page 124; included as an enclosure in General Nicholson's letter dated Jul. 6, 1722)

1722 Jul. 3: Act raising salaries of Anglican ministers in South Carolina (SPG series A, volume XVI, page 125; included as an enclosure in General Nicholson's letter dated Jul. 6, 1722. A copy of this act is in the Fulham Papers, Lambeth Palace Library, volume IX, page 105.)

The act was passed and it is asked that these letters be delivered to the Society.

1722 Jul. 3: Arthur Middleton and James Moore, Charles City Port, to the Society (SPG series A, volume XVI, page 72; also copied as series B, volume 4, page 221-222)

They note that they have passed a law for higher salaries for clergymen and for erecting a new parish at Wineau. They ask for a missionary to be sent soon and add that they would like the minister of Charles City Port to be admitted as a missionary.

1722 Jul. 6: General Nicholson, Charles City and Port, to the Society (SPG series A, volume XVI, pages 73-75; cf. pages 124-125; also copied as series B, volume 4, pp. 223-225)

The Court has ordered a letter signed by James Moore, speaker of the lower house, and Arthur Middleton, president of the Council, "in the nature of the upper house" and sent with Dynes, to be sent by the Council. Nicholson has written to agents Francis Yonge and John Lloyd and has enclosed a copy in this letter. He also encloses a copy of a letter from Bull telling about the raise in salaries. The House is very agreeable toward the clergy. He asks the Society to get the act confirmed by his Majesty.

PS—He is enclosing copies of the act and the letter from Bull and he hopes that Yonge and Lloyd will call on the Society. [Enclosures: (1) Extract of Governor's Message to the Assembly, Jun. 13, 1722; (2) letter from William Tunloy, Jun. 14, 1722; (3) Committee of Correspondence, Jul. 3, 1722; and (4) Act raising salaries; these four enclosures were copied in SPG series A, volume XVI, pages 124-125]]

1722 Jul. 7: The Society, London, to Christ Church Vestry (SPG series A, volume XVI, page 143)

They appoint Pownall to replace the late Jones.

1722 Jul. 9: Francis Merry, St. James' Goose Creek Parish, (SPG series A, volume XVI, pages 67-68; also copied as series B, volume 4, page)

Merry is officiating at St. James Goose Creek. The parish of St. Helen's, to which he was sent, is despoiled by the Indian wars.

PS—John Lloyd, an agent for the province, can give an account of him

1722 Jul. 9: Churchwardens and Vestrymen of St. George's Parish to the Secretary (SPG series A, volume XVI, page 71; also copied as series B, volume 4, page 226-227)

Sending a duplicate of their June 26 letter, they note that salaries have been increased for clergymen and they repeat their request for a minister.

[signed by] A. Skene, Robert Dews, John Cantey, William Wallace, Thomas Waring, Izard, Jos. Blake, E. Arden

1722 Jul. 12: Clergy of South Carolina, Charles City, to the Secretary (SPG series A, volume XVI, pages 76-78; also copied as series B, volume 4, pages 228-229)

Clergy met to thank Gov. Nicholson and to commend him because religion is flourishing under him. The new church of St. Philip's in Charles City will open in a few months, and the Governor and Assembly have given money toward enlarging and beautifying the churches of St. Paul's, St. Andrew's, and St. George's; also the parsonages at St. James, Goose Creek, and Wineau. Salaries are now to be augmented so they ask for vacancies to be filled.

[signed by] William Tredwell Bull, Thomas Hassell, John Lapierre, William Guy, Albert Pouderaus, A. Garden

1722 Jul. 12: Jacobus Blair, Hugo Jones and Jacobus Slater to the Secretary (SPG series A, volume XVI, page 12)

Testimonial in Latin to the character of Pownall.

1722 Jul. 18: The Society, London, to General Nicholson (SPG series A, volume XVI, page 144)

They have appointed Pownall as Christ Church minister. They have enclosed Trott's Collection of Laws and Anniversary Sermons.

1722 Jul. 18: The Society, London, to the South Carolina Clergy (SPG series A, volume XVI, page 145)

They will be sending a Schoolmaster for St. Philip's as soon as possible. They have officially appointed Merry to Goose Creek. They have appointed Pownall to Christ Church and will be giving an allowance to Pouderaus.

1722 Jul. 18: The Society to Merry (SPG series A, volume XVI, page 146)
July 18, 1722

They appoint him to St. James and admonish him about his past conduct.

1722 Aug. 1: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XVI, pages 79-80; also copied as series B, volume 4, page 230)

In his letter of January 15, 1721/2, carried by Francis Yonge, he has mentioned the other church where he now spends every Friday. Mr. Merry has been appointed at Goose Creek to

supply the parish of St. George's. His congregation is raising a subscription to build a new and larger church to which public money will be added.

1722 Aug. 2: Address of the Clergy of South Carolina to the Governor's Council and Assembly (SPG series A, volume XVI, page 128; also copied as series B, volume 4, pages 230-231)

The clergy thanks the Assemblymen for their goodness in advancing their salaries. They feel it necessary to publicly express thanks and they also feel that such encouragement will bring more ministers to fill vacancies. They also extend thanks for honoring the Diocese and the Society (?)

[signed by] Wm. Tredwell Bull, Thomas Hassell, John LaPierre, William Guy, Albert Pouderous, A. Garden

[1722 Aug. 2?] n. d.: Address of the clergy of South Carolina to General Nicholson (SPG series A, volume XVI, pages 130-131)

They thank Nicholson for his recommendation of their petition to the Assembly. They acknowledge his continuing zeal on the part of the church. They find sedition and disturbance against the government but they announce that they will oppose and discourage it.

[signed by] Wm. Tredwell Bull, Thomas Hassell, John LaPierre, William Guy, Albert Pouderous, A. Garden

1722 Aug. 20: Will of Richard Beresford, St. Thomas' Parish (SPG series A, volume XVI, pages 112-121; also copied as series B, volume 4, pages 232-234)

Beneficiaries are Mary Ford (wife of Nathaniel Ford, shipwright); to his nephew Charles King he leaves the land between that of Thomas Burton and Richard Codner provided that he takes care of his sister Mary King; money to Thomas Broughton, Andrew Allen (a merchant of Charles Town); gold rings to brothers and sisters in law, James and Elizabeth Moore and Nathaniel and Mary Ford; money to Robert Hunt (son of Robert Hunt, deceased); a suit and money to "my negro man" Matthia; money to his son John Beresford. Appoints Thomas Broughton executor and leaves money to the parish of St. Thomas in Berkley County. Leaves money for a School in St. Thomas. Signed by Beresford. Witnessed by Samuel Eveleigh, B.Godin, Ralph Izard, and Andrew Allen. [enclosed] Joseph Aylosse's Opinion of Beresford's Will. October 13, 1722 and November 2, 1722

At the September 21 meeting of the Society the will was read. The case is that Beresford makes his will, was widowed, goes to England, marries Dorothy Melish and has a son Richard (in addition to first son, John) who was not born at the time of the making of the will. Is Richard entitled to any inheritance? The decision should be that he is not as no mention is made of him in the will. However, alteration of his circumstances does revoke his will.

1722 Sept. 21: Beresford Will and School (SPG series B, volume IV, pages 235-239)

Copy of the minutes of the Society's meeting

The Vestry of St. Thomas sent a copy of the will of Mr. Beresford, who willed a large part of his estate for the building and maintenance of a charity school. The will is being contested by his relatives. A copy of the will is enclosed.

1722 Oct. 10: William Tredwell Bull, St. Paul's Parish, to the Society (SPG series B, volume IV, pages 240-241; copied also in SPG series A, volume XVI, pages 82-84)

He encloses a copy of a petition for enlarging the church building. He has received £500 from the general Assembly and £960 from the parishioners for that purpose. He hopes to begin construction next spring. He hopes that the clergy's new, fixed salary will attract more ministers to the colonies. He adds that at the end of 10 years in South Carolina he would like to return to England.

1722 Oct. 20: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XVI, page 80-82; also copied as series B, volume 4, pages 242-243)

He reports that there was a meeting of the clergy in Charles City at which the Governor was thanked for augmenting their salaries to £100 per year. An account of the spiritual state of the parish is sent listing baptisms, converts, etc.

1722 Oct. 29: William Tredwell Bull, St. Paul's Parish, to the Secretary (SPG series A, volume XVI, pages 86-88; also copied as series B, volume 4, pages 244-245)

Mr. Pownall brought letter of July 18 and was received by Governor Nicholson. The Rev. Merry of St. James Goose Creek is a failure as he is drinking and causing a scandal.

1722 Nov. 3: Francis Merry, St. James' Parish, Goose Creek, to the Secretary (SPG series A, volume XVI, page 133; also copied as series B, volume 4, pages 246-247)

Speaks of the composition of the parish, baptisms of dissenters and planned conversions.

1722 Nov. 8: Register, St. James's Goose Creek Parish, 1721-1722; copy enclosed in Francis Merry's letter, (SPG series A, volume XVI, page 131)

1721: June 5—James and Hannah Goodbee's son Thomas, Stephan and Susana Motte's daughter, Mary. June 27—George and Catherine Chickon's son Thomas, Mary Elizabeth Adam's son William, John and Hannah Glover's daughter Mary, John and Mary Baby's son William, Ebenezer and Mary Shingleton's daughter Sarah, Kogar and Esthor Saunders' daughter Sarah. February 27—Captain William and Rebecca Dry's son Robert.

1722: March 28—Major Samuel and Mary Magdalen Prioleau's daughter Mary. March 29—Robert, the natural son of Robert Carr. April 1—Nathaniel and Sarah Moore Schenckingsh. May 14—Captain Benjamin and Anne Waring's son Thomas and John and Justine Moore's daughter Anne. June 12—Peter and wife Tomplat's son John. October 16—Peter and Iano Lamb's son Isaac. These are from the Register of the Parish, 1722. Signed John Bayley.

1722 Nov. 8: Francis Merry, St. James' Goose Creek Parish, to the Secretary (SPG series A, volume XVI, pages 88-89)

He thanks the Society for calling attention to his misconduct. He reports that the church has been completed and 100 acres of Captain Benjamin Schenckingsh's land annexed. The parsonage house has been built. His dead predecessor Le Jau is remembered by all. He asks for prayer books to be sent.

1722 Nov. 16: List of books left by Mr. Jones in the Public Library, Charles Town (SPG series A, volume XVI, page 111)

A. Garden signed receipt for the books on July 11, 1721.

1722 Nov. 16: The Society, London, to William Tredwell Bull (SPG series A, volume XVI, page 147)

They give him leave to return to England.

1722 Nov. 22: Rev. Parnall to the Society (SPG series A, volume XVI, page 90; also copied in series B, volume 4, pages 248-249)

[1722?] Benjamin Pownall to the Secretary (SPG series A, volume XVI, page 12)

A petition from Pownall offering to be employed as a missionary in either of the Carolinas.

[1722?] Parish of St. Paul's to the Governor Francis Nicholson and the Assembly and Council (SPG series A, volume XVI, pages 84-85)

A petition asking for £1000 in South Carolina money to enlarge the church.

[signed by] Wm. Tredwell Bull, William Williams, Isaac Waight, Samuel Davis, John Fency, Abraham Cures, Thomas Farr, Richard Corpos, William Gibbs

[1722?] Mr. Archibald Stobo's Petition to the Legislature (SPG series A, volume XVI, pages 107-110)

He was planning to present it to the Lower House of the Assembly. This copy is taken from the original by Mr. Garden. Mr. Kinlock persuaded Mr. Stobo, a scots dissenting minister, not to present it. Received by hands of Mr. Young.

To James Moore, Speaker. Archibald Stobo, minister at Wiltown, Colleton County, South Carolina, presents this petition. He points out that Captain John Bee, a member of Stobo's congregation, tried to get a marriage license from Charles Hart, Secretary of the Province, and was refused as the Governor will allow them only to the ministers of the Church of England. He says that the two churches should have the same authority. He wants the Presbyterian Church to be established, by law, as equal to the Church of England.

1723

[1723] Jan. 11, 1722: Timothy Cutler to Nicholson (SPG series A, volume XVI, pages 329-330)

He praises Nicholson's actions concerning the clergy in South Carolina. He laments the death of Yale (?)

[1723] Jan. 11: Vestry of St. James's Parish, Goose Creek, to the Society (SPG series A, volume XVI, page 95; also copied as series B, volume 4, pages 209-210)

1723 Jan. 12: The Society, London, to General Nicholson (SPG series A, volume XVI, pages 147-148)

They have received the copies of the Act Increasing the Clergy's Salaries sent with Francis Young, Arthur Middleton, and James Moore. They are pleased with his zeal. They have

appointed missionaries for the vacant St. John's and St. George's and are sending a Schoolmaster to Charles Town.

1723 Jan. 13: Francis Varnod, St. George's Parish, Dorchester, to the Society (SPG series B, volume IV, pages 253-254)

He arrived Oct. 23, and received a warm reception by the parishoners. He thanks the Society for the books, and requests the collection of *Primitive Fathers* by Cotelerius to help him refute Presbyterianism. He plans to build a large church pew for strangers, and to keep a public register. Says that masters discourage converting slaves because they fear insurrection. He recommends a deacon go with the traders to convert Indians; he feels they already hold religious beliefs similar to Christians. He encloses an Indian prayer as proof. He has offered to preach in French once a month at a small French congregation. His offer was accepted.

1723 Jan. 20: Albert Pouderous, St. James's Parish, Santee, to the Society (SPG series B, volume IV, page 258)

He describes the parish's geography and history. He lists the people he has converted and baptized. He speaks of his concern for the education of children.

[1723] **Jan. 21, 1722/3: Vestry of St. James' Parish, Goose Creek**, to [William Tredwell] Bull (SPG series A, volume XVI, page 134)

[Enclosed in General Nicholson's letter of January 28, 1722/3]

Announces their resolve not to accept Francis Merry as minister. Signed John Bayley

[1723?] **Jan. 28, 1722: Nicholas Trott** to Mr. Rival (SPG series A, volume XVII, page 95)

Thanks him for his hospitality during his London visit and reminds Rival that he gave testimony for Mr. LaPierre on April 18, 1720 to the Society while in the company of Mr. Deacon Stubbs. He related that he didn't take a copy of the order and now, almost three years later, Mr. LaPierre has not received his salary. So LaPierre has sent Mr. Satur, a merchant in London, a power of attorney to try to receive his salary. Trott asks Rival to go with Satur to the Society to use his influence on LaPierre's behalf. He also asks him to give Mr. Satur the papers he was transcribing to be sent to him.

[1723] **Jan. 28, 1722: General Nicholson** to the Society (SPG series A, volume XVII, page 95; also copied as series B, volume 4, page 211)

1723 Feb. 7: The Society, London, to Gov. Nicholson (SPG series A, volume XVII, page 167) London, February 7, 1723

Bull has informed them that the late Whitmarsh bequeathed £500 for the purchase of books to be distributed to the South Carolina parishes

1723 Feb. 28: Clergy to South Carolina, Charles City, to the Secretary (SPG series A, volume XVII, pages 88-90)

They write of receiving the letter of July 18 by way of Pownall and thank the Society for their favors. They have heard of a missionary Schoolmaster appointed for this city and a minister for the parish of St. John's, though neither has arrived yet. St. James Goose Creek parishioners again would like a missionary after their experience with the unworthy Merry,

whose crime was drinking and who was openly scandalous, so they chose not to elect him their minister. Parishioners of St. George's also request someone. St. Helen's, St. Bartholomew's, and the newly erected King George's Parish are vacant but have not made any requests.

[signed] Tredwell Bull, Thomas Hassell, A. Garden, Benjamin Pownall, Albert Pouderos

1723 Mar. 2: The Society, London, to Col. John Barnwell (SPG series A, volume XVII, page 168)

Bull has told them of the £500 legacy of Whitmarsh and that Barnwell is the executor. They direct him to give the money to Nicholson.

1723 Mar. 2: The Society, London, to the Vestry of St. John's Parish (SPG series A, volume XVII, pages 168-169)

They are willing to contribute some money towards the proposed free School, but first want to know what the parish is willing to contribute.

1723 Mar. 2: The Society, London, to Gov. Nicholson (SPG series A, volume XVII, pages 169-170)

They thank him for his inquiry into Boyle's legacy. They order him to "forward the Executor to remit the effects to the Society's treasurer, Mr. Tryon." They inform him of the content of the previous letter to the vestry of St. John's.

[1723] **Mar. 5, 1722/23: William Tredwell Bull, St. Paul's Parish**, to the Bishop of London (Robinson; Fulham Palace Manuscripts volume IX, leaves 106-107. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 9.)

South Carolina, March 5th, 1722/3

My Lord,

I presumed to write to your Lordship the 15th of August last,⁸ to begg your Permission to return to my Native Country, after having served the Church here upwards of ten years, My Relations being uneasy at my long absence & earnestly pressing my return to them. I wrote sometime the same Month to the Lord Bishop of Carlisle to begg his Lordships Interposition with the Honourable Society for the Propagation of the Gospel in Foreign Parts upon the same account, & the Society was pleased to give their Consent to it, & signified the Same to me by a Letter from their Secretary of the 16th of November last. I have not as yet heard any thing from your Lordship, But humbly hope you will be pleased to favour me with your approbation.⁹ I am, my Lord, Your

Lordship's Most Obedient Servant

William Tredwell Bull

1723 Mar 10: Clergy of South Carolina, Charles Town, to the Secretary (SPG series A, volume XVIII, pages 65-67)

At lat February 26 meeting, A. Garden, Mr. Pownall, Mr. Varnod, and Mr. Morritt were the only participants. Too few came so they met again and are ready to report on the state of the church in the province. The church is flourishing now that most parishes are filled, although a missionary is needed at St. Paul's where there are many dissenters. Mr. Guy, since Bull's

absence, has been traveling over there as has Mr. Varnod since his arrival. Mr. Varnod arrived at the end of last October and went to the parish of St. George's and is expected to do well. Mr. and Mrs. Skene and Mrs. Hague, Mr. Skene's sister, have had their Negroes baptized and instructed in Christian principles. They are awaiting the Honorable Commissioner's decision concerning the School with which Mr. Morritt has taken great pains.

[signed by] William Guy, F. Varnod, Thomas Morritt, Benjamin Pownall, Brian Hunt

PS—The parish of St. Helen's Port Royal needs a missionary and they ask the Society to send one.

[1723] Mar. 14, 1722/3: Percival Lawley, Charles City, to the Society (SPG series B, volume IV, pages 268-269; also copied in SPG series A, volume XVII, page 128)

Mr. LeBraféun received from Captain John Stevenson 32 (bags?) of rice belonging to the estate of George Boyle. The rice was bound for Great Britain, but the vessel was forced to discharge its cargo. LeBraféun is accountable for Boyle's estate. Enclosed is an itemized list of Boyle's estate.

1723 Mar. 14: Thomas Morritt, Charles City, to the General Assembly and Council (SPG series B, volume IV, pages 289-293)

Vol. 4, pp. 289-293

He suggests:

1. An increase in the salary of the school master
2. An equivalent increase in his own salary because of his increased costs as a city-dweller.
3. Hopes that the Act states that he may spend £4 sterling, not paper money on each of his pupils.
4. Hopes That he will not be forced to take too many pupils at first
5. He shall "place" the boys as he feels appropriate
6. Requests that he be provided with a house until the pupils begin

The Council resolves that he be advanced £75, and allowed to exercise his "ministerial functions" in the St. James parish.

He thanks the Council effusively for their granting him the money and the authority. He requests more money for him and his family because of the high cost of living in the city. Says that he never received the bounty money which most ministers are awarded upon arrival. Requests that he be provided with a house outside the city for boarders as well as his family. The house should have enough land for crops in case there should be a problem with the market. He will buy his own slaves, but requests that the Society purchase them. Requests that a new schoolhouse be built.

The Council resolves to:

1. Increase the school master's salary to £100 per year, and command the parents to pay up to 15 shilling per year per pupil.
2. Survey land for a new church
3. Use Mr. Garden's house as a temporary school house, paying for his keep at Dr. Hutchinson's house
4. Consent granted for the allotment of £600 for the building of a new brick church in Christ's parish.

[1723] Mar. 16: John Barnwell, Beaufort, to Gov. Nicholson (Fulham Papers, Lambeth Palace Library, volume IX, pages 108-109)

“...enclosing a petition of the warden's and vestry of St. Helen's parish, Mar. 12, 1722/3, asking the governor to intercede with the S.P.G. to send them a missionary. Covering letter says that they are building a church and plan to build a parsonage, and would like to have a minister while the work is still in progress” (Manross 1965: 135).

[1723] Mar. 17, 1722: T. Broughton to the Society (SPG series A, volume XVI, page 91; also copied as series B, volume 4, page 212)

[1723] Mar. 18, 1722/3: Vestrymen of St. James's Parish, Goose Creek, to the Society Goose Creek, March 18, 1722/3 (SPG series A, volume XVII, pages 125-126)

They ask for an exemplary minister to be sent to their parish. They append a list of books left by Merry to Col. Moore. [signed by] Roger Moore, Thomas Smith, John Parker, John Sanders

1723 Mar. 18: Brian Hunt, Charles City and Port, to Bishop Robinson (Fulham Papers, Lambeth Palace Library, volume IX, pages 110-111)

“Sent by Commissary Bull. Hunt is settled in his post as rector of St. John's Parish. Unaware of Bishop Robinson's death, he expresses surprise that his testimonials were signed by Mr. Gibbons. He finds his support inadequate and would like an appointment to Philadelphia or elsewhere” (Manross 1965: 135).

[1723] Mar. 20, 1722: Rev. Pondorous to the Society (SPG series A, volume XVI, page 63; also copied as series B, volume 4, page 213)

1723 Apr. 2: Vestry of St. James's Parish, Santee, to the Secretary (SPG series A, volume XVII, page 97; also copied as series B, volume 4, pages 274-275)

The vestrymen are writing on behalf of Mr. Poudorous. They testify that they are unable to raise a salary for Mr. Poudorous as they are a poor parish and have recently sustained great losses due to a flood. [signed by] Peter Robert, John Goudron, John Guerry, John Deliesselinne, Peter Guerry

1723 Apr. 3: Will of John Whitmarsh (SPG series A, volume XVIII, page 116)

Part of the Last Will and Testament of John Whitmarsh, late of Colleton County, South Carolina, dated April 3, 1723 and proved May 10, 1723. After ritual preamble the following item is quoted: he bequeaths £1,000 current money to be paid 500 to St. Paul's' in Colleton County, and 500 to the Society for books for the parish. Signed, Charles Hart, Sec.

1723 Apr. 8: The Society, London, to the Vestry of St. George's Parish (SPG series A, volume XVII, page 161)

They have appointed John Usher as the new minister for St. George's.

1723 Apr. 9: The Society, London, to Gov. Nicholson (SPG series A, volume XVII, page 162) London, April 9, 1723

They appointed the Harvard-educated Usher as the new minister of St. George's.

[1723 Apr. 9] **Thomas Morritt**, Charles Town, to the Assembly (SPG series A, volume XVII, pages 131-132)

As the affair of the School is not settled yet he is sending the following considerations. He wants a salary raise. He asks that the expensive Charles Town life be taken into consideration.

1723 Apr. 9-16: General Nicholson, Boston, to the Society (SPG series B, volume IV, pages 334)

Copy of *Boston Newsletter*: In the Brattle Street church last Thursday, Nathan Basset of Harvard College was ordained as pastor of the Presbyterian Church of Charles Town. The former pastor, Wm. Livingston has recently died.

Copy of the letter declaring Bassett ordained. [Signed by:] Cotton Mather, Benjamin Coleman, Nathan Appleton, William Cooper. They have full confidence in Bassett's abilities as a minister.

1723 Apr. 11: Council Resolution signed by William Tunloy, South Carolina (SPG series A, volume XVII, page 132)

Morritt's address read at the General Assembly. It is resolved that he be advanced part of his salary and that he be given leave to begin his ministerial function at St. James Goose Creek.

1723 Apr. 16: Albert Pouderos, St. James's Parish, Santee, to the Secretary (SPG series A, volume XVII, pages 98-99; also copied as series B, volume 4, pages 276-277)

Pouderos writes of his monetary difficulties as must constantly have strangers at his table (there are no nearby inns) and he must give charity. The parishioners are unable to help him as they are too poor, so he asks for annual benefits.

1723 Apr. 16: Albert Pouderos, St. James's Parish, Santee, to Nicholson (SPG series A, volume XVII, pages 99-100; also copied as series B, volume 4, pages 278-279)

Pouderos states that he has enclosed the certificate that Nicholson desired from the parishioners "to destroy the false Exposition made to the Royal Society that they gave me annul revenues to subsist and to instruct their children." He has not received assistance, only a small salary and now his parishioners have been so devastated by the flu that they cannot help him out. He asks Nicholson to champion his case. He asks liberty to send a certificate of the orphaned children of his predecessor, Philippe de Richebourg, who need charitable care.

1723 Apr. 16: Albert Ponderous, St. James's Parish, Santee, to the Society (SPG series A, volume XVII, page 127)

Pouderos describes the communicants and those being instructed in catechism, and he asks for books in French.

1723 Apr. 21: Boyle Inventory, Charles City (SPG series B, volume IV, pages 303-304)
Copy of the inventory of Mr. Boyle's estate.

1723 Apr. 22: Churchwardens and Vestrymen of St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XVII, pages 100-101; also copied as series B, volume 4, pages 280-283)

They thank the Society for compliance in the affair of Mr. Merry and ask to be excused for not electing him, but his behavior was bad. They ask for someone to be sent to fill the vacant parish. [signed by] A. Middleton, Benjamin Schenckinck, James Moore, Thomas Smith, John Sanders, John Moore

1723 Apr: Clergy's Address in Legislature (SPG series A, volume XVII, page 140)

The clergy thanks the Governor for all of his favors, especially the recent church building and rebuilding program. [signed by] Wm. Tredwell Bull, Thomas Hassell, A. Garden, William Guy, Benjamin Pownall. Read in Council, signed William Tunloy. Read in Assembly, signed William Blakeway.

1723 May 9: South Carolina Clergy to Gov. Nicholson and the Assembly (SPG Series B, volume IV, page 285)

They thank the Governor and Assembly for the funds to repair churches and parsonages.

[1723 c. May 9] n. d.: South Carolina Clergy to Gov. Nicholson (SPG Series B, volume IV, page 286; also copied in SPG series A, volume XVII, pages 143-144)

They thank him for his generosity to the clergy, and the church. They share his regret at William Tredwell Bull's return to England. [signed by] A. Garden, Thomas Hassell, William Guy, Benjamin Pownall, Brian Hunt, Thomas Morrirt

1723 May 9: Thomas Morrirt's Address to Assembly (SPG series A, volume XVII, pages 133-135)

Read in the Upper House May 9, 1723; referred to Commons and read there on the same day, where it was referred to committee; signed: William Blakeway

Morrirt asks them to take into account his expensive lodging problems and the expenses of living. He would like to have a house, preferably in the country, in which to establish his School.

1723 May 9: Address by Thomas Morrirt to the Assembly (SPG series A, volume XVII, pages 135-137)

Morrirt complains that his salary does not provide for a house and if he had a house he could have 30 scholars. [The Commons of the Assembly adds, on May 10, 1723, that Morrirt's salary "shall be made good" for the next year, and he shall be allowed an amount of currency for each scholar. They resolve to look into city lots for the School. Signed by James Moore]

1723 May. 10: Clergy of South Carolina, Charles City, to the Society (SPG series B, volume IV, pages 295-296)

Lament Bull's leaving his parish. Inform the Society of the following:

1. Good offices are available in the government for the qualified and enthusiastic.
2. Revs. Hunt and Morrirt have arrived safely. The issue of free-schools was brought up by Morrirt to the Assembly who have resolved to allot £400 salary for the School master, and to board the pupils for one year at the parsonalge.

The parish of St. James requests a new minister; Rev. Merry will never be voted in.

1723 May 13: Vestry of St. Andrew's Parish to the Society (SPG series A, volume XVII, page 146; also copied in series B, volume 4, pages 284-286)

1723 May 14: Rev. Pornall to the Society (SPG series A, volume XVII, page 86; also copied in series B, volume 4, page 287)

1723 May 15: Gov. Nicholson, Charles City and Port, to the Clergy
Charles City and Port (SPG series A, volume XVII, pages 141-143; also copied as series B, volume 4, page 288)

He advises the clergy to send an account of their works to England with Bull. He extends hearty wishes and offers of help.

P. S.: He is enclosing a letter from Mr. Moore of January 4, with an answer of April 21, with a copy of the Estate of G. Boyle sent by Major Percival Pawley, and a letter from L. Gibson, the Lord Bishop of London's Secretary and his answer. Also David Humphreys' letter of January 12. Comments on the great loss resulting from Bull's leaving.

1723 May 16: William Tredwell Bull, Charles City Port, to Gov. Nicholson (SPG Series B, volume IV, page 287)

He thanks Nicholson for his generosity to the clergy and the church. Family obligations force him to return to England permanently.

1723 May 16: Thomas Hassel to the Society (SPG series A, volume XVII, page 79; also copied in series B, volume 4, pages 293-294).

1723 May 17: General Nicholson to the Society (SPG series A, volume XVII, page 76; also copied in series B, volume 4, pages 298-300).

1723 May 18: Brian Hunt, Charles City, to the Society (SPG series A, volume XVII, page 101; also copied in series B, volume 4, page 297)

1723 May 18: Resolution by the Assembly to Gov. Nicholson (SPG series A, volume XVII, pages 138-140)

Resolved the following regarding Morritt: he is to be provided with a house for the School in the parsonage. Ralph Izard and Bill Chicking asked Rev. Garden. He consented for one year if during that time the town would pay for the rental of Dr. Hutchinson's house. Dr. Hutchinson agreed to the price and all will move in approximately three months. Signed by James Moore

The House has agreed with the resolutions and is allowing Mr. Morritt money from the public treasury for the new School. Signed by James Moore

Motion by the Commons: Motion by Charles Bill that the old church in Christ Church Parish be destroyed and a new one built of brick. Agreed to and public money allotted. Signed James Moore, 1723.

1723 May 20: Vestry of St. Paul's Parish to the Society (SPG series A, volume XVII, page 102; also copied in series B, volume 4, page 298)

1723 May 23: William Guy, St. Andrew's Parish, to the Society (SPG series A, volume XVII, page 79; also copied in series B, volume 4, page 301)

[c. **1723 May**]: **William Tredwell Bull** to Gov. Nicholson (SPG series A, volume XVII, page 144)

He has received his letter and thanks him for all of his favors.

1723 May 13: Parishioners of St. Andrew's Parish to Governor Nicholson (SPG series A, volume XVII, pages 146-147)

They declare their concern at hearing that the Governor will be leaving and they express their gratitude to him. Signed William Guy, minister, William Cattle, John Williams, Robert Younge, Richard Fuller, Arthur Hall, Richard Godfrey, Francis Ladson, John Mell, Thomas Marsh, John Prie, Thomas Allen, David Macquen, Isaac Steuart, Isaac Bodet, Peter Denny, John Drayton, Joseph Elliot, Robert Ladson, David Johnson, R. Ratten, William Miles, Abraham Ladson, Richard Butler, Silas Wells, John Stuart, Jacob Ladson, Robert Jones, Robert Harvey, Henry Wood, Thomas Gibson, John Cockran, John Godfrey, Henry Wood, Edward Brailsford, John Bull, John Champney, William Fullor, Jr., Thomas Butler, Edward Pern, Thomas Holman, Thomas Rose, Thomas Stanyarn, Thomas Turner, William Strey, John Nenney Ronneo, Philip Evans Champ, Miles Rivers, Thomas Morris, Charles Jones, William Webb, Joseph Barton, Joseph Senhart, William Webb Jr., Robert Johnson Jr., Joseph Clare, John Cockfield, Pet. Le Sade, Thomas Lanislor, John Brown, Joshua Fuller, John Auger, Dan Jones, Mat. Smallwood, Edward Ord, Samuel Bowman, William Kennedy, William Rokeby, John Collins, James Taylor, John Tankard, Nicholas Smith, Rowland Story, Adam Bortheck, Arthur Tucker, William Holmes, Thomas Hayward, John Ellis, John Sandiford, John Wallis, William Windoras, John Williams, John Williams, Thomas Prentice, Charles Armstrong, William Wash, Edward Walmsley, Joshua Joriben, Thomas Clifford, Richard Woodward.

1723 May 14: Benjamin Pownall, Christ Church Parish, to the Secretary (SPG series A, volume XVII, page 86)

This letter is a transcription of his February 26 letter send by Captain Corbyn on his ship the Cleaveland. Accounts for the spiritual state of his parish, including baptisms, converts, etc

1723 May 16: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XVII, page 78)

On the other side of this letter he accounts for the spiritual state of the parish. Hunt, Brayfield and Morrit have arrived safely and Hunt and Brayfield have gone to their respective charges. Morrit is in Charles City and Port awaiting the settling of the School. Mr. Bull is ready to embark for England and a general meeting of the clergy was held to say goodbye. Two pirate vessels, he reports, are plundering the province. Notitia Parochialis on back.

1723 May 16: Clergy of South Carolina, Charles City and Port, to the Secretary (SPG series A, volume XVII, page 81)

Mr. Bull has left and they write a testimonial to his fine abilities and character. Hunt and Morrit have arrived. Hunt set about his charge already and Morrit is going to take charge of the School, and their salaries are now before the Assembly. They ask for the remaining vacancies to be filled, especially Goose Creek after the "unhappy" case of Mr. Merry. St. James parish, Goose

Creek, again petitions for a new missionary. The particular state of their respective parishes will be transmitted by Bull, Thomas Hassell, William Guy, Thomas Morritt, Benjamin Pownall, A. Garden, and Brian Hunt.

1723 May 18: Brian Hunt, Charles City and Port, to the Secretary (SPG series A, volume XVII, page 101)

Hunt reports on the state of his parish, St. James, where he is now nominated minister. There are about 70 families, a nice church and a full congregation every Sunday even though some live up to 15 miles away. He has distributed some of the Society's books and he asks for some Common Prayer Books to be sent.

1723 May 20: Churchwardens and Vestry of St. Paul's Parish to the Secretary (SPG series A, volume XVII, page 102)

Writing of the departure of Wm. Tredwell Bull, they ask for his post to be filled.

[signed by] William Williams, Isaac Waight, John Fenwicke, Thomas Farris, Hugh Heart, R. Capors, W. Gibbs, Samuel Davis, Henry Nichols

[1723] Mar. 21, 1722: The Society, London, to Merry (SPG series A, volume XVI, page 149)
London, March 21, 1722

They dismiss him because of accounts of his "immoral life."

1723 May 22: Gov. Nicholson, Charles City and Port, to the Secretary (SPG series A, volume XVII, page 76)

He received the Secretary's letter of January 12 and has thanked the Assembly for what they have done in the interests of the church. He expresses sadness at the departure of Bull.

1723 May 23: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XVII, page 79)

Gov. Nicholson has recommended that the clergy send individual accounts of church affairs and their parishes to Mr. Bull. He has written to Bull and Jones to describe his affairs. His salary has been advanced, the planned enlargement of his church, which was put off in September, is now being worked on.

1723 May 23: William Guy, St. Andrew's Parish, to the Secretary; copy of letter dated May 23 (SPG series A, volume XVII, page 84; see page 79)

1723 May 24: The Society, London, to the Vestry of St. James's Parish, Goose Creek (SPG series A, volume XVII, page 162)

They have dismissed Merry because of his immoral conduct and have appointed the bearer, Mr. Ludlum.

1723 May 27: Isaac Emmanuel's Declaration, Ashley Ferry, St. Andrew's Parish (SPG series A, volume XVII, pages 152-153; also copied in SPG series B, volume IV, page 311)

His renunciation of Judaism, which he was born into, and the Popish religion which he was baptized into in Prague. [Enclosed in Mr. Guy's letter of July 27, 1723]

1723 Jun. 3: Vestry of Christ Church Parish to Gov. Nicholson (SPG series A, volume XVII, page 153; also copied as series B, volume 4, page 302)

They thank the Governor for helping to advance the reparation of their church, and for his helpfulness in general.

[signed by] Benjamin Pownall, Thomas Boone, George Logan, George Benison, George Haddrell, John White

1723 Jun. 4: The Society, London, to Gov. Nicholson (SPG series A, volume XVII, page 163)

They inform him of the dismissal of Merry and the appointment of Ludlam at Goose Creek.

1723 Jun. 11: Thomas Morritt, Charles Town (SPG series A, volume XVII, pages 149-151; also copied as series B, volume 4, page 305)

He hasn't begun teaching yet as he is putting the School room in order. He will follow English methods of teaching. He lists the books he will use and talks of the South schedule he will follow. He explains that he will charge more than Wye because of inflation.

1723 Jun. 11: South Carolina Council Minutes (SPG series A, volume XVII, page 151)

The Rev. Thomas Morritt's proposal was read and approved. School will begin next mid-summer day. Signed by Joseph William Tunloy

1723 Jun. 21: Francis Varnod to the Society (SPG series C, AM7, letter 126)

Requests appointment as missionary to St. George's parish. [The Society voted on this date to appoint Varnod to this parish and "asked Bishop Gibson to confer priest's orders on him" (Manross 1965: 135).]

1723 Jun. 21 (date received): Churchwardens and Vestry of Christ Church to Secretary (SPG series A, volume XVII, pages 87-88; also copied as series B, volume 4, page 309)

Received June 21, 1723

They thank the Society for sending Benjamin Pownall and also the books he brought with him. [signed by] Anthony White, Joshua Willis, George Logan, John White, Thomas Boone, George Benison, George Hadrell

1723 Jun. 27: Thomas Morritt to the Secretary (SPG series A, volume XVII, pages 90-93; also copied as series B, volume 4, pages 306-308)

He has begun School but complains about inconvenient lodgings for the past seven weeks which is why he didn't begin sooner. He understands that the Governor has given the Society accounts of the Assembly's proceedings relating to the School. The Assembly has agreed on a 100 pound salary for him at the instigation of the Governor. He is obliged to the Governor for his concern. He explains the cost of his lodgings. Mr. Garden, minister of the parish [...missing text...] abroad leaving the care of Charles City to him on weekdays and sometimes on Saturdays. Some Sundays he goes to serve Goose Creek, 16 miles distant, which must be done because there is no one else as so many parishes are vacant. He worries about exceeding his income.

1723 Jul. 6: Francis Merry, London Bridge, to the Secretary (SPG series A, volume XVII, pages 10-11; also copied in series C, AM7, letter 98)

He states that he had to leave the province of South Carolina because of illness. He is shocked at the ungrateful conduct of those in the parish. He had been invited to Charles City where Mr. Garden probably will not be elected and was prevailed upon to reside in St. George's parish. He asks the Society to continue to hold a favorable opinion of him.

PS—He will attend the Society's monthly meeting.

1723 Jul. 27: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XVII, page 83; also copied as series B, volume 4, page 312)

Enclosed is "a solemn renunciation of the Jewish and Romish Religion" by Isaac Emmanuel, who arrived circa 1709. May 27th he was received into the church. He is of sober character and teaches School in Guy's parish.

1723 Aug. 10: William Tredwell Bull, St. Paul's Parish, to the Bishop of London (Robinson; Fulham Palace Manuscripts volume IX, leaves 118-121. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 10.)

London, August 10th, 1723

1723 — A Short memorial of the Present State of the Church & Clergy in his Majesty's Province of South Carolina in America by Wm. Tredwell Bull.

The Province of South Carolina is divided into thirteen Parishes.

In Berkley County there are Eight, viz.

1. St. Philip's Charles-City, the only Town of Note & Port of Trade in the Said Province, which Parish extends thro'out the Said City & a neck or Point of land between the two Navigable Rivers of Ashley & Cooper about six miles in length & two in breadth & may contain between three & four hundred Christian Families. In the said City there is a new erected Church, not yet entirely finished, a large, regular, & beautiful Building, exceeding any that are in his Majesty's Dominions in America.

The present Minister of the Said Church is the Revd. Mr. Alexander Garden (who hath enjoy'd that Living somewhat more than three years) a learned & pious Divine, but of a sickly & weak Constitution. The Stated Salary of the Said Church is one hundred & fifty Pounds per annum Proclamation Money, i.e., about one hundred & twenty pounds Sterling, paid out of the publick Treasury of the Province, besides the perquisites which in that Parish are considerable.

There is likewise in the Said City a Grammar School now setting up by the Revd. Mr. Thomas Morrit, very lately arrived a Missionary from the Honourable Society for the Propagation of the Gospel in Foreign Parts with the annual allowance from the Society of Thirty pounds Sterling. The Salary allow'd out of the publick Treasury to the Said Schoolmaster is One hundred pounds per Annum Proclamation Money, i.e., Eighty pounds Sterling, besides the Benefit of Scholars, which is settled by Law at three pounds per annum a Scholar in the Said proclamation Money or the value thereof in the Currency of Carolina.

There are also in this City a small Congregation of French Refugees, who retain the Liturgy & Discipline of the reformed Churches of France; One of Presbyterians; Another of Anabaptists, & a few Quakers, Who have each a meeting House, but at present neither of them have a settled Minister or Teacher. [See N.B. below.]

2. St. James', at Goose-Creek, a rich & populous Parish the Church which is about Sixteen miles from Charles City, is a neat & regular but not a large, Brick building. To this Church is lately gone over a Missionary from the Honourable Society for the Propagation of the Gospel in

Foreign Parts, the Revd. Mr. Ludlam, who was not arrived there the latter end of May last. The stated Salary allow'd out of the publick Treasury of the Province to this & to each of the other Country Parishes is One hundred pounds per Annum of the said Proclamation Money, or the value thereof in the Currency of Carolina. There is also a very handsome Parsonage House of Brick & a Glebe of about one hundred acres of Land.

3d. St. Andrew's, The Church Twelve miles from Charles City — The minister the Revd. Mr. Guy, a worthy Divine & well esteem'd of in the Parish, one of the Honourable the Society's Missionary's & hath been so eleven years. There is a Decent Parsonage House & a Glebe of Twenty-five acres of Land. The Inhabitants are now enlarging & beautifying the Parish Church, which is built with Brick, having for that end obtained out of the publick Treasury four hundred pounds; & by subscriptions among themselves five hundred pounds of the Currency of Carolina.

4. St. George's, The Church 28 miles from Charles City, a large & populous parish, wherein is an Handsome Brick Church, a Parsonage House built with timber, & a Glebe of 250 Acres of Land. To this Church is now going over the Revd. Mr. Varnod, Missionary from the Honourable the Society &c.

5. St. John's, a large, populous, & rich parish in which is a decent brick Church, 25 miles from Charles City; lately adorned and beautified at the Charge of the Parishioners, a very convenient brick Parsonage House pleasantly situated upon a Glebe of 300 f Acres of land. The Revd. Mr. Brian Hunt, Minister & Missionary from the Honourable the Society, arrived there about March or April last & was kindly received by the People.

6. St. Thomas's, a large & populous parish, in which are two Churches & two Glebes, but no parsonage House as yet built. The Revd Mr. Hasell, who hath been minister of the Parish & Missionary from the Honourable Society fourteen years, & well esteem'd by his People, residing upon an Estate & in an House of his own, whilst the money appropriated from the Publick for the building of an house is daily encreasing, being put out upon good Security at Legal Interest of the Country.

7. St. Denis's, a Congregation of French Refugees, conforming to the Church of England & within the Bounds of St. Thomas's parish & made a distinct parish for a time 'till the present inhabitants or

their children attain the English tongue. The Minister, the Revd. Mr. John La Pierre, who hath enjoyed the Living about twelve years, receiving an equal Salary from the Treasury with the other Country parishes, but is no Missionary.

8. Christchurch, a large parish but poor. There is a Timber Church thirteen Miles from Charles City, a Parsonage house & Glebe of one hundred acres of Land. The present Minister, the Revd. Mr. Pownal, one of the Societies Missionarys, came over to that parish in the Month of October last.

In Craven County are two Parishes.

9. St. James Santee, a Parish consisting chiefly of French Refugees conforming to the Church of England, in which is a church about Sixty miles from Charles City, a Parsonage house, & a glebe of near 1000 Acres of land. The present Minister, the Revd. Mr. Albert Powderous, a learned Divine & Convert from the Church of Rome, hath been resident there above two years.

10. King George's Parish,¹⁰ which being a new Settlement about ninety miles from Charles City, was made a Parish by his Excellency General Nicholson, his Majesty's present Governour, about 18 Months agoe; The general Assembly having allowed One thousand pounds of the Currency of

Carolina & his Excellency given One hundred pounds towards the building of a church there, which is not yet begun.

In Colleton County are two Parishes, viz.

11. St. Paul's now vacant, & the parishioners humble Suppliants for Another Minister. They are a Sober, well-enclined people, kind & obliging to their late Minister, diligent in attending the Word of God & desirous of all good Instruction. The Church, which is built of Brick & stands 20 Miles from Charles City, being too small for the present Congregation is at this time enlarging and beautifying; The Inhabitants having raised by subscriptions among themselves upwards of One thousand pounds, & obtain'd from the General Assembly 500 £ of the Currency of Carolina, besides a Legacy of 100 £, bequeathed to that use by Mr. John Whitemarsh of the said parish, lately deceased, & some few other presents. Near the Church is a glebe of seventy Acres of Land, whereon was a very Convenient brick House & some other outbuildings, which were burnt down by the Indians in the year 1715 & not yet rebuilt. The Sum of 456 £ of Carolina Money was allow'd out of the Treasury there for to repair the same, which having been let out to interest is now about 600 £.

12. St. Bartholomew's, This parish hath been vacant since the year 1715 by the Death of the late incumbent Mr. Osborne, one of the honourable the Society's Missionaryes. It was then entirely depopulated by the indian War, & very few of the Inhabitants Since returned who live remote from one another & have neither Church nor Parsonage House. There's a Glebe of 300 Acres of land & some preparations were formerly making towards a Church & House. But the War breaking out, the Inhabitants dispersed & the Minister dead, nothing of late hath been done in it.

In Granville County there is but one Parish

13. St. Hellen's, in which is neither church nor parsonage House. The general assembly hath lately allow'd 1000 £ of the Currency of Carolina & the Governour 100 £ towards the Building of the Church. This parish was also depopulated in the Indian War, but many of the Inhabitants since return'd. The Revd. Mr. Brayfield, Chaplain to his Majesty's Forces in Carolina, officiates sometimes there. There's also a Presbyterian Teacher who lives nearby & chiefly upon his own private Interest.

N:B. That near Charles City is a large handsome brick House and a Glebe of 17 acres of land for the Parsonage, which at present, with the Consent of the Minister, is made use of for the School that is setting up there by Mr. Morrirt; & an House within the City hired by the publick for the use of the Minister.

N:B. That toward's the repair of Parsonage houses, the Ministers, Church-Wardens, & vestry of each parish are empower'd to draw upon the publick Treasurer any Sum not exceeding 25 £ of the aforesaid proclamation money per Annum. And a certain Sum for the repairs of the Churches & to pay the Clerk, Sextons, & Registers their Salaries.

N:B. There are within the Several Parishes dissenters of Several denominations, but there are no publick Teachers at present except among the Presbyterians or Independents, who have four or five, tho' not above two or three of them that are settled Teachers.

1723 Aug. 15: Thomas Morrirt, Charles City and Port, to the Secretary (SPG series A, volume XVII, pages 104-108; also copied as series B, volume 4, pages 313-315)

Sent a letter June 27 to the Society by means of Captain Bell of the Mary. Complains of money problems as he did not have a house for seven weeks and thus incurred great expense. Only has three students as another teacher has set up a grammar School in the county. He complains that the Governor said he would help but he has taken no action. All the parishes are

setting up Schools and Mr. LaPierre has said that he would have accepted Mr. Morrith's position himself if there were any chance of the School succeeding, as would have Mr. Wood. He is not sure that his salary will be continued after the year is over. He complains that no one knows he was to be an afternoon lecturer in church and he asks the Society to write concerning this. He asks them to consider appointing him one of their vacant parishes or else give him leave to return to England. The School will only succeed if run by a minister who can survive on his dependence while making a go if it. He adds that he needs books.

1723 Aug. 16: Francis Merry, London, to the Secretary (SPG series A, volume XVII, page 9; also copied in series C, AM7, letters 99 and 100)

He wrote on July 6 the letter containing his reasons for leaving South Carolina. He is shocked at Mr. Moore's allegations. He feels he deserves no such treatment, as it wounds his character. He is sending to Carolina for his effects which he left there. He has tried to get Mr. Tryon, the treasurer, to adjust his account and mentions that Mr. Jeffreys has gone to Bristol for his health.

1723 Aug. 16: William Tredwell Bull to the Society (SPG series A, volume XVII, pages 36-41; also copied in series C, AM7, letter 73; see Aug. 10, 1723.)

“Memorial of the Rev. Mr. Bull”

He thanks the Society for their gift of one year's salary upon his leaving South Carolina. He gives an account of the state of the church. Nicholson aids the Church in flourishing. The clergy's salaries have been raised and are now “upon firm and certain support.” He has allotted much money from the public treasury for building and improving churches and parsonages. He gives details of geography and history of each of the 13 South Carolina parishes.

1. St. Philip's, where Garden is minister and Morrith is Schoolmaster
2. St. James, Goose Creek. The Rev. Ludlam is the minister
3. St. Andrew's. The Rev. Guy is the minister. Good church and parsonage
4. St. George's. The Rev. Varnod is minister
5. St. John's. Brian Hunt is minister. “A large and populous parish”
6. St. Thomas. Hassell is minister. Has no parsonage
7. St. Dennis. The Rev. LaPierre is minister (French-speaking)
8. Christ Church. Pownall is minister (a poor parish)
9. St. James Santee. The Rev. Pouderos is minister (French-speaking)
10. King George's. A new settlement erected by Nicholson. No minister mentioned
11. St. Paul's. No minister at present. The church has recently been enlarged through subscriptions and the Whitmarsh legacy
12. St. Bartholomew's. Vacant since the death of Osborne. The parish was decimated in the Indian wars
13. St. Helen's. Brayfield “chaplain to his Majesty's forces” officiates there occasionally. There is neither church nor parsonage

1723 Aug. 16: The Society, London, to the Vestry of St. George's Parish (SPG series A, volume XVII, page 164)

They have appointed the bearer, the Rev. Varnod, as the new minister, as Garden has died and Usher has been appointed to a parish in New England, his “native country.”

1723 Aug. 16: The Society, London, to Gov. Nicholson (SPG series A, volume XVII, pages 165-167)

They inform him of the appointment of Varnod to St. George's. They have also agreed to pay £21 to both Mr. Cutler and Mr. Johnson who were to have been appointed to New Churches at Boston and at Stratford, respectively. A third minister, Mr. Pigot, has died.

They ask Nicholson whether Boyle possessed any real estate, as this is bequeathed to the Society in his will, but not mentioned in the inventory of his estate.

Bull has arrived.

1723 Aug. 22: Richard Ludlam, Charles City, to the Secretary (SPG series A, volume XVII, page 76; also copied as series B, volume 4, page 316)

He writes that he has arrived safely (on August 18) and has delivered his credentials to Governor Nicholson.

1723 Aug. 22: Gov. Francis Nicholson, Charles City and Port, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 114-115; partly copied on pages 116-117) "Congratulates him on his translation. Reports arrival of Richard Ludlam, recommended by the bishop for St. James's, Goose Creek. Nicholson has written to the S.P.G. by Thomas Moore. He asks the bishop to secure approval of law raising the salaries of the clergy. He hopes that the bishop can persuade Bull to return and that he has settled the affair of Woburn with the Duchess of Bedford. Letter will be delivered by Francis Yonge, member of the council and colonial agent" (Manross 1965: 135).

1723 Sept. 19: Francis Merry, London, to the Society (SPG series A, volume XVII, page 12)

He requests a half-year's salary because London is expensive and he has no money.

1723 Oct. 6: Thomas Morritt to the Society (SPG series B, volume IV, pages 317-319)

The Assembly has raised his salary, awarded him the proclamation money, and is looking at land on which to build a house. He has six pupils now, and hopes to increase enrollment. He has enjoyed meeting the people of various parishes, and is becoming well known. He travels to various parishes, preaching. The writing-masters hired have proved to be bad. He has presented the Assembly with a proposal for the erecting of a college. He feels that this will eventually save the Society money, raising scholars, rather than importing them. Requests the Society send him their opinion of his proposal.

He encloses a copy of his earlier letter to the General Assembly: He has only three pupils in his school. He cannot understand this; he has done all he can to promote the school. He laments that his standard of living has decreased since leaving England. Recommends that the free-school be terminated if enrollment continues to be so low. In case of the termination of the school, he requests a house and a salary increase.

1723 Oct. 10: Clergy of South Carolina to William Tredwell Bull (Fulham Papers, Lambeth Palace Library, volume IX, pages 122-123) "Ask him to convey to the bishop their fears that bill raising their salaries may be disallowed as that incorporating Charlestown has been and that for shrinking bills is rather expected to be. Express alarm at the situation that may arise if all bills of credit are suppressed and the people are reduced to barter" (Manross 1965: 135).

1723 Oct. 17: Francis Merry, London, to the Secretary (SPG series A, volume XVII, page 12; also copied in series C, AM7, letter 101)

As he served at St. James and St. George and did many baptisms there and he did not leave the Colony until the end of March he would like his salary.

PS—He encloses something from St. George's parish.

1723 Oct 24: Benjamin Pownall, Christ Church Parish, to the Secretary (SPG series A, volume XVII, pages 108-109)

Sent a letter dated February 26, 1722 by Bull on May 14, 1723. An account of his ministry follows.

1723 Oct. 30: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XVII, pages 109-114; also copied as series B, volume 4, page 320)

He has been in province for six months and three weeks. He sends account of parish: the church is finished, as is the parsonage house; he has distributed the books given by Lady Rebecca Moyer. He would like more books. There are about 90 families in the parish. He has formed a School which Mr. LaPierre, a neighboring French minister, is to teach at Strawberry, on the Cooper River.

1723 Oct 30: Brian Hunt to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 124-125) "He again solicits appointment to Philadelphia, which is being supplied by Urmstone, whom he describes as a proselyte from the Roman Catholic Church. Philadelphia is as 'cheap agen' as Carolina, which obtains 'flower, bisket & other nessesaries' from there. If he cannot have Philadelphia, he suggests some post in the West Indies" (Manross 1965: 135).

1723 Oct. 30: Benjamin Pownall, Christ Church Parish, to the Society (SPG series B, volume IV, page 321)

He provides the account of the "spiritual state" of the parish as requested. He lists those baptized, converted and tells of the problems of combating Presbyterianism.

1723 Nov. 12: Gov. Nicholson, Charles Town, to the Secretary (SPG series A, volume XVII, page 93)

Received letter of August 16 which he has recommended to the Assembly. Comments that concerning Mr. Boyle's estate, there was no real value. Col. Johnson, a member of the Society (as was his father Nathaniel Johnson who helped establish the Church of England in Carolina) is coming. Please give him an account of our affairs in general. He hopes that the law augmenting salaries has received approval.

1723 Nov. 12: Brian Hunt, Charles Town, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, page 126) "He repeats the foregoing request ([Oct. 30, 1723; pages] 124-5) on the plea that four letters on a topic are considered necessary from Carolina to guard against miscarriage. The colony has been greatly depressed by the stoppage of paper currency" (Manross 1965: 135).

1723 Nov. 22: General Nicholson, Charles Town, to the Society (SPG series B, volume He has sent the account of Boyle's death as written by Robert Johnson.

1723 Dec. 14: Thomas Morritt to the Secretary (SPG series A, volume XVII, page 114)

[Copy of a letter sent to the Council and Assembly October 1723] Council on September 2 ordered him to present the state of the School. He has moved in and begun teaching but only has three scholars. He complains that he was induced to come with arguments that a School was necessary. He has proposed that the province build a college. This proposal will be put to the Assembly at their next meeting. He complains of monetary difficulties and asks for a more certain tenure of his salary.

He sent a letter by Captain Smyth on August 3 asking the Society to appoint him to a parish or let him return to England. His hopes are revived now though as he has six scholars. He would like to propose a college in the area and he asks the Society's advice on the matter.

1723 Dec. 30: Francis Varnod, St. George's Parish, to the Society (SPG series B, volume IV, pages 323-325)

List of the books received by Varnod from General Nicholson.

1723: Churchwardens and Vestry of St. Philip's Parish, Charles City (SPG series A, volume XVII, page 148)

They are grateful to the Governor for his repeated favors. They are concerned that he is leaving for Great Britain and they ask him to return.

[signed by] Fr. Le Brasseur, A. Garden, William Watson, William Gibson, Alexander Paris, Joseph Wragg, John Hutchinson

1723: Bishop Edmund Gibson's List of Quiries for colonial clergy (Manross 1965: xxiii)

This printed list of questions was to be answered twice a year by every member of the Anglican clergy in charge of a parish in a foreign colony, and the subsequent letters of South Carolina clergy regularly included responses to these question.

[c. 1723] Declaration of Isaac Emmanuel, St. Andrew's Parish (enclosed in letter of William Guy, Jul. 27, 1723; (SPG series A, volume XVII, page 85)

Declaration of his renunciation of the Jewish and Romish religions presented to the vestry of St. Andrew's parish. He writes that, being descended from Jewish parents, he noted in the scriptures prophecies regarding Jesus and he embraced Christianity in Prague, Germany, with baptism by a Romish priest. But now he believes the Church of England to be the true church, so he asks to be received into it.

[c. 1723] n. d.: Brian Hunt, St. John's Parish, Berkeley, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 298-299) "Begs for preferment. Refers to a tract of Bunt's, *Parochial Pasturage*, of which he bought up most of the edition on finding that its 'magisterial' tone offended his brother clergy. Ends with a poem extolling his own virtues and bemoaning his fate" (Manross 1965: 157).

[1723?] Petition of Churchwardens and Vestry of St. John's Parish, to Nicholson
Enclosed in Nicholson's November 12 letter (SPG series A, volume XVII, page 154)

They have the great misfortune of lacking a free School. George Boyle left a sum of money to the Society and they hope that once the Society knows that a free School is needed they will give money towards it.

[signed by] Brian Hunt, Nat Broughton, Peter Gerrard, Thomas Broughton, James Butler, Thomas Pamor, Henry Simmonds, Gabriel Marion

[1723?] n. d.: Clergy of South Carolina to General Nicholson (SPG series B, volume IV, pages 250-251)

The thank Nicholson for recommending the petition to increase their salaries. They praise Nicholson for his efforts on behalf of the various parishes.

[1723?] n. d.: A. Sabo (written by Mr. Young) to the Speaker of the General Assembly, South Carolina (SPG series B, volume IV, page 252)

The governor would not grant Captain John Bee a marriage liscence because he was not a member of the Church of England. Sabo, in Sept., was threatened with "legal methods" by Rev. Bull if he married outside of the Church. Sabo requests that the legally established Presbyterian Church be considered "upon equal terms with the Church of England" since no religion is established or concluded upon by Parliament in the Statutory Act or the Articles of Union.

[1723?] Clergy of South Carolina to Gov. Francis Nicholson
Vol. 4, pp. 530-531

undated

From: The clergy of S.C.

To: Francis Nicholson, governor of S.C.

They thank him for endorsing their plea to the assembly for higher wages. They vow to dicourage those disloyal to England or to the governor.

[1723?] n. d. Ludham Estate, St. James's Parish, Goose Creek (SPG series B, volume IV, pages 532-535)

Itemized account of Ludlam's estate.

1724

[1724] Jan. 7, 1723: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XVII, page 118; also copied as series B, volume 4, page 255)

His last letter was July 27, 1723, in which he enclosed Isaac Emmanuel's renunciation. His church's enlargement is almost done. He is serving Bull's parish as often as possible, and St. Paul's too, where Morrirt and sometimes Varnod also help out. He hopes a minister will be sent shortly to St. Paul's.

[1724] Jan. 14, 1723/4: William Tredwell Bull, London, to the Secretary (SPG series A, volume XVII, pages 17-18)

He sends this to inform the Society that John Whitmarsh of the Parish of St. Paul in South Carolina died in Charles Town April 1723 and bequeathed the sum of £500 Carolina for books.

The executors are John Barmoll, a Society member, and John Williamson of the parish of St. Paul.

1724 Jan. 15: Francis Varnod, St. George's Parish, Dorchester, to the Secretary (SPG series A, volume XVII, pages 120-122)

He arrived in the province October 23. The books have just arrived but there is no folio Bible and as his predecessor Mr. Tustian carried off the last one he asks for one to be sent. He comments that there are a lot of dissenters in his parish, yet the church is too small. He would like to convert Negroes but their masters are against it, fearing insurrection. He thinks a deacon should be sent to accompany traders to the Indians. He says the Indians are not totally destitute of religion as commonly believed. He asks the Society to send orders with its seal so he can receive his salary. He preaches in French once a month to a small French congregation to which Mr. LaPierre preaches once a quarter.

[1724?] Jan. 15, 1723: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XVII, page 122 also copied as series B, volume 4, pages 256-257)

On the other side of the letter is an account of the state of his parish. He has been ill and therefore has not met with the clergy since Bull's departure. Notitia Parochialis accounting of baptisms and composition of parish attached.

[1724] Jan. 16, 1723/4: William Tredwell Bull, London, to the Secretary (SPG series A, volume XVII, page 18)

He asks the Society for a testimonial to his behavior and service while he was in South Carolina.

[1724] Jan. 20, 1723/4: John LaPierre, Charles City (St. Dennis' Parish), to Mr. Rival (SPG series A, volume XVII, page 69; also copied as series B, volume 4, pages 260-261)

He acknowledges Mr. Rival, having stated the case of his condition in South Carolina and having stated the affairs of the French Church under the Church of England. A great number of parishioners of both nations employ him (including the French parish of St. Dennis which was formerly supplied by Mr. Stoup where he sometimes officiates in English which his parishioners find desirable) and he sometimes travels throughout the province filling vacancies.

[1724] Jan. 20, 1723/4: Albert Pouderos, St. James's Parish, Santee (Dassen, South Carolina?) to Mr. Rival (SPG series A, volume XVII, page 71; also copied as series B, volume 4, pages 262-263)

He has written twice and is hoping to obtain a missionary pension. He states that he has been sent to one of the largest and "laboriousest" parishes in the province. He has had difficulties settling in and spent a great deal of his small wages during his first year. The Parliament of the province would add to his salary but there have been two floods (during which his parsonage was flooded, his household goods damaged, and crops were lost) and now there is a general scarcity in the parish. He asks the Society to take it into account and raise his salary.

Pouderos adds a report on the "The Present State of St. James' Parish, Santee, Carolina" in which he describes the church, his instruction of the children, and his baptism of the Monfey family, Edward Germain, and the Cotton family. He has also baptized Peter DuMay, Elizabeth Guerry, Rachel Ramber, Peter Guerry, Lewis Goursin, I. Fredrick, Peter Champigni, James Nich.

Mayzan, Juliana Albertina Morinna, John Perdrian, Peter Geurry, and John Berlony, and is continuing the education of all children, including slaves.

[1724] Jan. 22, 1723/24: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 127-128. As printed in “Letters to the Bishop of London from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 13.)

South Carolina, Charlestown, January 22, 1723/4

My Lord,

You will be pleas'd, I hope, to excuse my giving your Lordship the trouble of the following case, and to beg your Lordship's Directions on the same.

Some five years ago, one William Dowley of London, Barber, came into this Province; and in passing for a single man, was married to one Martha Wigfall, a widow here. Soon after the said marriage, it was discovered that the said Dowley had a former Wife and three Children by her, alive in England, upon which he departed this Province, and leaving the said Woman he was married to here, return'd home to England; where he now is, and lives with his said former Wife & Children in the Parish of St. Paul-Shadwell near King James's Stairs, Wapping, London.

Now, my Lord, the Woman Mrs. Wigfall to whom the said Dowley was Married here, believes herself in such Case, to be free from the said Dowley as if such her Marriage with him had never been; and accordingly application has been made for her being Married to another Man.

Quaery—Whether the said Mrs. Wigfall, alias Dowley, may Lawfully be Married to another Man during the Life of the said Dowley, without Sentence of the Ecclesiastical Court, pronouncing her said Marriage with Dowley Null & Void, and her at Liberty so to be: And as there's no Ecclesiastical Court in these parts where such Sentence may be had, what in such Case may be done?

My Lord, there are authentic Certificates & proofs of the said Dowley's former Marriage, his said former Wife's being alive, & he lives with her; no Doubt is made of these; but Whether, standing of these being true, the said Mrs. Wigfall, alias Dowley, be married to any other during the said Dowley's life, without Sentence of the Ecclesiastical Court, as above said, is the Question which your Lordship's Directions are humbly requested upon. I have only further humbly to crave Your Lordships blessing and am, My Lord, Your Lordship's most dutiful & Obedient Son & Servant,

A. Garden

[1724] Jan. 28, 1723: Nicholas Trott, Esq., to the Secretary (SPG series B, volume 4, pages 264-265)

[1724?] Jan. 29, 1723: Francis Varnod to the Society (SPG series A, volume XVIII, page 116)

Acknowledges receipt of books from Nicholson. He adds that these books were brought from Boston without any receipt. Therefore he supposes them to be from Mr. Usher, who was the designated minister for St. George's parish.

[1724] Feb. 23, 1723: Clergy of South Carolina, Charles City, to the Society (SPG series A, volume XVII, page 87; also copied as series B, volume 4, pages 266-267)

[1724] Mar. 10, 1723: Clergy of South Carolina, Charles City, to the Society (SPG series A, volume XVIII, page 65; also copied as series B, volume 4, pages 270-271)

[1724] Mar. 18: Vestry of St. James's Parish to the Society (SPG series A, volume XVII, page 125; also copied as series B, volume 4, pages 272-273)

[1724] Mar. 18: Brian Hunt, Charles-town, to Bishop Gibson (Fulham Papers, Lambeth Palace, volume IX, pages 131-132) "Because of Bishop Robinson's illness, he has no liscence, though he was appointed by the S.P.G. with the bishop's approval. Bishop Robinson had promised him a living in England and made him curate of Halsted in Essex until it became available, but he was unable to support his family on that income and he cannot on his present income because of the 'dearness of fresh provisions & apparel' in Carolina. He again asks appointment to Philadelphia or the West Indies" (Manross 1965: 136).

1724 Mar. 24: Act of the Assembly, Charles Town, to the King (SPG series A, volume XIX, pages. 94-101)

"An Act of Assembly establishing a Free School at the Town of Dorchester in the parish of St. George"

The free School is established because of the large numbers of children unable to attend the existing School in Charles Town. They recommend that Arthur Middleton, Alexander Skene, Ralph Izard, Joseph Blake, Walter Izard, Thomas Waring, Benjamin Waring, the Rev. Francis Varnod, William Cattle, William Dyre, George Chickon and John Williams or any five of these men, be appointed the "corporate in deed and in name of the commissioners for founding, erecting, governing, ordering, and visiting the free School." The commission would also be responsible for "maintaining the Schoolmaster and the erecting of convenient dwelling houses for the Schoolmaster and teachers." Commissioners must take an oath of office to be administered by the Justice of the Peace. Skene, the commission president, will call meetings annually. In the case of death, resignation, or removal of the president, the remaining commissioners will met and elect one of their number to that position. Any commissioner may be removed for neglecting to attend meetings. They will have charge of spending any legacies left to the free School. The commissioners may make "Such orders, rules, statutes, and ordinances for the good government and management of the School and for the master or teachers and scholars provided they are not repugnant or contrary to the established laws of this province." Greek, Latin, the catechism and the "principles of the Christian religion of the Church of England" will be taught.

The act provides for a School to be established under Arthur Middleton, Alexander Skene, Ralph Izard, Joseph Blake, Walter Izard, Thomas Waring, Benjamin Waring, the Rev. Francis Varnod, William Cattle, William Dyre, George Chickon, and John Williams. It will be located in Dorchester, South Carolina, in the Parish of St. George's in Berkley County for South Carolina inhabitants. The act goes on to give the particulars of the School

[signed by] Thomas Broughton, Speaker; Assented to by Gov. Nicholson

1724 Mar. 24: Benjamin Pownall, Christ Church Parish, to the Society (SPG series A, volume XVIII, page 76; also copied in series B, volume 4, page 326)

1724 Mar. 25: Benjamin Pownall, Christ Church Parish, to the Secretary (SPG series A, volume XVIII, page 68)

An account of the spiritual state of the church. Describes the inhabitants, number of baptisms, number of dissenters and slaves. Adds that the slaves know little of God and Christianity and their masters do not wish to take “pious care” of them, but he hopes to persuade them otherwise.

1724 Mar. 26: William Guy, St. Andrew’s Parish, to the Secretary (SPG series A, volume XVIII, pages 68-69; also copied as series B, volume 4, page 327)

Enclosed is a letter he sent by Mr. Rothmaller January 7. He is ill in health, especially since the clergy’s meeting on March 10, with a “Quinzey and a Distemper” that has killed a number of people. He is slowly recovering and is ready again to perform the offices of his function. In addition, he is going to the parish of St. Paul once a month where he is sharing the parish with Mr. Varnod.

1724 Apr. 1: Francis Varnod, Dorchester, St. George’s Parish to the Secretary (SPG series A, volume XVIII, pages 69-76; also copied as series B, volume 4, pages 328-331)

Copy of a letter sent by Captain Rider, commander of the Theodore, dated January 12, 1723. Varnod arrived in South Carolina on October 23; was kindly received. His books have just arrived and he thanks the Society. The books were directed to Mr. Usher (who has sent a letter stating that he is settled in New England). The Governor also delivered some books that were a bit damaged from sea travel. He is sending back the unnecessary books. He has no folio Bible, as his predecessor, the Rev. Tustian, carried one away, so he asks for one to be sent, along with another book. He corrects himself by stating that there is a folio Bible which he had believed to be gift from Mr. Kettleby, but it is the Society’s.

His parish was settled by dissenters so there are many of them, but the church is too small. He has done some christenings including Negro children belonging to Alexander Skene and Mrs. Hague, his sister. He is having a strangers’ pew built and setting up a public register. Hopes to convert Negroes but masters are against it, fearing insurrection, although Negroes do have a notion of God. Conversion of Indians more practical. He includes part of an Indian prayer. Both Cherokees and Creeks live in his parish. He gives an account of a Winian burial ceremony that he witnessed. These Indians condemn adultery, stealing, and especially drinking, taught them by the white man. He has offered to preach in French once a month where Mr. LaPierre preaches four times yearly. Ludlam let him officiate at Goose Creek. Guy has supplied the parish of St. Lisstant (?). Adds an account of Cherokee towns totaling 10,379 people.

1724 April 9-16: Newspaper report relating to the Presbyterian Minister at Charles Town (SPG series A, volume XVIII, page 110)

Copy of the *Boston News Letter* published by authority from Thursday April 9 to Thursday April 16, 1724. April 16—On last Thursday the Rev. Mr. Nathan Bassett was ordained Pastor of the Presbyterian Church in Charles Town, South Carolina.

1724 Apr. 15: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 159, 160. As printed in “Letters to the Bishop of London from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 14A & B.)

So Carolina; Charles Town, April 15, 1724

QUERIES TO BE ANSWERED BY THE PERSONS WHO WERE COMMISSARIES TO MY PREDECESSOR¹

In the absence of Mr. Bull, I desire Mr. Garden to answer the Queries.

What publick Acts of Assembly have been made and confirm'd relating to the Church or Clergy within that Government? Answer: All such Acts, confirmed or not confirmed, your Lordship will find in Dr. Trott's printed Collection of the Statutes and Laws of America (the late Act for Advancing the Salaries of the Clergy, only excepted) several Copies of which were purchased by the Honorable Society.

How oft hath it been usual to hold a Visitation of the Clergy? How oft have you call'd a Convention of them? And what has been the Business ordinarily done, and the method of proceeding in Such meetings? Answer: (1) Once a year. (2) As oft as extraordinary occasions have required. (3) The Business ordinarily done at the annual Visitation has been the Commissary's examining Letters of Ordination and Licenses; hearing Complaints, regulating Disorders, putting in mind of and enforcing the Bishop's Instructions with proper Motives and Arguments as occasion may require, and in fine preparing the proper and necessary Accounts of the Church and Clergy to be transmitted to his Lordship and the Honorable Society. In previous meetings the Business only of that occasion: Method visit: ut supra, in occasional Meetings not always [*illeg.*].

Does any Clergyman officiate who has not the Bishop's license for that Government? Answer: The revd. Messrs. Hunt and Morrith officiate without such License for this Government; the former as Minister of St- John's Parish, the latter (licens'd only for Master of the Free School) in supplying of any vacant Cure he thinks fit at the rate of the Salary here allowd any regular Incumbent. The revd. Albert Poudrous of Santee has only the Bishop's private Letter signifying his Leave to officiate in the province.

What Parishes are there which have yet no Churches nor Ministers? Answer: There are here three Parishes which have yet no Churches nor Ministers, (*viz*) the Parish of St. Helen Portroyal, the Parish of St. Bartholomew, and a lately erected Parish call'd King George's Winneaw. There is a Church in building in St. H. Portroyal, and I'm inform'd almost finishd.

How is the revenue of the Churches apply'd which arises during the Vacancies? Answer: The Church's Revenue being collected and paid by the Publick Treasurer, during the vacancies 'tis apply'd for Contingencies of the Government.

What are the ordinary prices of the Necessaries of Life there? Tis impossible to give your Lordship any direct answer to this Query. Bread and flower of Wheat we have from New York and Pennsylv[ania]; and according to the Quantity happens to be imported, the dearer or cheaper. The cheapest ten shill[ings] per hundred [weight]. The case is the same with regard to all sorts of Liquors, Beef, Pork, Mutton vary much both in goodness and price according to the Season of the year. Beef in Winter sometimes 5d. or 6d. per pound, in summer one Penny or 3 half pence.

Mutton often not to be had. Pork generally reasonable throughout the year. All sorts of Cloathes Centpercent at least dearer than in Europe. N.B. The above prices are [figured] in Sterling Money.

Can you suggest any thing that may lie Serviceable to Religion and conduce to the ease of the Clergy and their more comfortable Subsistence which you believe to be fairly practicable and which will no way interfere with the Authority of the Gouverneur, nor be judgd an infringement of the Rights of the People? Answer: I beg leave of some longer time to answer this Query.

I am Your Lordships most dutiful and obedient humble Servant.

A. Garden

South Carolina, Parish of St. Philip, Charlestown, April 15th, 1724

QUERIES TO BE ANSWER'D BY EVERY MINISTER²

How long is it, Since you went over to the Plantations as a Missionary? ANSWER: It is four years, 24th Instant, since I arriv'd in this Colony, mission'd by the Bishop of London only.

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 remov'd? ANSWER: I have not had any other Church but this.

Have you been duly Licens'd by the Bishop of London to officiate as a Missionary, in the Government where you now are? ANSWER: I have been so Licens'd, bearing date of Postmaster the 14 December, 1719.

How long have you been Inducted into your Living? ANSWER: I am not yet induct'd into this Living. The Government's being unhing'd, and the Method [of] . . . Induction altogether new & unprecedented, have prevented my desiring or accepting it.

Are you ordinarily Resident in the Parish to which you have been Inducted? ANSWER: I am constantly Resident in this Parish.

Of what Extent is Your Parish, and how many Families are there in it? ANSWER: This Parish extends about ten Miles from Town up a narrow neck (about a mile broad) having two Rivers, & contains about three hundred & fifty Families.

Are there any Infidels, bond or free, within your Parish; and what means are us'd for their Conversion? ANSWER: There are about two thousand black & Indian [illeg.] Infidels, and no Means are us'd for their Conversion.

How oft is divine Service perform'd in your Church? And what Proportion of the Parishioners attend it? ANSWER: I read Prayers twice every Sunday, & once (forenoon) every Wednesday, Friday, & Holy-day, throughout the year. I preach twice/day, forenoon & afternoon on Sunday, and once (forenoon); and Catechise the Children & read a Lecture on the Catechism in the afternoon, another by turns from Michaelmas to Easter.³ From Easter to Michaelmas, I preach only once a Sunday, by reason of the Excessive Heat of the Season. Week- & Holy-days from 20 to 40 or 50; Sundays seldom less than four hundred (now that we have got a large new Church) attend.

How oft is the Sacrament of the Lord's Supper administer d? And what is the usual Number of Communicants? ANSWER: The first Sunday of every Month throughout the year, plus Holyday, Easter, Whitsuntide, & Christmas. Morning Communicants: from 30 to 50. A[t] Easter, Whitsuntide, & Christmas about one hundred.

At what times do you Catechise the Youth of your Parish? ANSWER: Every other Sunday, in the afternoon, from Michaelmas to Easter.

Are all things duly dispos'd and provided in Church, for the decent and orderly Performance of divine Service? ANSWER: All things are so dispos'd & provided in this Church.

Of what Value is your Living in Sterling-money, and how does it arise? ANSWER: The present value of this Living in Sterling Money is eighty pounds (or) six hundred in the paper Currency, per annum. It arises from certain [taxes] upon Skins & is collected & paid by the publick Treasurer.

Have you a House and Glebe? Is your Glebe in Lease, or let by the Year? Or is it occupied by your Self? ANSWER: I have a House & seventeen acres of Glebe. They are both at present let by the year for the use of the publick School of the Province.

Is due Care taken to preserve Your House in good Repair? And at whose Expence is it done? ANSWER: Such Care is taken to keep the said House in good Repair; & at the publick Charge of the Province.

Have you more Cures than one? If you have, what are they? And in what manner serv'd? ANSWER: I have not any other Cure but this one.

Have you in your Parish any publick School for the Instruction of Youth? If you have, is it endow'd? And who is the Master? ANSWER: There is a publick School in this parish for the use of the whole Province, founded & endow'd by Act of Assembly. The reverend Mr. Thomas Morritt is the present Master.

Have you a Parochial Library? If you have, are the Books preserv'd, and kept in good Condition? Have you any particular Rules and Orders for the preserving of them? Are those Rules and Orders duly observ'd? ANSWER: There is a Provincial [sic] Library at the Parsonage House of this Parish. The Books have been formerly much embel[?]ed & neglected, but are now under my Care. There are particular Orders & Rules for preserving them by Act of Assembly; but they neither are, nor ever were, duly observ'd.

A. Garden

[Answers to the same questions at the same time by other members of the South Carolina Clergy are in the Fulham Papers, Lambeth Palace Library, volume IX, pages 161-171:]

William Guy, St. Andrew's Parish: "1. Sent as curate and schoolmaster in Charlestown by S.P.G., 1711. 2. Formerly served St. Helen's, S.C., and Narragansett, R.I. 3. Yes. 4. Inducted Dec. 22, 1718. 5. Yes. 6. 21 x 7 miles, 180 families. 7. Few masters will permit instruction of slaves. 8. Every Sunday and holy day. About sixty or seventy families attend. The rest are dissenters. 9. Christmas, Easter, Whit Sunday, and first Sunday in October. About twenty-three communicants. 10. During Lent. 11. Furnishings incomplete. 12. About £60 sterling. 13. House and glebe of about 26 A. 14. Repaired at public expense. 15. He supplied Bull's parish, after he left, until prevented by ill health. 16. No. 17. No." [page 161; Manross 1965: 138]

Thomas Hasell, St. Thomas's Parish: "1. He came in 1716 as a deacon, licensed as a schoolmaster, but as there was then no school, the governor (Nathaniel Johnson) inducted him in this parish, and he returned two years later for priest's orders. 2. No. 3. Only as schoolmaster. 4. Since 1710. 5. Yes. 6. 30x20 miles, 178 families. 7. Yes, both Indians and Negroes. Nothing is done for them. 8. Sundays and holy days, alternating between church and chapel of ease. 50-70

attend. 9. Six times a year. 12-20 communicants. 10. He used to catechize every Sunday but has been prevented from doing so lately by ill health. 11. Yes. 12. £50. (The salaries of all the clergy except Charlestown are £100 proclamation money. The sterling figures are varying estimates of the value of this.) 13. A glebe of 600 A in two plots, but no house. 14. Answered by 13. 15. No. 16. No. 17. A small one." [pages 162-165; Manross 1965: 138]

Brian Hunt, St. John's Parish, Berkeley: "1. 16 months. 2. Formerly vicar of Quadring in Lincolnshire and later of the two parishes of the Savoy, Westminster (cf. 131-2 and 135). 3. No. 4. Nov. 1, 1723. 5. Yes. 6. Fifty miles wide, length unknown, eighty families. 7. Nothing done for Indians or Negroes. 8. Once a Sunday. All regularly attend. 9. Christmas, Easter, Whit Sunday, and Sunday after Michaelmas. 10. Every Sunday. 11. Yes. 12. About £60 sterling, plus £50 from S.P.G. 13. House and 360 A. 14. Repaired at public expense. 15. No. 16. A school at Shrewberry kept by Lapierre. 17. About seventeen vols." [page 166; Manross 1965: 138]

John Lapierre, St. Denis' Parish: "1. Unanswered. 2. No. 3. Yes. 4. Seventeen years. 5. Occasionally absent. 6. Sixteen French families in the centre of St. Thomas's parish (162-5). 7. Masters will not consent to instruction of slaves. 8. Every Sunday and holy day. Between 50-60. 9. Four times a year. About fifteen communicants. 10. Just before sermon in the long days, beginning in March. 11. Yes. 12. £60 sterling. 13 and 14. No house, no glebe. 15. No. 16. No (cf. 166). 17. No." [page 167; Manross 1965: 138]

Robert Ludlam, St. James's, Goose Creek Parish: "1. Aug. 1723. 2. No. 3. Yes. 4. Not yet. 5. Yes. 6. 18-20 x 10-12 miles, about 300 Europeans. 7. 2,000 Negroes and about 100 Indian slaves. Nothing is done for them. 8. Every Sunday. About 100. 9. Four times a year. About twenty. 10. He proposes to catechize as oft as he can. 11. Lack surplice and linen for communion table, but they are to be provided. 12. About £60 sterling, plus £50 from S.P.G. 13. House and 100 A. 14. Repaired at public expense. 15. No. 16. No. 17. A library donated by S.P.G., but some books are missing." [page 168; Manross 1965: 138-139]

Albert Pouderos, St. James's Parish, Santee: "1. Three years. 2. Preached in French churches in London. 3. Yes. (Cf. 158-9). 4. Three years. 5. Yes. 6. Forty-five miles, eighty families. 7. He does what he can to instruct the slaves. 8. Once every Sunday and holy day. About 100. 9. Four times a year. Sixty-five. 10. Every Sunday. 11. Yes. 12. About seventy-five *livres*. 13. Yes. 14. Repaired by parish. 15. No. 16. No. 17. Yes, donated by S.P.G. Some volumes missing." [page 169; Manross 1965: 139]

Benjamin Pownall, Christ-Church: "1. A year and a half. 2. Denby Church, Warwick County, Va. Left 2 3/4 years ago. 3. Yes. 4. A year and a quarter. 5. Yes. 6. 30 miles, 240 families. 7. 700 Negro slaves, but public and private exhortation of masters to have them instructed has been unsuccessful. 8. Once daily in winter; twice in summer. Seventy attend regularly. 9. Four times a year. Twenty-eight. 10. In summer. 11. No. 12. £90 sterling; £50 from S.P.G. and £40 from public funds. 13. Yes. 14. Supposed to be repaired at public expense, but not yet done. 15. No. 16. Land and house provided for a school, but there is no master. 17. A few books." [page 170; Manross 1965: 139]

Francis Varnod, St. George's Parish, Dorchester: "1. Sailed for colony Aug. 29, 1723. 2. No. 3. Yes. 4. Not yet. 5. Yes. 6. 12 miles wide. Length undetermined, as not all the area is settled. Fifty to sixty families. 7. Masters will not consent to instruction of slaves. 8. Every Sunday, except once a month when he officiates in the vacant parish of St. Paul. 9. Four times a year. Forty communicants, of whom seventeen are Negroes (cf. ans. to 7). 10. During Lent. 11. Only a communion table. 12. Unable to estimate it. 13. There is a house and glebe which he will occupy when repaired. 14. Repaired at public expense. 15. No. 16. No. 17. No." [page 171; Manross 1965: 139]

1724 Apr. 15: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XVIII, page 77-78; also copied as series B, volume 4, pages 332-333.)

Account of the spiritual state of his parish on the other side of the letter. He has been ill but is recovering. He needs English Books of Common Prayer and other books.

[Enclosed] Notitia Parochialis for St. Thomas' Parish: 128 families. Accounts for baptisms, dissenters, etc.

1724 Apr. 17: Letter of introduction for Nathan Bassett (SPG series A, volume XVIII, pages 111-112)

The Bearer, Nathan Bassett, Boston, going to Charles Town, is recommended to His Excellency the Governor.

[signed by] Cotton Mather, Benjamin Colman, William Cooper

1724 Apr. 22: Brian Hunt to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, page 135) "Adds England to the places where he would like to have a comfortable cure. He thinks that his services as a naval chaplain entitle him to preferment" (Manross 1965: 136).

1724 Apr. 25: Albert Pouderos, St. James's Parish, Santee, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 136-137) "A Huguenot refugee serving a French parish in South Carolina, he asks a larger stipend from the S.P.G. The sum granted him after a recent flood (cf. iv. 88-89) was insufficient" (Manross 1965: 136).

1724 Apr. 27: Vestry and Churchwardens of St. John's Parish to the Secretary (SPG series A, volume XVIII, page 108; also copied as series B, volume 4, page 337)
April 27, 1724

On behalf of their Rector Brian Hunt they earnestly recommend his petition and ask the Society to assist him. [signed by] Abraham Sanders, George Pawley, Thomas Summers, J.

Butler, Elias Ball

Samuel Sanders, Thomas Pamor

1724 Apr. 30: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XVIII, pages 107-108)

He arrived a year a half ago with a large family and he is still waiting for the Society to pay the passage charges. He complains that a man must purchase slaves in order to be comfortable in Carolina and he appeals to the Society.

1724 May 4: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 138-139. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 15.)

South Carolina, Charlestown, May 4th, 1724

My Lord,

Your Lordship's of last November, which you have been pleas'd to honour me with, together with your circular Letter or affix'd Paper of Queries to the Clergy here in general, and also another Paper of Queries directed (in absence of the reverend Mr. Bull) to myself in particular, came safe to hand the 15th M.P. In Obedience to your Lordship's Directions, I took effectual Care to convey, as soon as possible I cou'd, your Lordship's Said circular Letter & affix'd Paper of Queries to each of my Bretheren Incumbents in this Province. And now by the hands of the reverend Mr. Breifield (whose good Behaviour has merited his being had in like Reputation & Esteem in this Place) I transmit to your Lordship the several Answers to the said Queries of those of my said Bretheren who have thought fit to make their Returns of them to me; together with my own Answers both to them, and also [to] your Lordship's other Queries particularly requir'd of me to answer.

Several of my Bretheren, My Lord, whom I've had opportunity to see, desire to join with me in begging Leave, by this, to present our humble Duty to your Lordship; and to assure your Lordship that its of the highest Comfort & Encouragement to us, that you are pleas'd to cast so early and tender an Eye of paternal Care on these so distant parts of your Diocese; & that we praise God for having been pleas'd to advance you to the Episcopal Chair of London, & to raise us so wanted a Diocesan.

Your Lordship will, I hope, excuse the trouble of acquainting you, that for the most part I've been of so bad & precarious Health Since I came here, that I almost despair of my Condition's being ever reconciled to this Climate, and am afraid that at last I shall be oblig'd to quit the Country & return to Great Britain. However, as of late it has been much better than formerly, I think (with God's Blessing) to venture the Tryal for sometime longer; which if without Success, shall not fail to give your Lordship such timely Notice, as the place may be early Supplied, & the least neglect may happen of so weighty & hopeful a Charge. This Charge, my Lord, is indeed rather too weighty for any one person in this Climate; and the alone [?] Method for an Assistant that can be contriv'd here, the Clergy, sometime ago said before the Honourable Society, viz, that the Missionary Schoolmaster for this place a person in Holy Orders, might serve as Lecturer of this Parish. I believe, was the Society's Intention, when they missioned the reverend Mr. Morritt for Schoolmaster here; but as the said gentleman is missioned only for Schoolmaster, without any order or Instruction relating to this parish, nay without License from the Bishop of London (as noted to your Lordship in proper place) to officiate as a Clergyman in this Province, I am still in the same Condition as before; and he presuming the Liberty to supply any vacant Cure he thinks fit, at the Rate of the Country Salary allow'd any regular Incumbent, over and above the like Salary allow'd him as School Master.

I humbly crave your Lordship's Blessing & am, My Lord, Your Lordship's most dutiful & most obedient humble Servant

A. Garden

1724 May 4: Churchwardens and Vestry of St. George's Parish to the Secretary (SPG series A, volume XVIII, page 79; also copied as series B, volume 4, page 338)

They thank the Society for sending the Rev. Varnod.

[signed by] Joseph Blake, Thomas Waring, A. Skene, Gillson Clapp, Jos. Po. Poftell, Peter Gouding

1724 May 25: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XVIII, pages 80-81; cf. page 179; also copied in series B, volume 4, pages 339-340)

He is sending his half yearly account. He hopes that the petition sent last Autumn to Mr. Masters arrived. If not, he renews it, asking once again for money for the charges of transporting him, his wife, and their four children. They are living uncomfortably. He complains that he has greater expenses because he has a family to support. He has sent a second petition back to the parish to the Rev. Mr. Astree asking him to consult with Mr. Oliver, Dr. King and the Secretary.

He adds an account of St. John's parish, listing baptisms, number of inhabitants, etc.

1724 Jun. 30: Gov. Nicholson to the South Carolina Clergy (SPG series A, volume XVIII, page 112. The original of this letter and the reply of the same date are in the Fulham Papers, Lambeth Palace Library, volume 8, pages 140-143.)

He thought it important that they consult concerning the papers which Garden has and which they will have. He recommends that they write to Great Britain about the Protestant dissenters. He assures them of his continued favors.

1724 Jun. 30: Clergy of South Carolina, Charles Town, to Gov. Nicholson (SPG series A, volume XVIII, pages 113-114; also copied as series B, volume 4, page 341)

They have considered the papers and have written to the Society, his Grace of Canterbury, and the Bishop of London. They gratefully acknowledge his continued support.

[signed by] Thomas Hassell, John LaPierre, William Guy, A. Garden, Benjamin Pownall Brian Hunt, Richard Ludlam, Thomas Morritt, F. Varnod

1724 Jun. 30: Clergy of South Carolina, Charlestown, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 140-141) "Assembled by Gov. Nicholson, they think that several matters should be communicated to the bishop, but rather than trouble him with a long account, they have written to Bull" (Manross 1965: 136).

1724 Jul. 2: Richard Ludlam, St. James' Parish, Goose Creek, to the Secretary (SPG series A, volume XVIII, page 83; also copied as series B, volume 4, pages 342-343)

He is safely arrived. He has performed some baptisms. He comments that conversion of slaves doesn't look promising.

1724 Jul. 10: Testimonial for Nathan Bassett, Charles Town, July 10, 1724 (SPG series A, volume XVIII, page 110)

The Presbyterian Church of Christ in Charles Town, South Carolina bereaved by the death of Pastor William Levington wish a pastor to be sent to them. Nathan Bassett of Harvard College of Cambridge in New England, Master of Arts, has applied. The undersigned Boston and Cambridge pastors think him worthy and declare him an authorized minister, April 14, 1724.

[signed by] Cotton Mather, Benjamin Colman, Nathaniel Appleton, William Cooper

1724 Jul. 13: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XVIII, pages 83-84; also copied as series B, volume 4, pages 344-345)

The enlargement of the church is being carried on with subscription money from the parishioners. He is still ill and as a result desires to return to England.

1724 Jul. 16: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 144-145. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 16.)

South Carolina, Charlestown, July 16, 1724

My Lord,

At your Lordship's Desire (signified to me by the reverend Mr. Bull) I have herewith sent you a Certificate of the Death of one Mr. Richard Beresford, late of this Province, Uncle to another & younger Gentleman, late of this Province also (who was accidentally killed by the fall of a tree some 10 months before the Death of his said Uncle), of the same name. And for that your Lordship wanted such Certificate as concern'd in a Law Suit, I have (by Advice) sent it as Authentick as I cou'd, & in Such Manner as that it may be what they call Evidence in Law. The Three Witnesses in presence of whom it was upon oath attested before his Excellency the Governour and certified by his Said Excellency under his hand and Seal of the Province, are Three Officers belonging to his Majesty's Ship *The Blanford* now on point of returning from hence to Great Britain and therefore whom your Lordship may have an account of either at the Admiralty or Navy Office.

If my Objection be made as to the certainty of the person; whether he of whom it is certified be the same Richard Beresford enquir'd after or concern'd in the Case; as we could not clear that matter here, your Lordship may be informed at the Carolina Coffee House of one Mr. Richard Splatt & some other Gentlemen belonging to this Province now in London who may be of Service to your Lordship in it. I humbly crave your Lordship's Blessing; and pardon if I have too Officiously exceeded your Desire or Intent in this affair, for that I meant it an Expression of how sincerely I am, My Lord, Your Lordship's most dutiful & most obedient, humble servant

A. Garden

1724 Jul. 21: Francis Varnod, Dorchester, St. George's Parish, to the Secretary (SPG series A, volume XVIII, page 85; also copied as series B, volume 4, pages 346-348)

He hopes that his last letter was received. It was sent by the Rev. Mr. Brafield sailing with Captain Beel according to advice received from the Rev. Mr. Garden. He sent an account of the Cherokees, though he was unable to give similar account of the Creeks, having undertaken a journey in Indian country during which time Morrith officiated for him. He christened some Indians of the Creeks. He would like to live with them and learn their language if he could afford it. He talks of Indian religious rituals. He still fears the Yamousees. The French have converted a whole town of Apaches (or Apalchees?).

The parishioners bought some land and will be building a house for him. He has been administering St. Paul's. He asks the Society to send him their sealed orders. Mr. Hunt of St. John's parish has applied for leave to quit his parish.

1724 Jul. 22: Wardens and vestry of St. Helen's Parish to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 148-149) "A frontier parish, erected ten years ago, they were, for a time, depopulated by the Indian war, but now, through the aid of Gov. Nicholson and the assembly, they have a brick church within three months of completion, and request the bishop to send them a minister" (Manross 1965: 137).

1724 Aug. 5: Gov. Francis Nicholson, Charleston, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 150-151) "He fears that the dissenters will overrun the colony, if not restrained. He has received letters from Massachusetts reporting restrictions on the Church there. Asks bishop to use his influence to secure royal assent to the act raising the salaries of the clergy" (Manross 1965: 137).

1724 Aug. 6: Francis Le Brasseur, Charles Town, to William Raymond and Robert Harper (SPG Series B, volume IV, page 350)

They are ordered to remit the Society's share of the Boyle Estate to William Tryon, as authorized by Gov. Nicholson and by the Society's secretary, Humphreys.

1724 Aug. 6: Gov. Nicholson, Charles Town, to the Secretary (SPG series A, volume XVIII, page 88; also copied in SPG series B, volume IV, pages 349-351)

Sending a copy of Boyle's will signed by Pawley. William Tryon, treasurer, should advise the Society on what to do with the legacy. Enclosed are Francis Brasseur's letter about Boyles' estate with a copy of his letter to William Raymond and Harper and an account of books to the Rev. Varnod. He asks them to get royal consent for the augmentation of the clergy's salaries. He advises them to consult Bull as he knows how necessary this is.

PS—He wrote to treasurer Tryon about the late Mr. Whitmarsh's gift to the Society.

1724 Aug. 6: Five documents relating to the estate of George Boyle, deceased, enclosed in Nicholson's letter of August 6, 1724 (SPG series A, volume XVIII, pages 118-127)

(1) Money from the estate of George Boyle to go to (pages 118-121):

John Sullivan (for informing Mr. Harbton of Boyle's death), to John Aspensell for coffin, Captain Crofts for will probate, Major Hepworth, Robert Stevens, Jupiter and Busseu, Dr. Do, Allen March, Mr. Laws. "Contra": Mr. Rhett on account of Captain Harbstrong's bond, Mr. Eveleigh, Captain Le Bas, Mr. Franchome, Major Hepworth, two Negro men and Lynch and Rover, Negroes for Mr. Laws' work, Mr. Rhett, rice and tar shipped by Captain Diamond, to Captain paid by Lamboll.

Signed George Pawley. Sworn to by George Pawley as being true according to the accounts of his father Major Percival Pawley in front of the Governor, who signs it as witness of Pawley's oath.

(2) Accounts from Barbadoes for the Boyle estate, Jul. 27, 1717 (pages 122-123).

(3) Accounts from New York for the Boyle estate, May 6, 1719 (pages 124-125).

(4) "Copy of Gen. Nicholson's letter to Mr. LeBrassier and Raymond and Harper in Barbados about Boyle's Estate, enclosed in Nicholson's letter of August 6, 1724" (page 126)

He has received account of Boyle's estate which states that effects are in the hands of William Raymond and Robert Harper. Asks LaBrassier to write them to remit the estate as the

Society, by their secretary David Humphreys, wants to get the estate remitted to their treasurer, William Tryon.

(5) LaBrassieur, Charles Town, to Raymond and Harper, August 6, 1724 (page 127)

He has been favored with a letter of March 4 by Captain Phillips. He tells them that George Boyle is deceased and that Governor Nicholson, as desired by the Secretary (David Humphreys) of the Society, which is to be an inheritor, wishes all to be remitted to their treasurer William Tryon, Merchant of London. He asks them to please comply.

1724 Aug. 20: Martin Bladen and Richard Plumer, Whitehall, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 152-153) “They have some objections to the act to increase the salaries of the clergy (105). They doubt that the power given the commissioners to revise the ratio of proclamation to current money (fixed in the act at four to one) is sufficient to deal with any sharp decline in currency. Wardens and vestries are given power to make assessments for poor relief without concurrence of a justice of the peace. This is a major provision not covered in the title to the act, which is contrary to the governor's instructions. The titles of acts meant to be repealed are too vaguely stated” (Manross 1965: 137).

1724 Sept. 29: Benjamin Pownall, Christ Church Parish, to the Secretary (SPG series A, volume XVIII, page 90; also copied as series B, volume 4, pages 352-353)

Account of the spiritual state of the parish, including its composition, dissenters, baptisms, etc.

1724 Oct. 1: Clergy of South Carolina, Charles Town, to the Secretary (SPG series A, volume XVIII, pages 90-92; also copied as series B, volume 4, pages 354-355)

At the Governor's request, they are giving an account of a family which believed itself divinely inspired and indulged in incest, murder, and lewdness. They were finally apprehended in a bloody battle. The clergy hopes the Society will prevail upon the King to stop “fantastick teachers” from pouring into the colonies.

[signed by] William Guy, John LaPierre, F. Varnod, A. Garden, Benjamin Pownall, Richard Ludlam, Thomas Morrirt

1724 Oct. 1: Clergy of South Carolina, Charlestown, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 154-155) “Relate case of a family which, in the belief that they were guided by direct divine inspiration, became involved in a number of crimes and finally shot a justice of the peace sent to apprehend them. Five of them are to be executed for murder. The clergy ask the bishop to seek to have some restraint put on the migration of fanatic teachers' from New England and Scotland” (Manross 1965: 137).

1724 Oct. 22: Thomas Morrirt, Charles Town, to the Secretary (SPG series A, volume XVIII, pages 92-95; also copied as series B, volume 4, pages 356-357)

His school, he reports, is flourishing. Forty-five boys in all so far and he expects 60 by Christmas. He takes all the boys to church where the Rev. Garden catechizes every other Sunday. He needs School books. The Rev. Hunt and others have received allowances since the date of their elections rather than their arrivals and he would like that sum of money due him to be sent in the way of Psalm books.

1724 Oct. 28: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XVIII, pages 95-96; also copied as series B, volume 4, page 358)

He reports that the second subscription has begun to complete the church. He tells about Paul Hamilton, who was sent into Scotland by the Presbyterians in South Carolina to bring over some dissenting teachers. He returned with two, one of whom is settled in Guy's parish. If possible he feels that the Society should prevent future dissenting ministers from arriving as now he must try to prevent the people from being seduced by the Scotsman. The number of his communicants has increased through, and he gives an account of the affairs of his parish.

1724 Oct. 31: Gov. Francis Nicholson, South Carolina, to the Secretary (SPG series A, volume XVIII, pages 96-97; also copied as series B, volume 4, pages 359-360)

Received their letter of July 28 by the Rev. Mr. Standish, who has gone to take possession of his parish. The clergy met this week and wrote to Bull, whom they hope to send to the Society with their letter. He agrees with them that all the printed bills in South Carolina should not be destroyed but a stop should be put to dissenting ministers arriving.

PS—This letter was sent by Richard Splatt who will give an account of the affairs of South Carolina.

1724 Oct. 31: Gov. Francis Nicholson, Charles Town, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 156-157) "Refers to a letter sent by the clergy to Bull about the currency, and supports request in (154-5)" (Manross 1965: 137).

1724 Dec. 29: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XVIII, page 98; also copied as series B, volume 4, page 361)

The Society's letter dated September 19 has arrived and he thanks them for allowing him to return to England. He talks of the successes he has had and states that he hopes to arrive in England in early spring as his brethren of St. Paul's, St. George's, and St. James will supply his parish since he has supplied theirs.

1724 Dec. 30: Francis Varnod, St. George's Parish, to the Society (SPG series A, volume XVIII, page 115)

A list of books received by F. Varnod in a box delivered by Captain James Ferguson.

1724: Mrs. Jane Gardiner, England, to the Society (SPG series A, volume XVIII, page 39; also copied in series C, AM7, letter 113)

She was the mother of the late Rev. Edward Gardiner, missionary to St. George's Parish, South Carolina. He was admitted as a missionary December 21, 1722, but died in January of 1723. The Society paid for the cancellation of his bond, but she would like the remainder of his salary to be paid to encourage men to become missionaries.

[c. 1724]: **Brian Hunt**, St. John's Parish, to the Secretary (SPG series A, volume XVIII, 107; also copied as series B, volume 4, page 336)

[1725] Jan. 5, 1724/5: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XIX, page 53-54)

On the pother side of the letter is an account of the present state of his parish. His congregation is large. Notitia Parochialis follows listing the families comprising the parish, the baptisms, the dissenters, etc.

[1725] Jan. 19, 1724: Brian Hunt to the Society (series C, AM7, letters 120-121)

Requests assignment to St. James' parish. Requests that Society pay passage for his wife and children.

[1725] Feb. 20, 1724/5: Albert Pouderos, St. James's Parish, Santee, to the Society (SPG series A, volume XIX, page 90)

He reminds them of the manner in which he was sent. He has sent this petition upon the advice of the Governor. He thanks them for the present of £0 when his home was flooded. However, he asks them to remember that the first year he got only £150 (which he does not consider to be very much considering how dear life is in Carolina). He has a poor parish and not much money. He points out that he must help the poor so he asks them for assistance. He says that Guy will confirm his exposition.

PS—He adds an accounting of his parish. He includes Captain Charlesworth Glover's account of Indian tribes, dated March 15, 1724/5. The Indians are decreasing in number because of the practices of abortion and infanticide.

[1725] Feb. 25, 1724/5: Clergy of South Carolina, Charles Town, to the Secretary (SPG series A, volume XIX, pages 56-58)

They are holding their annual meeting. They thank the Society for their care and acknowledge the Governor gratefully. The clamoring of dissenters about the violations of their liberties is, they feel, without foundation. The dissidents are supported by dissenting teachers from Scotland and New England. The clergy comments on the flourishing School in Charles Town that even dissenters' children attend. Three parishes in the province are lacking ministers: St. Helen's Port Royal, St. Bartholomew's, and King George's Winneau. The parish of St. Helen's has just finished a church and is building a parsonage. Winneau parishioners are building a church although the parish of St. Bartholomew's doesn't have one yet. The Society is advised to supply these parishes with ministers as soon as possible to discourage dissenters. They expect William Guy, who is ill, to wait upon the Society and explain their affairs. They commend Guy to the Society.

[signed by] A. Garden, Albert Pouderos, Brian Hunt, Richard Ludlam, F. Varnod, David Standish, Thomas Morritt, Thomas Hassell, John LaPierre, Benjamin Pownall

[1725] Mar. 20, 1724/5: David Standish, South Carolina, to the Secretary (SPG series A, volume XIX, page 59)

He is accounting for the state of his parish. Large congregation. Tells of baptisms, etc.

1725 Mar. 21: Francis Varnod, Dorchester, St. George's Parish, to the Secretary (SPG series A, volume XIX, page 60)

He is sending the letter by the Rev. Guy. He is inserting an account of the Creek Indians from Captain Glover. The Rev. Ludlam, Mr. Standish, and Varnod are preaching by turns in St. Andrew's during Guy's absence. Next he reports the state of his parish. He has baptized some children, including Negroes belonging to Mr. Skene and Mrs. Hague his sister. Mr. Garden, Ludlam, Standish, and Varnod were elected rectors for their parishes on December 16. Dissenters will decrease, he believes, if the bill to erect a Free School at Dorchester is passed.

[1725] Mar. 22, 1724/5: Thomas Morritt, Charles Town, to the Secretary (SPG series A, volume XIX, page 61)

His successful Free School is improving every day, presently having 54 students. The building of the new School meets delay although "the country" has contributed enough money to finish it. Another School is proposed by the public. He asks for a supply of Bibles. The School needs a library beyond the books given by Mr. Guy. He hopes the Society will take this into consideration.

[1725] Mar. 22, 1724/5: Richard Ludlam, St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XIX, pages 62-63)

This letter is being delivered by the Rev. Guy. He accounts for his parish and comments on the reluctance of many Europeans "to be civilized" by attending church and allowing their children and slaves (both Indian and Negro) to be taught. He hopes to persuade slave owners to forget their fear of insurrection and allow their slaves to be baptized.

1725 Mar. 25: Benjamin Pownall, Christ Church Parish, to the Secretary (SPG series A, volume XIX, page 63)

He accounts for the spiritual state of his parish. He then tells that the Government has given £1,000 of Carolina currency for the construction of a new church as the old one burned down. His health is bad, and therefore he requests leave to return to England.

1725 Mar. 27: Nicholas Trott to the Secretary (SPG series A, volume XIX, page 65)
March 27, 1725

He commends the Rev. William Guy, the bearer.

1725 Mar. 29: Wardens and Vestry of St. Andrew's Parish to Bishop Gibosn (Fulham Papers, Lambeth Palace Library, volume IX, pages 172-173) "Commend Guy, who is obliged to visit England for his health. They attribute his illness to over-exertion in supplying vacant parishes" (Manross 1965: 139).

1725 Mar. 29: Churchwardens and Vestry of St. Andrew's Parish to the Secretary (SPG series A, volume XIX, page 64.)

They commend Guy.

[signed by] W. Cattell, John Williams, William Bull, William Fuller, Arthur Hall, Richard Fuller, Samuel Jones, William Ladson, Charles Bill, Thomas Dymes, Joseph Neap, Francis Ladson, William Fuller, Stanley Williamson, William Streats, Samuel West

1725 Mar. 29: Gov. Nicholson, Charles Town, to the Secretary (SPG series A, volume XIX, page 68)

He awaits the Society's orders regarding the late Mr. Boyle's legacy, of which he sent Mr. Pawley's account. He hopes that Treasurer Tryon has adjusted the affair of Whitmarsh's legacy with Mr. Stevens, who married the widow. This letter is delivered by Guy, to whom the Society should turn for a full account of South Carolina's affairs. He commends Guy.

1725 Mar. 29: Churchwardens and Vestry of St Paul's Parish to the Secretary (SPG series A, volume XIX, page 69. A similar letter of the same date was written to the Bishop of London and is in the Fulham Papers, Lambeth Palace Library, volume IX, pages. 174-175.)

They thank the Society for the Rev. David Standish who is learned and pious and industrious. This helps to defeat dissenting teachers.

[signed by] Henry Nicholls, Samuel Davis, Alexander Hext, John Gibbs, Robert Yonge, W. Fleming, John Stanyarn

1725 [Mar. ?] : Richard Ludlam, St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XIX, pages 66-67)

Sent by Guy, this letter is an account of Ludlam's parish. He comments that there has been no great increase in the number of families in the parish despite the rich land. He blames this on greed, which makes people grasp as much land as possible. Greed is the reason that the slaves aren't converted. He commends Governor Nicholson who he hopes will help support the idea of slave conversion.

1725 May 11: School Commissioners of St. George's Parish; Charles Town (SPG series A, volume XIX, pages 69-71)

They point out that the lack of country Schools is a chief source of dissent. They have made application to the General Assembly for the construction of a public School. The law passed and the Governor ratified it. They have enclosed a copy of the law, but they await his Majesty's pleasure. They ask the Society to obtain his Majesty's assent. They point out that there is a good School in Charles Town but their School will not affect it, as Mr. Morritt is already teaching to capacity. They have begun to raise subscriptions for the building of the School and in order that they might encourage a teacher to come over. They hope the Society will send them a missionary School master.

[signed by] Ra. Izard, M. Middleton, Joseph Blake, F. Varnod, M. Izard, Will Dry, George Chicken, Thomas Waring, Benjamin Waring, John Williams, W. Cattell

1725 May 11: Clergy of South Carolina, Charles Town, to the Secretary (SPG series A, volume XIX, page 72)

They note that the General Assembly has passed a law for the founding, erecting, and endowing of a School at Dorchester in Berkley County. They think it will be of great advantage to religion in general. They request that the Society secure his Majesty's assent. They would also like the society to send a missionary Schoolmaster.

PS—The Rev. Mr. Pownall, Rector of Christ Church, has just informed them, to their surprise, that he is leaving on Captain Paul's ship bound for England. They ask the Society to speedily supply his vacancy.

[signed by] A. Garden, Thomas Hassell, F. Varnod, Richard Ludlam, Brian Hunt

1725 May 12: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XIX, pages 73-74; also copied as series B, volume 4, page 362)

As Nicholson is coming to England for a while, Hunt is taking this opportunity to account for the state of his parish. He speaks of the church and the parishioners and complains that his salary is not enough. He asked to be moved to North Carolina at the salaries paid there.

1725 May 14: Benjamin Pownall, Christ Church Parish, to the Secretary (SPG series A, volume XIX, pages 74-75)

He accounts for the spiritual state of his parish including information on dissenters and the building of the new church (with £1,000 given by the government). He points out that he is ill and therefore wishes to return to England.

PS—Books were delivered by his predecessor to Mr. Garden, who has kept them ever since.

1725 May 24: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 176-177. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 17.)

South Carolina, Charlestown, May 24, 1725

My Lord,

I'm sorry that I'm constrained to give your Lordship the trouble of the following Complaint of the reverend Mr. John Lapierre, Minister of the Parish of St. Dennis, in Orange-Quarter in this Province; viz:

That he, the said Mr. Lapierre, has lately broke in upon my Charge, and without either my Consent or Privity administered in my Parish & to a Child of one of my Parishioners, The Sacrament of Baptism, and in the publick form in a private House; contrary to The Canons & Rubricks of the Church, and the known constant Practice in my Parish for several years.

This matter of fact Mr. Lapierre does not attempt to deny. And had it proceeded either from accident or inadvertency, or any otherwise than from a confirmed practical neglect, if not contempt of the rules; Laws, & Constitutions [?]; and were not such Practices of very pernicious Consequence in these parts; I should have been far from taking any notice of it, and much farther from giving your Lordship the trouble of any Complaint about it. And therefore that it may the better appear wherein the Strength of this Complaint lies, I must beg leave to observe for your Lordship.

1. That such Practices have not been unusual with Mr. Lapierre; but that in many like Instances he has Shown himself a very disorderly Brother; one above ordinances; and as it were an universal Pastor, unlimited & independent as to his Ministerial Sanction; nor is there any means that I know of but the Interposition of your Lordship's Authority, that can convince him of his Error.

2. Your Lordship will easily allow it of no small Difficulty to bring the people of these parts to a strict Conformity to the Laws & Rules of the Church; and that therefore after one has been at a great deal of Care & Pains, & almost surmounted this Difficulty, to have all overset and undone by the Caprice of a random Brother; must needs be very locking and grievous to be born. And this, my Lord, is the very case now under my pen.

I had, by the divine assistance, brought my Parish to tolerable good order and conformity in most things to the Laws & Rules of the Church; particularly to bring Their Children to Church for publick Baptism. Meantime comes my reverend Brother Lapierre into my parish, and without any scruple or hesitation, administers Baptism in the publick form, in a private House.

This one act, my Lord, besides that he was intruding into my Charge, endangers The whole of the good Order and Regularity which either I've hitherto compass'd or am yet endeavouring to compass. For (1) it is an open Encouragement of the people under my Charge to set at nought the Canons & Rubricks of the Church, while they observe them so breached by a Minister. (2) It is an Encouragement for those who have a mind, absolutely to refuse bringing their Children to Church for publick Baptisms for that in case I refuse to administer it at their Houses, Mr. Lapierre has shewn them a Remedy; 'tis but their applying to him, he is at hand and will do it for them. (3) It tends to create a Dislike of my Parishioners towards me, as one too stiff & punctilious, not of an obliging enough temper & disposition (i.e.) not so complying with their Humours as Mr. Lapierre has shewn them I might be.

Thus your Lordship will perceive the Burden of the above Complaint, and how necessary 'tis that not only This now complained of, but all such like practices either of Mr. Lapierre or any other in these parts should be checked & restrained. For certain I am, that if Clergymen are permitted with impunity thus to interfere at pleasure in one another's Charges, one disorderly Brother will be able easily to break down whatever the rest shall be able to build up, & that it will be impracticable for any ever to bring his Parish to any tolerable good order or Regularity.

I humbly hope that this Complaint will not be thought by your Lordship to proceed from any Rancour or undue Resentment. I solemnly assure your Lordship that it does not; and that the utmost redress I request is, that your Lordship would give Mr. Lapierre effectually to know that there is such a one in being, under God, as your Lordship, to whom he is accountable for his behaviour as a Presbyter of the Church of England; and that he may be restrain'd such Practices for the future.

I humbly crave your Lordships Blessing & am, My Lord, Your Lordship's most dutiful & obedient Son & Servant

A. Garden

1725 Jun. 18: John Vat to the Society (SPG series A, volume XIX, pages 24-26; also copied in)

John Peter Purry of Neufchatel, Switzerland, has agreed to bring 600 Swiss Protestants to settle in Charles Town. He will pay £300 a year beginning in 1729 for 2,400 acres of land. The Society will provide the Swiss with “necessary provisions for their assistance for the first nine months.” The Swiss are praised as “the most industrious of all Protestants,” who desire to “enjoy liberty and property—the greatest blessings of a free people.” He requests that two ministers be sent with them, one German speaking and one French speaking, as some of the Swiss speak only the former language, some only the latter.

1725 Jun. 18: William Guy, St. Jame's Parish, Goose Creek, to the Society (SPG series C, AM7, letter 12).

He requests permission to return to England because of ill health.

1725 Jun. 28: William Guy, Goose Creek, to General Nicholson (SPG series B, volume IV, page 363)

He hopes that Nicholson had a safe trip back to England.

1725 Jul. 1: The Society, London, to F. Varnod (SPG series A, volume XIX, page 112)
They are pleased with his work and are sending books directed to Mr. Standish, transported by Captain Palmer.

1725 Jul. 16: John Vat, London, on behalf of 600 Swiss, to the Society (SPG series A, volume XIX, pages 26-28)
London, July 16, 1725

He understands that it is not the Society's custom to allow settled salaries for ministers preaching among foreigners but that they give "occasional gratuities upon proper certificates of their service there." He offers these recommendations:

1. Public worship is necessary
2. The proposed ministers will come to London to be examined and admitted, having been recommended by Osterwald and Verensels, two Society members
3. The proposed ministers would not risk the voyage without settled positions
4. As the Swiss must be maintained by the Society during their first year, they would not be able to employ their own pastor
5. The Swiss will depend on the Society
6. He cites the precedent of Mr. Hager in New York, who was employed by the Society
7. He cites the precedent of Stoup in New Rochelle, who is employed by the Society

1725 Jul. 30: The Society, London, to the South Carolina Clergy (SPG series A, volume XIX, page 113)

The Society directs any ministers owning slaves to instruct and baptize them. Ministers are further ordered to encourage their parishioners to do the same.

1725 Aug. 16: Vestry of Christ Church Parish to Secretary (SPG series A, volume XIX, pages 75-76)

They were informed on March 29 that Benjamin Pownall wanted to return to England. They hope that the Society will send a replacement.

PS—The church burned down accidentally and therefore they have lost all of their church books. They have begun a brick church with contributions and a gift of £1,000 from the government.

[signed by] Thomas Boone, J. Bond, George Haddnell, John White, John Sauseau, George Benison

1725 Aug. 20: Joseph Smith to the Society (SPG series A, volume XIX, pages 28-29)
August 20, 1725

Joseph Smith has lent Brian hunt money and goods worth £45. He applies to the Society for payment as Hunt is in their employment and Smith has been able to get no money from him.

1725 Aug. 20: William Guy, St. Andrew's Parish, to the Society (SPG series A, volume XIX, pages 29-30; also copied in series C, AM7, letter 13)

Requests an advance of one year's salary.

1725 Aug. 20: Brian Hunt to the Society (SPG series C, AM7, letter 122)

Joseph Smith requests £45, 5 shillings for money and goods advanced to Rev. Hunt.

1725 Aug. 26: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XIX, pages 76-77)

On the other side of the letter is an account of the state of the parish. A part of Richard Beresford's legacy is expected to be applied to a free School in the parish (which is greatly wanted). Notitia Parochialis follows.

1725 Sept. 17: Proclamation of Power of Attorney Given to William Guy (SPG series A, volume XIX, page 33; also copied in series C, AM7, letter 14)

The Society has ordained Will Guy Rector of St. Andrew's in South Carolina their lawful attorney to demand any outstanding money owed the Society, and to execute all lawful acts.

1725 Oct. 2: The Society, London, to William Guy (SPG series A, volume XIX, page 114)

The Society gives Guy power of attorney to collect their portions of the legacies of Boyle and Whitmarsh. He will receive Pawley's account of the Boyle estate proved before General Nicholson.

1725 Oct. 2: The Society, London, to the Vestry of St. Helen's (SPG series A, volume XIX, pages 114-115)

Upon Nicholson's recommendation of their need for a minister, the Society has appointed the Rev. Jones.

1725 Oct. 2: The Society, London, to Albert Pouderos (SPG series A, volume XIX, page 115)

They cannot give him a fixed income as they did not appoint him as a missionary.

1725 Oct. 2: The Society, London, to Brian Hunt (SPG series A, volume XIX, page 116)

They cannot grant his request to be sent to North Carolina as the Society needs no more ministers there.

1725 Oct. 2: The Society, London, to Thomas Hassell (SPG series A, volume XIX, page 116)

In compliance with his request they will be sending him books with Mr. Guy.

1725 Oct. 2: The Society, London, to Thomas Morritt (SPG series A, volume XIX, page 117)
London, October 2, 1725

They will be sending him books, which he has requested, with Mr. Jones.

1725 Oct. 16: The Society, London, to Guy (SPG series A, volume XIX, page 117)

They request that he deliver the enclosed letter to Cawood, a newly chosen member of the Society.

1725 Oct. 16: The Society, London, to Cawood (SPG series A, volume XIX, page 118)

He has been unanimously elected a Society member.

1725 Oct. 16: The Society, London, to William Guy (SPG series A, volume XIX, page 118)

They order him to remit the money and goods from the Boyle estate to Tryon. They “leave it to your discretion to remit it in such commodities of the season as you shall judge profitable.”

1725 Oct. 27: Thomas Morritt, Charles Town, to the Secretary (SPG series A, volume XIX, page 78)

The new School is being built. Meanwhile the old School is flourishing. He has had a sickly family this past summer. He is looking forward to the new School. He regrets that the whole clergy could not meet to make the report. All were ill except Hassell. He describes his teaching methods and notes that students have come from Philadelphia and the Bahamas. He also instructs the son of a Creek chief.

1725 Nov. 5 & 15: Brian Hunt, Charles Town; to the Secretary (SPG series A, volume XIX, pages 80-82)

He received the Society’s orders for instructing Negroes. He recommends that one out of 10 of each planter’s slaves should be instructed. He will do his best to comply and get his parishioners to agree. Mr. Guy has informed him that Joseph Smith, a print seller to whom Hunt owes money, has applied to the Society for his salary. He goes into a tirade against Smith. He asks the Secretary to represent him to the Society. He goes on to give an account of the parish. Then he discusses the expense of supporting a wife and children.

PS, Charles Town, November 15, 1725—He arrived in Charles Town last September 29 to receive his half yearly salary. However he has been taken ill and is confined there until his recovery, which he expects soon.

1725 Dec. 2: Richard Ludlam, St. James’s Parish, Goose Creek, to the Secretary (SPG series A, volume XIX, page 82)

He received the Society’s instructions in relation to instructing Negroes. He will industriously discharge his duty. He then describes the baptisms he has performed.

1725: Subscription to the School at Dorchester, South Carolina (SPG series A, volume XIX, pages 101-108)

Whereas the Assembly has provided for a free School at Dorchester on the Ashley River in Berkley County, the following persons will help to pay for the School and its master. Names and numbers of the inhabitants of St. George Parish, enclosed in Varnod’s letter, dated January 21, 1725:

[c. 1725] n. d. William Guy, St. Andrew’s Parish, to the Society (SPG series A, volume XIX, page 24)

Having been a missionary for approximately 13 years and having been reduced to a state of ill health as a result, he asks for money.

[1725?] n. d.: Thomas Ball to the Society (SPG series A, volume XIX, page 34)

He has been appointed School master in South Carolina by the Rev. Lord Bishop of London. He hopes that the Society will give him a salary as he is informed that he people in South Carolina are too poor to pay him.

1726

[1726] **Jan. 1, 1725/6: John Lampierre**, St. Dennis' Parish, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 178-179) "Acknowledging rebuke for the above offence (176-7) he offers the defence that the child's father, Gophel Moor, told him that Garden approved and that the child's mother was French, but he evidently did not obtain confirmation from Garden. He includes copy of a letter from Garden to him, Apr. 8, 1725, rebuking him for the offence and saying that he had hoped that disorders in Lapierre parish would subside with the extinction of the Dutarts, possibly an allusion to the affair described in (154-5)" (Manross 1965: 139-140).

[1726] **Feb. 17, 1725/6: William Guy**, St. Andrew's Parish, to the Secretary (SPG series A, volume XIX, page 311)

Account of the Estate of George Boyle

Guy has been ill, but has arrived, as has the Rev. Jones, by whom he received the power of attorney. He will transmit his progress concerning the legacies of Boyle and Whitmarsh. All money he receives will be remitted to Mr. Tryon.

[1726] **Feb. 19, 1725/6: Lewis Jones**, Charles Town, to the Secretary (SPG series A, volume XIX, page 84)

He has arrived after a tedious voyage. He will head to Port Royal at the first opportunity.

1726 Apr. 6: Thomas Morritt, Charles Town, to the Society (SPG series B, volume IV, pages 371-372; also copied in SPG series A, volume XIX, pages 312-314; also copied in series C, AM7, letter 107 [undated])

He thanks the Society for the books they sent through Rev. Jones. Enrollment in the school increases daily. He will not be able to stay on as school master because of his wife's extreme illness. He requests leave to resign his position and return to England, in effort to restore his wife's health. He lists his accomplishments thus far, saying he has done more than his share. He will stay until he settles his affairs and the Society is able to find a new schoolmaster.

1726 Apr. 6: William Guy, St. Andrew's Parish, to Churchwardens and Vestry of St. Paul's Parish (SPG series A, volume XIX, pages 356-357)

He is attempting to get Whitmarsh's legacy for the Society to which end he has been given power of attorney. The money was to have been paid to St. Paul's and then remitted to the Society. He wishes them to comply in paying.

1726 May 12: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XIX, pages 314-315; also copied in SPG Series B, volume IV, page 373-374)

He has received letters of July 30, 1725 and October 2, 1725. He has also received a parcel of books and sermons that he has distributed among his parishioners. The Negroes and Indians are capable of learning but he meets resistance from their masters.

1726 May 23: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XIX, pages 315-316; also copied as series B, volume 4, pages 375-376)

His last letter of February 17 gave an account of his illness and the arrival of Jones with his power of attorney for the legacies of Boyle and Whitmarsh. Mr. Boyle's legacy will be paid next September, according to Mr. Pawley, the son of the deceased executor. They will not receive Whitmarsh's as soon because the minister, churchwardens, and vestry of St. Paul's who are to receive it and remit it to the Society have not applied for it yet. His church is nearly finished. He has been informed that rice belonging to Boyle's estate was to be shipped by Brasseur to Rowland and Tryon but it wasn't, so he is making an inquiry.

1726 Jun. 6: David Standish, St. Paul's Parish, to the Secretary (SPG series A, volume XIX, pages 316-317; also copied as series B, volume 4, page 377)

He baptized a number of children before the arrival of Jones. The Assembly has allotted money for the erection of two chapels. One will be in Standish's parish near Pon Pon River where he will officiate very fifth Sunday. His congregation is much increased and they have been using the additional building although it isn't ready yet.

1726 Jun. 14: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XIX, page 317; also copied as series B, volume 4, page 377)

Since his letter of February 22 (in which he told of his second journey to Savannah Town and thanked the society for books), nothing is new. He has been officiating at St. Bart's occasionally. They are very desirous of a missionary and have purchased land and a house. They are raising money by subscription. His parish continues well. He has baptized three white children and two Negro children and a Negro man belonging to Mr. Wragg, a merchant.

[1726] June 21, 1725/6: Francis Varnod, Dorchester, St. George's Parish, to the Secretary (SPG series A, volume XIX, page 83)

He sent his last letter by Abr. Satur, a merchant. It was dated July 7 and was enclosed in one for Guy, but Guy and Satur returned together and brought back his letter. He describes the state of his populous parish. He went to Savannah Town in Indian Country where he preached three times. Elias Thomas, a Canadian, "abjured the errors of the Catholics of Rome." He accounts for baptisms of slave children belonging to Mr. Skene and Mrs. Hague. He thanks the Society for the books they have sent. He states that he is following their instructions as per the letter of July 30. He has distributed the books to dissenters.

1726 Jul. 8: Thomas Morritt, Charles Town, to the Secretary (SPG series A, volume XIX, page 318; also copied as series B, volume 4, pages 378-381)

He wrote last April 6 about his wife's illness. He complains about the School's distance from town and describes the situation. He relates his troubles with Mr. Garden. Garden objected to his officiating at Christ Church, a vacant parish and encourages abuse. This encouragement caused the "late Usher to fly in my face." LaPierre was similarly abused by Garden. Despite Johnson's hurry to get him to South Carolina, things were ill prepared for his arrival (i.e., the School and his house). He appeals to Mr. Moore, Speaker of the Assembly, as he finds his every step watched. He is ill used by the people of Charlestown, as he wrote to Mr. Bull two years ago. He goes on to describe the School. He requests appointment to one of the two vacant parishes.

1726 Jul. 19: Lewis Jones, Port Royal, St. Helen's Parish, to the Secretary (SPG series A, volume XIX, page 325)
Port Royal, July 19, 1726

He gives a general description of the parish and the church. He thanks the Society for the books and he hopes that the slaves in the parish will be allowed by their masters to learn the principles of Christianity.

1726 Jul. 26: Churchwardens and Vestry of St. Helen's Parish to the Secretary (SPG series A, volume XIX, page 326; also copied as series B, volume 4, page 382)

They thank the Society for Mr. Jones, whom they find agreeable.
[signed by] Thomas Stanyarn, John De Sa Bere, John Woodward, William Hazzard, Nathaniel Barnwell, James Hatcher

1726 Aug. 8: South Carolina Clergy to the Society (SPG Series B, volume IV, page 392)

They request that a minister be sent to St. Bartholomew's Parish. They inform the Society of Osborne's death and of the continued Indian wars.

1726 Aug. 11: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XIX, pages 326-328; also copied as series B, volume 4, page 383)

The state of the church in the parish of St. John has remained the same. He wrote before of a village in this parish on the Cooper River. A ferry attends it so there are a lot of people there. A chapel was built there but it is not used. He has petitioned the Assembly and Governor and Council and finally obtained a law to establish Divine Service there. He rides there once a month. He performs the role of clerk also. A School is needed at Strawberry, where there is a legacy for its maintenance. The people at Strawberry would like the Society to send a Schoolmaster. Hunt asks them to send Bibles.

1726 Sept. 10: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XIX, pages 357-358)

It is four months since his last letter to them and he still has not received a reply. He knows that they have settled accounts with Mr. Stevens. He feels that they should have settled the matter with him first. He awaits their account of their proceedings.
[Stevens is married to the widow of Whitmarsh. The legacy was £1000, £500 to go to the parish, £500 for the society.]

1726 Sept. 10: Churchwardens and Vestry of St. Bartholomew's to the Secretary (SPG series A, volume XIX, pages 330-331; also copied as series B, volume 4, pages 384-386)

They would like a missionary for their parish. They have been destitute of anyone except for the occasional appearances of Mr. Varnod, the minister of St. George's. They have purchased 184 acres of land and a mansion house.

[signed by] George Badger, William Harden, Will Wesberry, Thomas Ford, John Hunt, John Newton, John Martin

1726 Sept. 11: St. Paul's Parish to William Guy (SPG series A, volume XIX, page 358)

They consider themselves blameless. Stevens brought the settlement to them. It appeared that Whitmarsh had left no more than £361 so they took Stevens' bond for this, due next March.

[signed by] John Stanyarn, Wm. Stanyarn, David Standish, James Mackean, James Underwood, Hugh Hext, Henry Hyrne

1726 Sept. 11: Clergy of South Carolina, Charles Town, to the Secretary (SPG series A, volume XIX, page 334)

The Society will soon be receiving a letter from St. Bartholomew's parishioners. They recommend the parishioners' request. The Rev. Mr. Osborne, who died soon after his arrival, was the last minister sent. PS—Morritt is resolved to leave so they would like the Society to supply a missionary for the free School also. [signed by] Albert Pouderous, John LaPierre, William Guy, Thomas Morritt, Brian Hunt, D. Standish, Rd. Ludlam, A. Garden, F. Varnod, Lewis Jones

1726 Sept. 12: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XIX, pages 328-330; also copied as series B, volume 4, page 387)

On the other side of this letter is an account of the spiritual state of the parish. His last letters told the Society of his receipt of the books and sermons and their subsequent distribution. He talks about beautifying both churches. Money has been raised for the parsonage house. Col. Thomas Broughton, executor of Richard Beresford's will, says that he has cleared the estate and will pay the Vestry approximately £,000, present currency. This was left by Beresford to be applied to a free School. Notitia Parochialis follows.

1726 Sept. 13: Copy of Le Brasseur's Account of the Estate of George Boyle (enclosed in Guy's letter of November 7, 1726; SPG series A, volume XIX, pages 360-362)

An account of business affairs mentioning the following names: John Smith (Captain of the Margaret), John Colleton, Charles Brebands (of the Princess Carolina), Dr. Hutchison, Mr. Wright, Alexander Nisbitt, Mr. Tryon, Raymond and Harper.

[signed by] Francis Le Brasseur, Charles Town, September 13, 1726

Witnessed by J. Barksdale

1726 Sept. 17: William Guy to the Vestry of St. Paul's Parish (SPG series A, volume XIX, page 359)

He reprimands them again for not consulting him. He will refer the affair to the Society.

1726 Sept. 29: William Tredwell Bull, St. Paul's Parish, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume III, leaves 98-99. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 11.)

Wm. Tredwell Bull, late Minister of St. Paul's Colleton County & Commissary to Rt. Revd. the Lord Bishop of London in South Carolina

Greensted, September 29th, 1726

My Lord,

The Bearer hereof the Reverend Mr. Tustian, being lately return'd from Maryland upon some necessary family Occasions, hath requested me to certifie to your Lordship, what I personally know of him. He is of Warwickshire adjoining to Northamptonshire of a family I was

well acquainted with, & deservedly bore a Good Character there before he went abroad. His Education was at Christ Church in Oxford, where he took his Degree of Batchelour in Arts. In the Year 1719 he went with me to Carolina, a Missionary from the Society &c, where he resided above a twelve-month with a very good reputation: But the Government there at that time being in some Confusion, and the Commissioners appointed by Law to issue out orders for the admission of Ministers to their Livings refusing to meet, after several applications both from myself & him, He applied to your Lordship's Predecessour for leave to remove, which he obtained together with his Lordships recommendation to the then Governour of MaryLand, & accordingly he went thither in the year 1721, & I doubt not but he brings with him sufficient certificates of his good deportment there. What he hath to offer to your Lordship, I am persuaded, will be fully agreeable to Truth & Matter of Fact. I have no more to add; But to assure your Lordship, that I have known him several years & do believe him to be a Gentleman of Sobriety & good Learning. I am, My Lord, Your Lordship's Most dutifull, & Most Obedient Servant
William Tredwell Bull

1726 Oct. 3: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XIX, page 331; also copied as series B, volume 4, pages 388-391)

This is his third letter of the year. The state of his church is the same as last year. A village along the Cooper River has a chapel which he has managed to get open. He officiates there and acts as clerk. A School is needed at Strawberry. They have a legacy there to provide for its maintenance, but they would like the Society to send a Schoolmaster. Hunt would like Bibles, as the ones sent to his late predecessor, Mr. Clark, have been distributed.

1726 Oct. 3: David Standish, St. Paul's Parish, to the Secretary (SPG series A, volume XIX, page 333)

He has learned that he must return to England to "adjust matters for the benefit" of his family. He asks leave to return to England. Guy, Ludlam, and Varnod will supply his parish while he is gone.

1726 Oct. 12: Francis Le Brasseur, Charles Town, to Boyle's Estate (SPG series A, volume XIX, page 367)

An account of the rice shipments in question.

1726 Nov. 3: Benjamin Whitaker to William Guy (SPG series A, volume XIX, pages 335-336; also copied in series B, volume 4, pages 394-395)

[Enclosed in Guy's letter of November 7, 1726.] Whitaker, the Attorney General of South Carolina, has considered the affair of St. Paul's Vestry and the legacies of Whitmarsh and Boyle (about which Guy has transacted with Brasseur). Concerning Whitmarsh, he feels that the Vestry have acted in an irregular manner. He approves, and hopes the Society will as well, of Guy's actions with Brasseur. However, he advised Guy "to submit to the affair rather than engage" in a suit.

1726 Nov. 5: Ar. Middleton to Gov. Francis Nicholson (Fulham Papers, Lambeth Palace Library, volume IX, pages 182-183)

"Recommends Morritt, who is resigning his school" (Manross 1965: 140).

1726 Nov. 5: Churchwardens and Vestry of Christ Church Parish to the Secretary (SPG series A, volume XIX, pages 336-337; also copied in series B, volume 4, pages 396-397)

After Mr. Pownall's abrupt departure, they have been hoping for a missionary to replace him. Hassell is the nearest minister and he already has two churches to serve. Morrilt has helped out. They have nearly completed the new church; however, they have no books (as the last ones were all burned) and they would like the Society's assistance. They repeat their request for a minister, saying that Morrilt would be acceptable to them.

[signed by] John Bonnell, Benjamin Law, Thomas Boone, George Beneson, Thomas Goering, John White, George Haddrell

1726 Nov. 7: Clergy of South Carolina, Charlestown, to Gov. Francis Nicholson (Fulham Papers, Lambeth Palace Library, volume IX, pages 184-185) "Ask him to secure a missionary for St. Bartholomew's Parish, where Presbyterianism is growing in the absence of a Church of England minister. Also ask him to seek to secure confirmation of an act to erect a school at Dorchester" (Manross 1965: 140).

1726 Nov. 7: Award of the Arbitrators of the Estate of George Boyle (SPG series A, volume XIX, page 364)

Henry Houser, Eleazer Allen, and William Yeomans, merchants, are arbitrating between Guy, attorney to the Society, and the merchant Francis Le Brasseur concerning the estate of George Boyle. They find that Le Brasseur must pay £168 to Guy within 20 days.

1726 Nov. 7: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XIX, pages 338-339; also copied in series B, volume 4, pages 398-399. A copy of this letter is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 186-187.)

He gives progress on the legacies of Boyle and Whitmarsh and the affair of Mr. Le Brasseur and the barrels of rice. May 20th Pawley promised that payment would be made in September, but by October he had asked for more time. He now has until January 1. Guy has included papers concerning the Vestry of St. Paul's and Whitmarsh's legacy, and also Brasseur and the rice. He also encloses the opinion of Benjamin Whitaker, attorney general. He has referred the Brasseur affair to arbitration. Guy asks the Society for direction concerning the Vestry of St. Paul's. He expects the full Boyle legacy in January, at which time he will, with his two friends the merchants Hill and Allen, choose profitable commodities by which the money will be transmitted to Mr. Tryon.

1726 Nov. 12: Representatives, wardens, and vestry of St. George's Parish to Gov. Francis Nicholson (Fulham Papers, Lambeth Palace Library, volume IX, pages 188-189) "Ask him to secure appointment of a missionary and to obtain the authorization of a port of entry in their parish" (Manross 1965: 140).

1726 Nov. 16: Thomas Broughton to Gov. Francis Nicholson (Fulham Papers, Lambeth Palace Library, volume IX, pages 190-191)

"Asks him to press for confirmation of an act designed to protect the rights of Richard Boryford, a minor heir. Refers to Morrilt's plan to return to England and commends him. Writer identified as speaker of the assembly" (Manross 1965: 140).

1726 Nov. 24: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XIX, pages 339-341; also copied in series B, volume 4, pages 399-400)

He recounts baptisms and conversions. There are now two congregations in the parish and the dissenters have built a meeting house. He asks the Society to send pamphlets against schism, referring to those by Dr. Asheton and Bishop Hoadly. He also would like the Society to send Bibles. He complains that his salary is not enough to support his family (all of whom have been ill). He is looking into a move to Jamaica and hopes the Society will, at that time, offer a gratuity to his wife and children, whom he will send back to England. He will leave St. John's in good shape.

1726 Nov. 26: Wardens and Vestry of Christ Church to Gov. Francis Nicholson (Fulham Papers, Lambeth Palace Library, volume IX, pages 180-181) "Ask Nicholson, who is in England, to secure appointment of a missionary from S.P.G. They have been supplied by Morritt, who has been criticized for doing so, but whom they commend" (Manross 1965: 140).

1726 Nov. 28: Richard Ludlam, St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XIX, page 341; also copied in series B, volume 4, pages 401)

He has been ill. He recounts baptisms. He states that he will improve upon the parish "without thinking of such impracticable schemes as Mr. Purry's, which can serve for nothing more than to spirit up a bubble."

[1726?] Nov. 30, 1730: Percival Pawley, London, to the Society (SPG series A, volume XIX, pages 303-306)

Itemized account of the Boyle estate mentioned page 114 of this volume.

[1726 c. Nov.] Arbitrators' Account for the estate of George Boyle (SPG series A, volume XIX, page 368)

An accounting, by Henry Houser, Eleazer Allen, and W. Yeomans, of the rice shipments in the Boyle/Le Brasseur affair.

1726 Dec. 4: School Commissioners, Charles Town, to the Secretary (SPG series A, volume XIX, pages 342-343; also copied in series B, volume 4, pages 402-403)

Morritt has applied to leave so they ask for a new Schoolmaster. They agree with Morritt that the School is flourishing and they are assured that it will continue to do so.

[signed by] S. Middleton, Skene, Wm. Bull, B. Schenckingh, Jos. Wragg, Char. Hart, Ra. Izard, Wm. Guy, F. Varnod, A. Garden

1726: Gov. Nicholson to the Society (SPG series A, volume XXI, page 56)

A catalogue of books belonging to General Nicholson.

[c. 1726] Copy of General Nicholson's Will; St. George's Parish, Hannover Square, County of Middlesex, Great Britain (SPG series A, volume XXI, page 59)

Nicholson names the following his will: Abel Kettleby, The Rev. V. Meddlycot, his sister Phillippa, Thomas Frankland, Frederick Frankland, the Rev. Mr. Frankland, Dowager Lady Frankland, Robert Kettleby, James Johnston, M. Perry, Richard Perry's widow, Samuel Wragg, the South Carolina Council, Robert Johnson, Thomas Broughton, Col. Fenwick, Andrew Alton,

David Humphreys, Thomas Moore, the Society, each missionary and Schoolmaster of the Society in America, the widow of James Moore, Mr. Moore, Thomas Standford, William Taylor, the Rev. Mr. Samuel Miles, Mr. Kingsmill, Thomas Boulton, John Carter.

Witnessed by Eliz. Drury, Fran. Bonifant, John Wright, Moody Gilbert

1727

[1727] Jan. 4, 1726/7: Francis Varnod, Dorchester, St. George's Parish, to the Secretary (SPG series A, volume XIX, pages 343-344; also copied as series B, volume 4, page 364)

He hopes that they received his last two letters forwarded by the Charles Town merchant Joseph Wragg. He will not renew his entreaties for a missionary for St. Bartholomew's as there has been Indian disorder there. He does hope that the Society will send them some of Archbishop King's tracts. The chapel is finished and he will preach there as often as possible. He is about to move into the new parsonage house. Religion is flourishing and he has performed baptisms including two Negro children of Mr. Skene and a Negro man of Samuel Wragg, merchant in London.

[1727] Jan. 31, 1726: Churchwardens and Vestry of Prince George's Parish to the Secretary (SPG series A, volume XIX, page 344)

They are a new parish in the northern part of the province, proposed by Nicholson and created by an act of the Assembly. They would like to have a minister as they must now attend Dissenters' meetings. They have built a good church and have purchased land on which to build a parsonage. The minister's salary will be £100 and they will try to make his life happy.

PS—Morritt has been very helpful and if he is permitted to leave his School they would be happy to have him.

[signed by] Richard Smith, John Hayes, John Bell, John Lane, Meredith Hughes, Jonathan White, Peter Sanders, Francis Avant, James Brown

[1727] Feb. 3, 1726/7: Thomas Morritt, Charles Town, to the Secretary (SPG series A, volume XIX, pages 346-348; also copied as series B, volume 4, pages 365-366)

He is awaiting the Society's permission to quit his employ. He speaks of a new parish in the northern part of the province where he has preached several times. They have built a church and will soon build a parsonage house. There are many dissenters there and a dissenters' meeting house. He talks about the circumstances of dissenting teachers. The parish of Winneau has made him an offer. He goes on to describe the situation which would meet a new minister at Winneau. He notes that since Pownall left the dissenters near Christ Church have gained ground and are thinking of building a meeting house.

[1727] Feb. 9, 1726/7: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XIX, page 348)

He thanks the Secretary for writing to tell him of the unhappy state of his affairs. He will soon pay Mr. Smith. He mentions a Mr. Baker. He advises the Secretary to consult with Dr. King or Dr. Smith about this shady type of dealing. He notes that Mrs. Courthope, whom the Secretary mentioned in his last letter, is his widowed aunt to whom he owes money. He asks if

the Secretary has received a petition from him backed by the Vestry telling of his poor circumstances. He comments that he and Hassell work the hardest. He states how costly it is to support a family and slaves. He asks the Secretary to plead his case before the Society. He has just sent two letters presenting the state of his parish including the news that the chapel at Strawberry is settled and he is preaching at both.

[1727] Feb. 9, 1726: William Guy, St. Andrew's Parish, to the Society (SPG series A, volume XIX, page 348; also copied in series B, volume 4, pages 367-368)

[1727] Feb. 17, 1726: William Guy, St. Andrew's Parish, to the Society (SPG series A, volume XIX, page 311; also copied on series B, volume 4, page 369)

[1727] Mar. 23, 1726/7: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XIX, pages 351-352; also copied as series B, volume 4, page 370)

He has sent Tryon pieces of eight. He is sending this letter and an account of the affair of Brasseur by Captain Richard Forster. He hopes to receive the Society's direction about the Whitmarsh affair.

1727 Apr. 3: Churchwardens and Vestry of Wineau (SPG series A, volume XX, page 75)

They have been informed by Mr. White, who has just come from Charles Town, that the public has made no provision for the addressee and therefore he is planning to quit his post. They ask him to come to their parish as they are in need of a minister.

[signed by] James Brown, John Bell, John Hayes, John Lane, Meredith Hughes, Peter Sanders, Jonathon White, Jonathon Jameson (?), Richard Smith

1727 Apr. 10: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XX, page 77)

Accounts for the state of the parish. He expects dissenters there to become reconciled. There is no parsonage as yet but the parishioners are planning to petition the Assembly for one.

1727 Apr. 28: William Guy and Francis Varnod; St. Andrew's, to the Secretary (SPG series A, volume XX, page 78)

They have just received a letter from the Rev. Mr. Standish who said that he has left his parish and is heading for England to convince his wife (who left last September) to join him again. They will take care of his parish until he returns. As he doesn't have permission from the authorities to leave, Guy and Varnod thought that they should write and report his actions.

1727 May 4: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XX, page 81)

Varnod writes that Hunt, by clandestinely marrying Wright (one of Varnod's parishioners), has done a great deal of harm to the Church of England in the province. The affair gives the dissenters a handle. Since his January 4 letter he has had one new communicant, baptized several people, and has preached for the first time at St. Bartholomew's

1727 May 9: Clergy of South Carolina, Goose Creek, to the Secretary (SPG series A, volume XX, pages 79-80. A similar was sent to Bishop Gibson; Fulham Papers, Lambeth Palace Library, volume IX, pages 192-195.)

Eighteen months ago, John Cawood, a parishioner, died, leaving a large estate to his sole daughter. Andrew Allen and Charles Hill (two merchants of Charles Town) were appointed executors of the estate and guardians of the daughter. The girl was courted by Robert Wright, son of Robert Wright who arrived from England not too long ago. The guardians opposed the match and stopped the license from being granted. The young lady moved to Hunt's parish and he married them. The guardians complained against Hunt. The clergy believe it to have been collusion and they disapprove. Hunt expressed his sorrow at the scandal. The clergymen wanted the Society to hear this account before hearing from the guardians.

[signed by] Thomas Hassell, William Guy, A. Garden, F. Varnod, Albert Pouderos, John LaPierre, Thomas Morritt, David Standish, J. Wintley, Richard Ludlam

1726 May 9: Clergy of South Carolina, Goose Creek, to Governor Francis Nicholson (Fulham Papers, Lambeth Palace Library, volume IX, pages 196-197) "Refer to an address that they have made to the King (possibly x. 244-5)" (Manross 1965: 140).

1727 May 26: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 198-199. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 18.)

South Carolina, Charlestown, May 26, 1727

My Lord,

Your Lordship will herewith receive a Letter from the Clergy⁴ acquainting you of an Offence lately committed by Mr. Bryan Hunt, Rector of the Parish of St. John, (viz) his having, in collusive & clandestine

Manner, solemnized a Marriage, between Mr. Robert Wright, Junior, of the Parish of St. George, & Miss Gibbon Cawood, a Minor, of the Parish of St. Philip, Charlestown, in this Province. But as they have thought fit to give your Lordship but a general Account only of this Affair, as trusting that they who are more immediately concern'd will represent the Particulars; I have therefore (as Minister of Charles-town, & consequently one so concern'd) thought it my Duty, thus to inform your Lordship as fully and particularly of it as I can.

Miss Gibbon Cawood was the only surviving Child of John Cawood, late of Charlestown, Merchant Deceased; a Minor about fifteen years of Age; & left by her said Father (who died some 18 months ago) a very plentiful Fortune, & under the Guardianship of Mr. Andrew Allen & Mr. Charles Hill, two eminent Merchants of the same place. Soon after her Father's Death, She was courted by one Robert Wright, Son of Robert Wright, who came lately from England, together with a Family, to settle in this Province. Her Guardians refused consenting to this Match, & for such Reasons, as all Treaty about it with them was quickly at an end. But as to herself it was not so. She was consenting enough, & for that Reason the Courtship was still continued. This as the Guardians could not well prevent, so neither was it of any Uneasiness or Concern to them; as verily confident that the Marriage of their Ward without their Privity & Consent, was a thing altogether impracticable. For certain they were, that neither could it be done by Licence, nor Publication of Banns. Not by Licence, for that Point they had secur'd; Not by

Publication of Banns; for that should the Banns be publish'd fairly & openly, not only, in the respective Parish Churches where the Parties dwelt (which yet regularly they could only be) but even before any Congregation within the Province, They were sure (so eminently & universally was the affair known) they should have due Notice & Advice of it. And as they were certain it could be done by neither of these; so it never enterd their thoughts that any Clergyman in this Province would be so wicked, or even, if in his right senses, would dare wilfully to do it by Artifice & Collusion. And thus, on these bounds rested the Guardians, without the least apprehension of the clandestine Marriage of their Ward, 'till about 7 or 8 Months ago that Mr. Hunt alarmd them by clandestinely marrying of William Yeomans & Mary L'seur, both of the same Parish of Charlestown.

This William Yeomans was so credibly reported to have a wife living in England, that the Governour absolutely denied him a Marriage License, as I also did, had he granted him one, to marry him. Here rested the Matter for about a year, during which time a Certificate of his Said former Marriage was brought into the Province, & the thing still farther confirmed. But notwithstanding of all this, & when every Body believed the affair was quite over, Mr. Hunt yet collusively married him to the said Mary L'seur, on the mock Pretence of their being his Parishioners (by vertue of a Device of their taking private Lodgings in his Parish) and the yet more mock one of publishing their Banns which he did only by false or feignd Names.

This, I say, alarmed the Guardians of Miss Cawood; they saw their Mistake; and accordingly hasted to take all proper Measures they could think of for the Security of their Ward. But all in Vain! Mr. Hunt had now, by this Instance of Yeomans, pointed out [to] Mr. Wright & Miss their man; they resolve to make use of him, & he to be at their Service. And accordingly, by much the like insidious Devices as the former, whereby to colour the like Pretences, of being his Parishioners, & his publishing their Banns, he has effectually serv'd (i.e.) married them.

As to the first Pretence of being his Parishioners, the Device to colour this was the same as the former, viz. taking private Lodgings (not that either of the Parties ever lodg'd a night in them) in his Parish in both their names, & signifying it to him under their hands, that they had done so. This was easily managed. But then, As to the second (The Publication of Banns) the Point was of much greater Difficulty. For the former Strategem of feignd Names would not do a second time; his Congregation were now aware of it; So that if he had publish'd them by such Names as they did not know, Enquiry would presently have been made, & the whole Plot discovered & undone. And certain he was that were such Publication made by their right Names before but any ten indifferent people in the remotest parts of the Province (so generally were the Persons & Affair known) there would have been publick Notice of it next day in Charlestown. To manage this Point therefore it was devised, to publish these Banns by the right Names but not on any one Sunday, nor before any indifferent Congregation. Not, I say, on any one Sunday; but on three Holidays; that is, three such Days as neither Mr. Stuart, nor any other Council Minister ever usd to celebrate divine Service at Church on (for notorious it is that Holidays (Christmas day, Good Friday & one or two more only excepted) are no where observed by publick Service at Church in any of the Country Parishes within the Province) and Consequently not before any indifferent Congregation but before some 3 or 4 chosen Witnesses for the purpose. And accordingly Mr. Hunt, taking with him, on three such Days, appointed Witnesses to Church, there read Prayers, & published these Banns, in this devisd & clandestine Manner, before them.

This, my Lord, was the Scheme (not conjectur'd or guessd at, but publickly known & openly by himself ownd & avow'd) of this Publication of Banns, And of which the Just Image or Representation is of a Clergyman, in the House of God, & immediately after having performd

Divine Service standing forth & saying, "I publish the Banns of Marriage between Him & Her only before you who are in the Secret, & who know as well as I that this Publication is a vile, Sacrilegious Artifice & Contrivance; & of whom I am sure that instead of declaring the very just Impediment which both you & I know, why these two persons should not be joined together in holy Matrimony, you will industriously conceal this Mock Publication about it."

And now, finally, that the whole Affair might be of a Piece; the Banns then published, an opportunity was watched for, when the Mother & the Guardians should be out of the way, to solemnize the Marriage. This happen'd the first Instant, when Mr. Hunt came Last to Town (for in Town only it could be done) and there, in the Mother's House, about Midnight, & before the same witnesses as he publish'd the Banns, he Solemniz'd this Marriage accordingly.

Thus I have given your Lordship as particular an Account of this Affair as with any tolerable Brevity, I can. The Guardians have laid a Memorial of Complaint of it before Mr. President; which he laid before us at our Meeting & desired our advice upon. Our Advice accordingly was, that in regard his Majesty's 75th Instruction to Mr. Nicholson, directing his taking the Usual Means for the Removal of Scandalous Clergymen, is somewhat obscure, he would therefore only call the said Mr. Hunt before himself & his Majesty's Honourable Council of this Province, then & there to make such Answer & Defence to the said Memorial as he can make; and according, as on such Hearing & Examination the Matter should appear, to represent it to your Lordship & the honourable Society. And moreover that he would recommend it to the Next Assembly to pass an Act (for none such there is of this Province) to prevent such Practices for the Future. Mr. Hunt own'd as at the said Meeting, in writing under his hand, his Transgression, in this affair, of the 62nd Canon, the Penalty of which is Suspension ipso facto: but what this ipso facto Suspension is, being also a Moot Point to us, we thought it the safest to advise the referring the whole as above, to your Lordship & the Honourable Society.

Your Lordship will also herewith receive an Address from the Clergy to his Sacred Majesty humbly submitted to your Approbation & presenting. This Address is at Mr. Nicholsons Desire. I heartily wish that Stop was put to that Humor of his of perpetually hazing the Clergy about Addresses. No subject of his present Majesty King George, shall be as more ready to give Proofs of his Sincere Loyalty to him, on all proper Occasions & in all proper Instances, than myself. But then how proper soever the present Occasion, yet whether the Instance of Addressing by so inconsiderable a Body of Men as the Clergy of South Carolina, be proper also, is humbly submitted to your Lordship; besides that the latter Part of this Address seems fitter for the Governour & Council, than the Clergy.

Sometime ago it was demanded of the Clergy to Address his Majesty on the Affair now depending before his Majesty 'twixt the Lords Proprietors, and the People of this Colony. This the Clergy concluded w[ould] be in the most eminent manner to intermeddle in Matters of civil Go[vern]ment, & therefore, in Obedience to your Lordship's Orders & Instructions, as w[ell] as those of the Society, desired to be excus'd their not doing it. Ho[w] this (which we did in the Sincerity of our Hearts) has been resented by M[r.] Nicholson, I need not mention to your Lordship, But ever blessed be [the] Divine Providence, which has set such a one as your Lordship over us; who [as] you will not protect any of your Clergy in any Crime or Irregularity; neither will you give up to any passionate Resentments, any of them, [abid]ing in strict Conformity & Obedience to your Orders.

I humbly crave your Lordship's Blessing & am, My Lord, Your Lordship's most Dutiful
& obedient Son & Servant
A. Garden

1727 May 29: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XX, pages 82-83)

He has been ill and therefore asks the Society to allow him to return to England. He hopes to leave by next March and would like to hear from them as soon as possible. He would like a minister to be appointed immediately to his busy, two-church parish. He encourages this by mentioning the nice rectory house, three slaves, and 300 acres of land. He comments that his poverty arises from the support of a large family. The religious state of his parish remains the same.

1727 June 12: David Standish to the Secretary (SPG series A, volume XX, pages 83-84)

He received the Secretary's letter of the 20th mentioning the Society's resolve to allow Mr. Giles £15 sterling if the parish would advance the same sum for his salary as Schoolmaster. They agree and thank the Society. He accounts for baptisms, the land the parish has bought for him, and the condition of the parish.

1727 Jun. 19: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XX, pages 84-87)

He writes of a Miss Gibbon Cawood (now Wright) of the parish of St. Philip's, Charles Town, whom Hunt married clandestinely to Robert Wright of St. George's. Guy says that Hunt did not make a "regular publication of the banns." He finds Hunt's conduct irregular as the Lord Bishop of London expressly prohibits the clergy from meddling in other parishes. Hunt was guilty, according to Guy, a year before also when he married Mr. Yeomans and Mary Lesseur of the parish of St. Philips. The clergy and the two guardians (Hill and Allen, two merchants) will write also.

There is revolution in the province and the government has been overturned. A set of people have complained against Mr. Middleton for "turning out the Chief Justice, the Attorney General, for shipping of the Lawyers and making greater currency which is expressly contrary to the King's Royal Instructions." The president has been trying to quiet the people. Last Tuesday there was to have been a meeting of men at which Landgrave Thomas Smith was to be placed as governor. But the government seized Smith and put him in prison. Guy believes that underlying the people's grievances is an attempt to evade paying their debts. Only his parish and St. George's have paid their taxes to the government. Mr. Pawley is amongst those people so the Society can expect no money until all is settled.

1727 Jun. 23: Andrew Allen and Charles Hill, Charlestown, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, pages 200-201) "Gives a further account of the Cawood-Wright marriage (192-3)" (Manross 1965: 140)

1727 Jun. 24: Andrew Allen and Charles Hill, Charles Town, to the Secretary (SPG series A, volume XX, pages 87-90)

John Cawood, they report, trustingly placed his daughter, Gibbon, in their hands. She was clandestinely married in the parish of St. Philip's, Charles Town, to Robert Wright of the parish of St. George's by Brian Hunt of St. John's. They feel that Hunt unethically called the banns only in front of accomplices in a church where he has never been known to hold Divine Service. They would like some punishment to be dealt to Hunt. They have applied themselves to Arthur Middleton, president of the province, who has been prevented from calling Hunt before

him because of the turmoil in the province. They hope that some steps will be taken to stop such practices in the future.

1727 Jul. 3: Churchwardens and Vestry of St. John's to the Secretary (SPG series A, volume XX, pages 90-93. A similar letter was sent to Bishop Gibson; Fulham Papers, Lambeth Palace Library, volume IX, pages. 202-203.)

They write to complain of the behavior of the Rev. Hunt. They say his good behavior vanished as soon as he was inducted. They complain that he sowed discord among neighbors, was drunk, and used bad language. Many parishioners joined the Presbyterian meeting out of disgust. They ask the Society to remove him and send over another missionary. They have shown this to Hunt and he is now trying to round up supporters.

[signed by] Daniel Ravenel, Gabriel Marion, Thomas Broughton, Peter De. St. Julien, George Pawley, Thomas Cordes, Nath. Broughton

1727 Jul. 6: Thomas Morritt, Charles Town, to the Secretary (SPG series A, volume XX, pages 93-96)

He received the Secretary's letter of December 30, 1726 from the hands of Captain Goff. He has been ill and has therefore had difficulty running the School. His salary was left unprovided for in the last Assembly and the times are so upset that there is little chance of straightening out the confusion. He tells about the disorder in the province. Those revolting against the government are so strong that "the country was alarmed and kept under arms for three days." Many Government members were forced to "abscond." He cannot succeed financially and has been extremely ill.

1727 Jul. 12: John Bell, Wineau, to Morritt (SPG series A, volume XXI, page 94)

He asks Morritt to join them as the Dissenters are making inroads.

[1727?] **Aug. 12, 1721 (?)**: **Margaret Morritt**, Brayton, County of York, England; to the Society (SPG series A, volume XX, page 24)

She is the wife of Thomas Morritt now of Charles Town. On behalf of herself and her three small children she is petitioning the Society for the money due her husband as he neglected to send her the proper order for receiving it. She is in great necessity living at Brayton.

1727 Aug. 16: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XX, pages 96-97)

The state of the parish is reported to be the same. At the last vestry meeting they purchased a 600-acre plantation (within a mile of the parish church) to be used as a free School to which purpose Richard Beresford bequeathed money. Col. Thomas Broughton is the executor. As soon as their funds can salary a master they hope to begin.

1727 Sept. 17: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XX, pages 97-98)

The state of his parish remains nearly the same (which is flourishing). The congregation is growing larger so he is thinking of enlarging the church.

1727 Dec. 12: Richard Ludlam to the Secretary (SPG series A, volume XX, pages 98-104)

He describes the church of St. James Goose Creek which was paid for partially by subscription and partially by the generosity of Arthur Middleton. He tells about his salary and describes the number and types of inhabitants. He describes the land and resources of Carolina and discusses the new brick chapel (which will not be finished for a while yet). There is a French conformist chapel nearby where LaPierre occasionally officiates. The only Schools in the parish are private. He notes the donations of 100 acres of land given by Benjamin Schenckingh and four acres given by Arthur Middleton. He talks about the Negroes and Indians. He describes the parsonage house. He found part of the library at Arthur Middleton's and part at James Moore's widow's. Mr. Merry brought books but took them back again. He goes on to list the books. He also blames the tumult of late on the problems between merchants and creditors. He has composed a tract on the province telling how it was settled and how it was and can be improved. He will send it as soon as he has the health to transcribe it.

1727 Dec. 18: Brian Hunt, St. John's Parish, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 204-205) "Says he is being persecuted for preaching and writing against those among the French Protestants who opposed episcopacy. Includes copy of a certificate to his general good character signed by a large number of parishioners, including former wardens and vestrymen. Accuses Thomas Broughton of leading the persecution. Refers to controversy with Archibald Stobo, a Presbyterian minister" (Manross 1956: 140).

1727: Governor and Council, South Carolina, to the King (SPG Series B, volume IV, pages 404-405)

They lament the death of his father. They hope that he will be as beneficent to them as was the late king.

1728

[1728] Jan. 2, 1727/8: Clergy of South Carolina to the Secretary (SPG series A, volume XX, pages 104-106)

Their last letter acquainted the Society with Hunt's irregularity. The letters they have received in response (from the Society, the Governor, and the Right Rev. Diocesan) have given them satisfaction. They are glad that the fault of one clergyman is not extended to all. They are following the Society's directions for collecting and transmitting the best historical account of the parishes and churches. The parish of St. Bartholomew is once again harassed by Indians. The Rev. Morrith quit the Free School at Charles Town last July and he is now supplying the vacant cure of St. George's Wineau. Someone is needed at the School. The affairs of the church are in good order and it continues to flourish.

[signed by] Thomas Morrith, Thomas Hassell, William Guy, J. Wintley, A. Garden, Richard Ludlam, F. Varnod, Lewis Jones

[1728] Jan. 5, 1727/8: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XX, pages 106-108)

He received their letter of March 4, 1726 by the hand of Captain Austin and brought it and the enclosed papers to the arbitrators of the Boyle estate (now only Allen and Yeomans as

Howser has died). Guy related Brasseur's accounting for the rice. Money is ordered by Brasseur (in a letter to Raymond and Harper) to be remitted to Tryon. Concerning Whitmarsh, Guy has demanded the £500 from the churchwardens and vestry of St. Paul's but so far he has not received a satisfactory answer. He has written several times to Pawley but has not received a reply. He is taking all proper methods to recover the Society's money.

[1728] Jan. 5, 1727: Eleazar Allen and W. Yeomans, Charles Town, to the Secretary (SPG series A, volume XX, pages 108-109)

The Rev. Guy communicated the Secretary's letter of March 4 concerning Mr. Brasseur's accounts. They looked into the matter and found that not all of the rice shipped to Raymond and Harper was part of the rice under their consideration. Brasseur showed them Guy's letter to Harper and Raymond asking for remittance to Tryon. They have charged Brasseur accountable for the other barrels.

[1728] Jan. 22, 1727/8: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XX, pages 110-115)

A historical account of the church and parish of St. Andrews in answer to the Society's inquiry dated June 16, 1727. The church was built in 1706 by Jonathon Fitch and Thomas Hosen, with the charges defrayed out of the public treasury. He describes the accumulation of the land, the statistics of the church building, the changing salary of the ministers (increased in 1722 by Francis Nicholson and the Assembly), the statistics on the parsonage house and glebe (devoid of timber because Taylor farmed it out, but since increased in size by the generous purchases of Bull and Cattell), the number of inhabitants and the distribution of their homes, the nearby meeting houses, the Schools (none of which are public), the donations to the church (William Fuller and Charles Hill are mentioned), the number of slaves, the location of the parish and the church. [Appendix page 115 lists added particulars of the parishes.]

[1728] Jan. 26, 1727/8: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XX, pages 116-118)

1. The construction of the church, date included, is described. Its contributors were Francis Nicholson, John Barnwell, John Woodward, Alexander Paris, R. Capers, and William, Hazard. He tells his salary.
2. The inhabitants are reported to be poor and 62 families in number, with 21 dissenting families.
3. There is one Presbyterian meeting house.
4. There are no Schools, but there are some private teachers.
5. He has enclosed an account of the library.
6. Approximately 170 slaves with no education.

He has baptized a number of people since he last wrote. The parishioners thank the Society for the Bibles. He distributed a dozen of the Lord Bishop of London's letters exhorting masters to instruct their slaves.

[1728] Feb. 2, 1727/8: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XX, page 119)

Sending an account of his parish, a copy of Brasseur's letter to Raymond and Harper, and copy of a letter from Allen and Yeomans, in addition to a copy of his letter which was sent January 12 with Captain Samuel Deering.

[1728] Feb. 20, 1727/8: David Standish to the Secretary (SPG series A, volume XX, pages 136-137)

Although he has tried to talk Mr. Giles into continuing the charge that the Society has given him, Giles has declined it. He thanks the Society for the liberty given to him by their letter of March 25, 1726/7. He notes, however, that there is no vacancy so he will remain in his parish. His parish remains in the same state. He has baptized several persons.

[1728] Feb. 20, 1727/8: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XX, pages 137-138)

He has consigned rice (which he received from George Pawley) to Mr. Tryon. It will be arriving on the Two Brothers under the command of George Lee. This is as much crop as Pawley raised this year and he has Pawley's promise for the rest. On January 12 he sent Brasseur's letter to Raymond and Harper (merchants in Barbados) along with his letter and the arbitrators' letter, all sent by the hand of Captain Deering. He has since sent an answer to their enquiries about his church and parish by the hands of Captain Rich and Captain Whitfield.

PS—He has received more money from Pawley which he will remit in rice if its price does not fall.

1727 Feb. 20: Brian Hunt, Common Prison, Charles Town; to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 206-213) "He is in jail for debt because his S.P.G. stipend has been stopped. He repeats what he said in (204-5) and gives a long but vague defence of his action in the Cawood-Wright marriage (cf. 192-3)" (Manross 1965: 141).

1727 Feb.: Brian Hunt; Common Prison, Charles Town; to the Secretary (SPG series A, volume XX, pages 119-136)

He is accused of marrying a couple clandestinely. Robert Wright, son of Robert Wright Esq., came to him in St. Johns rectory. Hunt had seen Wright courting Gibbon Cawood at her mother's home in Charles Town with her mother's approval. Gibbon, her mother, and her executors had originally agreed to the marriage, but then Hill and Allen had gone back on their word. They just did not want her money to be taken out of their hands, according to Wright, and Hunt agreed. He believed Wright to be of an honorable family with a large estate in England. He knew Gibbon was of a marriageable age and that they were engaged, so he agreed to marry them if they were of his parish. The following six documents bear out his story:

(1) Robert Cotter and R. Wright; Strawberry, St. Johns's Parish; March 6, 1727 (page 121):

An agreement signed between them stating that Cotter had let out a room to Wright.

(2) Robert Cotter and G. Cawood; Strawberry, St. Johns's Parish (p. 121): An agreement, signed by Cotter, saying that he had let out a room to Gibbon Cawood.

(3) Testimony signed by Sarah Hunt and T. Bosier (his mark), April 4, 1727 (p. 123): A document in which the two signers agree to having heard Hunt call the Banns between Robert Wright and Gibbon Cawood. [Hunt states that he mis-dated the document and the banns had not been thrice read yet.]

(4) Testimony, April 25, 1727 (p. 123): That Sarah Hunt, T. Raper, and R. Lampton heard Hunt read the banns. [This testimony was not signed until the banns had been read three times.]

(5) Testimony, May 1, 1727 (pages 124-134): The following witnesses testify to having heard Hunt call the bans for the third time. [signed by] William Saxby, Jr., John Raper, and Thomas Bosier's mark

Hunt continues that this cannot be a clandestine marriage if he has called the banns three times. He relates that he married Gibbon in her mother's home. The executors and clergy looked upon it as a crime (stirred up, he believes, by Garden and Guy), yet they never asked him for his defense. The following were the good consequences of his act: Mr. Wright and Gibbon are happily married, living in her mother's house. Her mother remarried and is happy. Mr. Wright and Mr. Summerville, the father-in-law, live together in friendship. So he feels no evil came from the marriage.

He talks about people's reactions to the Cawoods before and after they received their money and about people's reactions to the marriage. He and many others find the Society's punishment over-severe. There are tragic consequences for him: 1) He has been put into prison by his creditors 2) the Clergy (especially Garden, Guy and Varnod) publicly insulted him 3) the Clergy wrote falsely to the Society that the province rejoiced at his just punishment. He points out that no one suffers by this marriage except for Brian Hunt. His parishioners have subscribed and promised him money. He states that all was done with good intent. He goes on to insult his accusers, except for Nicholson who has been just and good. He asks them to take off their suspension and discharge him in the usual way.

PS—He appeals to Mr. Garden to disprove that the character he gave him is just.

PPS—He says that he hears that others have accused him to the Board. He adds that the parish is tranquil and he is healing schisms. He asks them to consider his parish's love and their favorable opinion of him. Their testimonial follows:

(6) Declaration from St. John's Parish

May 23, 1727 (pages 134-136): They declare that Hunt has behaved like an honest man and a good Christian.

Hunt adds that these, unlike the rebel Broughton, are men of the best character. He says that Mr. Secretary Humphreys wrote to Hill and Allen concerning his supposed crime of which he will never be able to clear himself. He awaits their sentiments.

1728 Mar. 20: Brian Hunt, St. John's Rectory, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages. 214-215) "He has been released from prison by what he describes as an 'unforeseen providence', but he gives no details. Most of the letter is a further defence of his part in the Cawood-Wright marriage (192-3)" Manross 1965: 141.

1728 Apr. 3: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXI, pages 77-87)

In answer to their request for information on the parish he sends the following: 1) history of the building of the church—December 11, 1717. Alexander Skene, Captain Walter Izard, Mr. Thomas Diston, Thomas Warring, Jacob Satur, and Captain John Canty were the commissioners. The subscription was drawn on February 1. The work began in August 1719 aided by money from the Assembly. He states his salary, describes his unfinished brick house with its 75 acres of

land (given by Alexander Skene, Joseph Blake, Thomas Warring, Walter Izard, Josiah Joseph, Richard Warring, Captain William Sanders, and John Postel).

2) The number of inhabitants: many inhabitants used to go to meeting when the land was part of St. Andrews parish, but now the number of worshippers is on the rise. Mr. Land, a teacher, was brought with a number of settlers from New England (all of whom were independents). In 1717 it was made a separate parish and the independents receded (?) from their new teacher Mr. Fisher.

He gives the geographical distribution of the houses in the parish, of the church, and of the parish itself. His parishioners have been sufferers because of the weather (both the merchants and the planters). He tells something of the Indian hostility in St. Bartholomew's parish. There are no Schools as yet and no donation has been made to the church. There are about 1300 slaves of which only those of Alexander Skene and Mrs. Hague receive instruction. One hundred of their slaves are now Christians as is one Negro man belonging to Samuel Wragg, a London merchant.

He names the boundaries of the parish, mentioning the plantations of Richard Bedon and William Baker. He has received a letter from Mr. Fisher, the dissenting teacher, which follows: Fisher states that he arrived with Calvinists, about 50 families in number. He signs Hu. Fishser, Dorchester, March 22, 1727. Varnod adds that he hopes this is acceptable.

1728 Apr. 3: Clergy of South Carolina, Charles Town, to the Society (SPG series A, volume XXI, page 88)

They notify the Society of the arrival of the Rev. Mr. John Lambert, missionary Schoolmaster for Charles Town. They thank the Society for sending him.

[signed by] William Guy, John LaPierre, John Lambert, D. Standish, Thomas Morritt, Richard Ludlam, J. Windely, F. Varnod

1728 Apr. 4: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXI, pages 89-90)

On February 20 he sent a letter with Captain George Lee saying that he had consigned to Tryon the rice he had received from Pawley for Boyles' estate. He now has currency which he will not send in rice because its price has fallen. He has instead ordered his half yearly salary to be exchanged for the money. He will remit the rest when has received the remainder from Pawley. He hopes that he has given satisfaction. He adds that he has demanded the £500 (which was bequeathed by Whitmarsh) from the parish of St. Paul's. They have hired a lawyer to proceed with Mr. Stevens and they will let him know the outcome. He will await patiently but he thinks that they are at fault.

1728 Apr. 8: Thomas Morritt, Charles Town, to the Secretary (SPG series A, volume XXI, pages 91-93)

He hoped that with the arrival of the Rev. Mr. Lambert that he should know that Society's decision concerning him. The new Assembly is working for the finish of the Free School and they have encouraged Lambert. He has been extremely ill and had to go to the country, leaving the School to the care of his usher. He accepted the invitation of the vestry of Wineau to come to their parish and he has therefore been officiating there. He has distributed the books given by the Society and he would like more. He requests the Society send additional material soon. Mr. Pouderos understands little English so Morritt is writing a report on both

Prince George's parish in Wineau and St. James Santee, in addition to an account of the new settlement at Cape Fair.

1728 Apr. 10: Middleton to the Secretary (SPG series A, volume XXI, page 95)

April 10, 1728

On the arrival of Lambert he thought it advisable to send Morrith to Prince George's Parish in Winyaw until further orders are received. Morrith was there for the recovery of his health and they were extremely desirous of a minister so they requested Morrith's assistance. He will do his best for Lambert.

1728 Apr. 29: Churchwardens and Vestry of Charles Town (St. Philips) to the Society (SPG series A, volume XXI, page 96)

The Society's letter has been brought by Lambert who is to be Schoolmaster at Charles Town and lecturer at St. Philips. They thank the Society for sending Lambert.

1728 May 6: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XXI, pages 97-104)

This is an account of religion in his parish. He warns that it will not be too exact as the clerk's house burned down recently and all of the church records were lost.

- 1) The church was built in about 1714. He goes on to describe it and rectory house. Nearby is land belonging to widow Guerard, an Anabaptist and mother-in-law to the son of Thomas Broughton.
- 2) The parishioners number about 200, most of whom are planters. There are a great many Protestants.
- 3) The plantation dwellings are described as being one-half mile to two miles from each other. The church is within 15 miles of all. He describes the layout of the parish. The vestrymen are Thomas Broughton, Gabriel Marion, and Peter de St. Julian.
- 4) There is a School at Strawberry. The master is a Scot who teaches a "fanatical catechism" supported by Thomas Broughton.
- 5) The church has no donations.
- 6) The slaves number 1500.

PS—He has sent a two-fold defense against the charge of having performed a clandestine marriage. He adds this third copy of the certificate his better parishioners signed. He asks for his salary to be restored and for the usual £50 gratuity to be bestowed on his wife.

Enclosure: Parishioners of St. Johns Parish May 23, 1727. The undersigned attest to Hunt's character and conduct. [signed by] Thomas Summers, Thomas Pamor, Samuel Sanders, John Gough, James Colleton, John Summers, Thomas Chinnors, Edward Kealing, James Le Bass, George Chickon, Isaac Chinnors, James Jennins, William Betteson, John Betteson, John Harleston, Charles Colleton, Peter Colleton, Peter Harman, Samuel Debordieu, Robert Quash, Isaac Child (senior), Daniel Donovan, John Jones, Francis Le Jau (son of the late missionary to Goose Creek), Alexander Kinlock, William Havel, Thomas Farewell, Robert Dix, Robert Taylor, George Colleton, Elias Ball, Esai Cabanis, John Nicholson, Samuel Summers, Thomas Mitchell, Harral Bly.

1728 May 12: Churchwardens and Vestry of Prince George's Parish (SPG series A, volume XXI, page 105)

They have already written requesting a missionary. Last August, Morrith came for reasons of health and, when he regained strength, was of great service. They desire Morrith to continue with them although, because they are a new frontier settlement, they cannot contribute to his salary.

[signed by] Meredith Hughes, John Hayes, John Lane, Peter Sanders, Arthur White, John Bel, Arthur Alkinton, Allin Wells, Elias Horry

1728 May 13: William Tredwell Bull, St. Paul's Parish, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 216-217. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 12.)

Greensted, May 13th, 1728

My Lord,

In Obedience to your Lordships Command I have perused Mr. Hunts letter of Defence to your Lordship. In the beginning whereof he gives his account of the rise & Occasion of a misunderstanding between himself & some of his parishioners, viz. Some French Protestants, many of whom were settled in his Parish & have long conformed to the Church of England. Mr. Hunt then mentions a dispute between him & one Stobo, a Scotch Presbyterian Teacher, whom I have long known to be a turbulent Person & an inveterate Enemy to the Church of England. I know nothing of Either of these affairs, but what Mr. Hunt himself mentions therefore can Say no more of them. He next complains of the Easiness & indolence of the Clergy, who neither medled in, or thank'd him for his Pains in that dispute, the reason whereof I know not. There are not many of the Clergy remaining in Carolina, who were there in my time; those that are, I am well assured are worthy Gentlemen, & Sincerely attached to the Church of England, tho' possibly they might be as easy, as Mr. Hunt says they were in his case. Mr. Hunt next complains of ill usage from one Thomas Broughton, a Gentleman I have long known, Colonel of the Militia in the County where he dwells, & a Major General, hath the best Estate in himself & Family, of any I believe in his Parish, if not in the Province, hath passed thro' most of the Eminent offices in the Country, as Speaker of the House of Commons in several assemblies & with great reputation. No man bore a better character, than that Gentleman did all the time I knew Carolina, & I believe deserved it, a Sober, Religious Gentleman, remarkable for an hearty Friendship to the Church & Clergy in general & in particular to the Ministers of his own Parish, & was so to Mr. Hunt himself & hath done him at his first settling in the Parish, several great & good services. Whatever may have been the occasion of the difference between them, I know not.

The Testimonial Mr. Hunt inserts, & which I take to be a Copy of one sent to your Lordship, hath several Names to it, most of whom I have heard of, tho' knew but few of them. Some of them are Gentlemen of good Fortunes & Reputations in that Parish & Neighbourhood, all of them being not of that Parish, at least were not So in my time.

Mr. Hunt next proceeds to his defence in relation to the Marriage of Miss Cawood to Mr. Wright, which I esteem very defective. I know little of Mr. Wright, the family settling in Carolina since my time. Nor can I say any thing but that it maybe an happy match, as Mr. Hunt affirms & the Mother probably reconciled. But it certainly was done without consent of Mother & Trustees (the young woman about fifteen years of age) & this well known to Mr. Hunt himself. He married them 'tis true, as he says, in the Mothers House in Charles Town, Mr. Garden's Parish; But took the opportunity of doing it when the Mother was gone abroad.

The manner of making them Parishioners of St. Johns is remarkable, viz. Their taking Lodgings in it for three months: But not residing in them & this was well known to Mr. Hunt, nor doth he so much as pretend in his defense, that they lodged there at all. The publishing of the Banns seems also irregular, the doing of it only on Holidays (in a church where prayers seldom if ever are read on those days) & those at a considerable distance from each other. The first time of publishing them being on Easter Tuesday, April 4th.; the second on St. Marks Day, April 25, three Sundays between; the last time on St. Philip & St. James, May 1st, one Sunday between: So that 'tis plain 'twas calculated so as to have no witnesses of it, but their own. For no one Else could imagine Prayers would be there on those days & no one likely to come in by chance, no House being near the Church.

The fortune of the Young Woman was, I believe, as Mr. Hunt says, mostly in the hands of Mr. Allen a Merchant & one of the Guardians: But he is a Person of a fair Character as to business & reputed at least worth 20,000 ££ Sterling, so cannot reasonably be suspected to be against the Match purely on the Account of parting with the fortune.

This manner of proceeding in Mr. Hunt hath given great offence in the Province, where no such practices have been used & where great care hath been always taken to prevent such irregular Marriages. The Clergy in my time, & I believe since, strictly conforming to the instructions given by your Lordships Predecessour, not to do any offices in other Parishes than their own without the consent of the Minister who is presumed to have the best knowledge of affairs within [his own] Parish.

What Mr. Hunt mentions of his Debts & arrestments I know nothing of, but what he says himself, so have nothing to object.

I am much surprised that Mr. Hunt in his letter should mention Mr. Garden to your Lordship as a Person, whose worth [&] Charity Mr. Bull could inform your Lordship of, whereas I have oft[en] declared otherwise, & do solemnly again, that I am firmly p[er]suaded Mr. Garden is a person worthy of your Lordship's favour & the most proper of any in the Province to represent your Lordship, as one that will not be guilty of an unjust ac[tion] either out of prejudice, favour, or affection, or any other motive. & What Mr. Hunt affirms at the Conclusion of his Letter, that Mr. Garden came into the Province by chan[ce], neither sent by your Lordship or Predecessour, is altogether false. He was sent by your Lordship's immediate Prede[cess]or, & that particularly to the church of St. Philip, Charl[es]Town, & was duely licensed & regularly admitted into that Living. This I am positive [of] in having had the perusal of all his Credentials, whilst I had the honour of the Late Lord Bishop of London's Commission in Carolina. Mr. Garden was before Curate to Dr. Gascarth at Barking Church near the Tower & came immediatly from thence to Carolina, having taken the Degree of Master of Art in the University of Aberdeen, as Mr. Hunt Insinuates.

I hope your Lordship will pardon this hasty Epistle. I am, my Lord, your Lordships Most Obedient Servant

William Tredwell Bull

1728 Jun. 4: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XXI, pages 108-116)

In answer to their June 16th request he reports the following on his parish. The church was built in 1708. He describes it, the churchyard, a chapel 10 miles away from the church (which was built with the assistance of Nathaniel Johnson Knight)?, the parish's geography, and his salary. He reports the number of churchgoers as 50 to 70, most of whom are poor people.

He describes the dispersal of their homes and the parish of St. Dennis, with French inhabitants to whom LaPierre preaches. There is a meeting house and three to four private Schools.

There have been a few legacies left to them. He quotes Richard Beresford's will of May 1715 which leaves money to Thomas Broughton to be paid to the vestry with one third to go to a Schoolmaster and the other two thirds to go toward a School. They have bought a plantation with the money that he left. He reports that there are approximately 1,050 slaves. There are two parcels of books which make up the library: one parcel from the SPG and the other from General Nicholson.

1728 Jun. 26: Alexander Garden and Wardens and Vestry of St. Philip's Church, Charlestown, to the Bishop of London (Fulham Papers, Lambeth Palace Library, volume IX, pages 218-219)

Requests assistance in the purchase of an organ.

1728 Jul. 11: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXI, pages 117-119)

Regarding Boyle's legacy: he sent Mr. Standish and his churchwardens the Society's demand for their legacy but as yet he has received no reply. He recommends that the Society write them directly. He commends Benjamin Whitaker, Attorney General, who has been of help in the Le Brasseur affair.

PS—He has perused the effects of Mr. Whitmarsh, which Mr. Stevens has reported as being too little to fulfill the legacy. He disagrees.

1728 Jul. 20: J. Wintley, Charlestown, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 220-221) "The colony has been torn by political dissensions since his arrival, about a year ago, but he hopes they may be nearing an end, as it is reported that the proprietors have surrendered their claims to the Crown. The need for an ecclesiastical authority is shown by the disputes that occur at all meetings of the clergy. Hunt is resigning to go to Jamaica and Ludlam is dying" (Manross 1965: 141).

1728 Jul. 24: William Guy to David Standish (SPG series A, volume XXI, page 120)

Guy has just received a letter from Standish's vestry without Standish's name. Guy would like to know whether or not Standish approves of their letter.

[1728 c. Jul. 24] William Guy to the Vestry of St. Paul's Parish (SPG series A, volume XXI, pages 121-123)

He acknowledges receipt of their letter from Mr. Williamson which had the sum of their proceedings with Stevens (which Standish knows he sent to the Society). The Society has since labeled their conduct (with Stevens) indiscreet. He does not understand the position they are taking.

Guy concludes these letters with the news that a hurricane damaged the town, the crops, and the shipping in the province.

1728 Aug. 20: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXI, page 119)

Guy further recounts his proceedings with St. Paul's parish concerning Whitmarsh's legacy. He last letter, dated July 11, 1728, he hopes was delivered by Benjamin Whitaker. Since then St. Paul's has written the following to him:

Vestry of St. Paul's Parish to William Guy, July 22, 1728. They received his letter and the copy of the letter sent to the Society. They feel that they have already given him a full account of their dealings, which they consider to be just. [signed by] William Williamson, Henry Hyrne, Burr. Hyrne, Wm. Bellinger, Robert Mackewn

1728 Aug. 26: Francis Varnod to the Secretary (SPG series A, volume XXI, pages 123-124)

He has been ill and out of his parish since last July. He is recovering and will return to his parish next week. He reports on a violent hurricane that has caused greater damage than the last Indian war. He had 33 communicants last Sunday in addition to 19 Negroes belonging to Skene and Mrs. Hague and he has performed a number of baptisms.

1728 Sept. 6: Nicholas Trott to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 222-223) "He is trying to arrange publication of his Hebrew commentary (cf. 1-2) and, while he thinks that his life appointment as chief justice by the proprietors should hold, even though they have surrendered the government, he would like to have it confirmed by the Crown" Manross 1965: 141).

[1728 Sept.?] n. d.: Churchwardens and Vestry of St. James's Parish, Santee, to the Society (SPG series A, volume XXI, pages 125-126)

Petition. They thank the Society for sending such a good teacher. They hope God will protect the Society and Albert Pouderos. They ask the Society to consider their teacher as a missionary and to allot him a salary.

[signed by] Peter Robert, Isaac Le Grand, John Skrine, Peter Robert, Jr., Peter Guerry, Peter Perdriau, John Barnet, James Savineau, Louis Gourdris

1728 Oct. 5: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XXI, pages 127-130)

Hunt complains of being deprived of his salary even after two letters of defense. He asks for his money. He points out that St. Johns, St. James Goose Creek, St. Andrews, Christ Church, and St. Paul's are all rich parishes that can maintain their ministers but St. Bartholomew's needs a minister with a large salary. He preached there. He adds that Winyaw is another poor settlement that needs a minister although Morrith takes pains with it. He hopes to hear from the Board.

1728 Oct. 16: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXI, pages 130-131)

Guy states that he has already written fully of Mr. Whitmarsh's legacy and St. Paul's parish (in the letter delivered by Benjamin Whitaker). He has nothing further to add. He is writing to tell of the death of the Rev. Mr. Ludlam who has bequeathed all of his estate to the Society to provide for the founding of a Charity School at St. James Goose Creek. He left Mr. President Middleton, Mr. Godin, and Mr. Clifford as executors of his will. Guy's church is flourishing.

1728 Oct. 21: Churchwardens and Vestry of Christ Church Parish to the Society (SPG series A, volume XXI, pages 131-135. A similar letter was written to Bishop Gibson; Fulham Papers, Lambeth Palace Library, volume IX, page 224.)

They report that the Society's missionary, the Rev. Mr. Wintley, has engaged in immoral behaviors, particularly drunkenness and lewdness towards women. They ask for his recall and for the appointment of another missionary. They hope the Society won't think them unjust.

[signed by] Samuel Ash, John Bennet, George Logan, Hugh Hext, George Benison, George Haddrel, John Sausea, John White, Thomas Barton, Jr., Thomas Boone, Jotham Gibbons, Joshua Wilks, Moses Joy, William Cooke, John Hall, Nathaniel Law, Philip Jones, John Brownell, John Young, Claas. Visser, Henry Cornish, Oliver Spencer, Richard Rowzer, Thomas Goreing

1728 Oct. 21: Vestry of Christ Church Parish to the Lord Bishop of London (SPG series A, volume XXI, page 136)

They condemn the Rev. Mr. Wintley for his immoral behavior.

[signed by] Samuel Ash, John Bennet, George Logan, Hugh Hext, George Benison, George Haddrel, John Sausea, John White, Thomas Barton, Jr., Thomas Boone, Jotham Gibbons, Joshua Wilks, Moses Joy, William Cooke, John Hall, Nathaniel Law, Philip Jones, John Brownell, John Young, Claas. Visser, Henry Cornish, Oliver Spencer, Richard Rowzer

1728 Oct. 22: John Wintley, Charles Town, to the Secretary (SPG series A, volume XXI, pages 137-140)

Just after his arrival, he writes, a rebellion against the government took place. His parishioners [in Christ Church Parish] took part, leaving the church half finished. He tried to make them sensible of the evil they were running into. This prejudiced them against him. Captain Boone swore that they would be rid of him. Boone's brother-in-law Haddrel threw him out of his lodgings, so he has been commuting from Charles Town ever since. He asks to be allowed to remove to Goose Creek (now vacant after Ludlam's death) where he knows he will be acceptable to the President Mr. Middleton and the others of the parish.

1728 Oct. 25: John LaPierre, St. Dennis' Parish, to the Secretary (SPG series A, volume XXI, pages 140-142)

He was sent over 20 years ago. He has sometimes shared his ministerial functions with Hassell. He adds that a certain Frenchman has set his parishioners against him. They called Mr. Stoup to take LaPierre's place before he had taken Episcopal orders. However they fell out with Stoup and LaPierre resumed his functions. He asks to be sent to Cape Fear where he has visited before.

1728 Oct. 29: Brian Hunt, St. John's Parish, to the Secretary (SPG series A, volume XXI, page 142)

[Under the heading the Secretary has written: "N.B. This is a copy of what he (Hunt) wrote the 6th of May 1728 and therefore not entered."]

1728 Nov. 5: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XXI, page 143)

Since his letter of January 28, 1727, he has baptized a number of children but his thinly settled parish's number of communicants remains low.

1728 Nov. 18: Churchwardens and Vestry of St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XXI, pages 143-144. A similar letter was written to Bishop Gibson; Fulham Papers, Lambeth Palace Library, volume IX, pages 225-226.)

They tell the Society of Ludlam's death and ask for another missionary to be sent.

[signed by] Middleton, Ralph Izard, Benj. Warring, John Ouldfield, Hen. Clifford, Benj. Schenckingh, Will. Dry

1728 Nov. 25: Rev Ludlam's Will (SPG series A, volume XXI, page 231; also copied on series B, volume 4, page 406)

1728 Dec. 6: William Dry, St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XXI, pages 144-145)

He has been prevailed upon to take over Ludlam's affairs. He is sending a copy of the will and a list of the steps he has taken.

1729

[1729] Jan. 6, 1728/9: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXI, pages 145-146)

As promised last October 16, he is sending a copy of Ludlam's will. The executors have renounced so Captain Dry has taken over. He has received a letter from Pawley to say that the remainder of Boyle's legacy will be discharged in the spring. Regarding Whitmarsh, he says that he can add no further account. Mr. Hunt has resigned his parish intending to go to Barbados. The vestry of Christ Church have stopped Mr. Wintley from supplying the cure. There are now four vacancies. Guy is going to Goose Creek once a month. Varnod, Hassell, and Garden are helping out. Morrilt and Jones live too far away to be of assistance.

[1729] Jan. 8, 1728/9: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXI, page 147)

He supposes that the Society has heard of the deaths of Ludlam and Standish. Ludlam's estate was put up for sale publicly yesterday and he expects £200 sterling to be obtained from it. Hunt has resigned. LaPierre also has resigned and has gone to Cape Fear. Wintley is not wanted. Guy and Varnod are taking turn supplying St. James Goose Creek. He has baptized one white child and one Negro of Mrs. Hague.

[1729 Jan 23]: William Dry to the Secretary: "A Journal of the Proceedings of Mr. Dry as Administrator of the Estate of the Rev. Mr. Ludlam," Nov. 26, 1728-Jan. 23, 1728/9 (SPG series A, volume XXI, pages 161-236). N. B.: Dry's journal consists of his running commentary, which is abstracted below in italics, and of a series of 43 documents, which are numbered and indented in between his comments:

Ludlum nominated Thomas Clifford and Benjamin Godin as executors of his estate. They declined and Dry accepted the position. He learned that the parsonage house had been robbed

of “several rings, silver spoons and other things of value.” An Indian named Dick had shown these items to some Negroes. Dick, a rogue, had entertained some slaves with drink recently and there had been violence at the gathering. Dick had been with Captain Bonoca but then spent time in the Indian country. Dry sent to Mr. Tinly, the blacksmith, for handcuffs. He then sent two of his slaves and William Livingston to seize Indian Dick (on November 30). On December 20 Dry’s overseer delivered to him a silver snuffbox, two gold rings and other valuables which Indian Dick had “by much persuasion” brought out of a false pocket sewn in his breeches.

Dry received the letter of Administration with a copy of the will and a warrant of appraisement. The vestry could, at the time of writing, do little more than give Ludlam’s slaves the necessary orders. He has spoken with appraisers concerning the parsonage house. He received the following letter from Charles Hill.

(1) 1728 Nov. 26: Charles Hill, Charles Town, to William Dry (page 164): Hill asserts that money is owed to him by Ludlam. Hill fears that he won’t receive his money. He asks for notice to be given to him of the sale of the Negroes.

(2) 1728 Dec. 3: William Dry, Goose Creek, to Charles Hill (page 165): He has received Hill’s letter along with more papers concerning the Ludlam estate. He reports that he has not fully taken account of the estate as yet. He answers Hill’s fears by saying that nothing is expected to come against the estate from England, except maybe on his wife’s account. The President has the opinions of Trott, Allen, and Hume that no action was taken against Ludlam when he was alive so they don’t anticipate any problems now. Dry expects a large amount of money to be realized from the estate.

Dry goes on to report that he went to the President, Mrs. Yeomans and William Livingston and then went to the parsonage house. Mr. Middleton and Dry’s wife noticed that several things were missing. Livingston catalogued all of Ludlam’s books. Indian Dick revealed that Philip, a slave of Ludlam’s, could tell where some of the stolen goods were hidden. Dry went with Philip and recovered the goods.

Several gentlemen were nominated to be appraisers: Ralph Izard, Thomas Clifford, Benjamin Waring, Tobias Fitch, and Col. John Herbert. All proceeded to make appraisals. Indian Dick, “being a notorious rogue,” asked for banishment from the parish instead of death. They have decided to ship him to Barbados. Appraising continued, and all the slaves came to Dry’s house (to work for their food) while awaiting sale. Philip was found to be only a confederate of Dicks. Dick further confessed that some of the goods had been bartered with an Indian trader. Dry retrieved the goods Dick had gotten from Dick’s house. Dry sends copies of the following letters.

(3) 1728 Dec. 6: William Dry to Col. Alexander Paris (page 170): He asks to be informed of the amount of money Ludlam received as salary so he can determine what the “Publick” still owes Ludlam.

(4) 1728 Dec. 6: William Dry to Ed. Crofts (Vendue Master; page 171): He hopes to sell Ludlam’s things at vendue at the parsonage house. He wonders if Crofts will run the sale or if it will be someone else. He asks for a speedy reply.

(5) 1728 Dec. 6: William Dry to Robert Johnson, Victualler (page 172): Dry tells Johnson of the coming sale and asks if Johnson would be interested in furnishing provisions and liquor for the three or four days of the sale.

(6) 1728 Dec. 6: William Dry to Robert Hume (page 172): Dry has been advised by the vestry to secure a lawyer for the Ludlam estate. He asks if Hume will serve.

PS—A copy of Ludlam’s will is enclosed.

(7) 1728 Dec. 6: William Dry to the Rev. William Dison, “Chaplain to His Majesty” (page 174): Mr. Ludlam had declared that he lent Dison a watch and that Mrs. Ludlam had lent Dison a fine Holland shirt. Dry noted in Ludlam’s papers a letter confirming the loan of the shirt and he expects therefore that the watch was also loaned. He asks for the return of the two objects.

Dry adds that he wrote seven advertisements which he had posted in different parts of the province. They ask creditors of Ludlam to send their accounts to Dry.

(8) 1728 Dec. 6: William Dry to the Secretary (page 175): Dry reports that Livingston found the parsonage broken open again. However, his arrival kept the thieves from entering any more than the cellar and hall. The only thing missing seems to be some butter. A map of Petersborough was dropped at the scene. Dry has resolved to send his most trustworthy slave to sleep there with Livingston. Philip’s confessions have led to the recovery of a sheet and a shift of Mrs. Ludlam’s.

(9) 1728 Dec. 6: William Dry to David Humphreys, Secretary (page 176): He has written to the vestry to inform them of Ludlam’s death. He encloses a copy of Ludlam’s will and is sending an account of his administration of the will.

(10) 1728 Dec. 7: Alexander Parish to William Dry (page 177): Paris reports the amount of money due to Ludlam for his salary.

(11) 1728: Dec. 6: E. Crofts to William Dry (page 177): He reports that he will post the advertisements. He asks the date of the sale.

(12) 1728 Dec. 9: William Dry to Benj. Schenckinh (page 177): Dry asks Schenckinh to go to the parsonage house to identify those things belonging to Ludlam and those belonging to his wife. He is to point this out to Mr. Livingston.

(13) 1728 Dec. 9: William Dry to John Grange (page 178): Dry understands that Grange has a set of candle molds that belong to Ludlam. He asks Grange to return them so he can have them appraised.

Dry has clothed Ludlam’s slaves to keep them healthy for the sale. He reports on the medical treatment of a male and a female slave. He met with the appraisers. Ludlam’s things have been separated from those of his wife (with the help of Schenckinh). Grange has returned the candle molds but Mrs. Ludlam still lists some things which seem to be missing. He has received the following answer to a letter he sent.

(14) 1728 Dec. 12: Robert Johnson to William Dry (page 180): He cannot accept Dry’s offer. PS—He asks for another advertisement to be sent to him so he may replace one that blew down.

Dry’s narrative goes on. He asked Mr. Gray of St. James parish (and his wife) to provide refreshments. He and the appraisers noted that many of Ludlam’s books were lent out so he wrote the following advertisement:

(15) 1728 Dec. 13: Advertisement (page 181): The advertisement asks for all borrowed books to be returned to the Ludlam estate.

Dry continues. He went to the parsonage house with the appraisers and they finished up. He took corn from the slaves houses for he believed it be stolen from Ludlam and he put it with Ludlam’s supply.

(16) 1728 Dec. 14: William Dry to Rev. Alex. Garden (page 181): Mr. Yeomans has made a request on Garden’s behalf for a catalogue. Dry therefore encloses a catalogue of Ludlam’s books and includes their appraised prices. He offers them to Garden to buy before the sale.

Dry continues reporting that he gave Livingston directions to draw up two copies of the inventory. One will be sent to the Society and the other will go in the Secretary's office.

(17) 1728 Dec. 10: Robert Hume to William Dry (page 183): Hume is willing to advise Dry on Ludlam's estate. He goes on to offer advice concerning a wife's claims to her husband's effects.

(18) 1728 Dec. 12: Dan. Green, Charles Town, to William Dry (page 184): Green saw Dry's advertisement concerning Ludlam's debts. He asks how and when he will be paid the debt Ludlam's estate owes him.

(19) 1728 Dec. 12: Robert Hume, Charles Town, to William Dry (page 184): He has received a bond of Ludlam's for rice and casks due to Godin and Councilors. (?)

(20) 1728 Dec. 16: William Dry to Robert Hume (pages 185-186): Dry thanks Hume on behalf of the Society and the parishioners of Goose Creek. He has written to Godin concerning the bond and he asks Hume to stop any proceedings against the estate. Hume is to tell all creditors that they will be paid and they should not trouble him with lawsuits. The amount of the appraisal is very high and all of Ludlam's effects will be disposed of as soon as possible.

(21) 1728 Dec. 16: William Dry to B. Godin (pages 187-190): Dry reports that he has received notice of Ludlam's debt to Godin. He takes offense at Godin's "vigorous and uncharitable proceeding" through Hume. He goes on to discuss the details of the debt and the manner in which it is to be paid.

(22) 1728 Dec. 16: William Dry to Daniel Green (page 190): Dry has received Green's letters. He asks that the account be attested to by a magistrate and he reassures Green that all of Ludlam's debts will be paid within three months' time. Dry refers Mr. Green to Mr. Hume.

(23) 1728 Dec. 16: William Dry to Charles Hill (page 190): Dry points out that Hill owes the public money. He says he will try to send some of the money the Ludlam estate owes to Hill.

Dry continues his account by telling that he sent to Jos. Massey the watch mender and got Ludlam's watch back. (Mr. Dison had left it there.) He received the following bill from the town for the cotton which was used to clothe Ludlam's slaves.

(24) n. d. bill of sale (page 191): Mr. William Dry bought of Beale and Coopes an amount of cotton. Signed by Geo. Chitchton.

Dry tells how he ordered Indian Dick's chains to be filed off. He reports that a "Negro wench" named Martha, one of Ludlam's slaves, is ill and getting worse. Five other slaves are ill at the same time.

(25) 1728 Dec. 17: Charles Hill, Charles Town, to William Dry (page 192): He thanks Dry for his offer concerning Parris. He needs money and he hopes Dry will send some soon.

Dry reports that Mr. Green's account has been sworn to by Col. Parris.

(26) 1728 Dec. 18: Robert Hume to William Dry (page 193): He asks for a catalogue of Ludlam's books.

(27) 1728 Dec. 19: William Dry to Robert Hume (page 193): He thinks the catalogue is too long to send so Dry refers Hume to Mr. Garden's copy of the catalogue.

Dry says that he has written and posted several copies of the following advertisement:

(28) n. d. Advertisement (page 194-196): The advertisement tells the public about the sale and lists the items to be sold. The money raised will be used for the founding of a School (once the estate's debts are taken care of).

Dry reports that Martha died of asthma on December 20, 1728.

(29) 1728 Dec. 24: William Watson to William Dry (page 196): He renders a bill to Dry and asks for payment.

(30) 1728 Dec. 24: Alexander Garden to William Dry (page 197): He has received the catalogue of books. He has asked Mr. Clifford to purchase three or four for him at the sale.

Dry encloses an advertisement that Ludlam's library is to be sold.

(31) 1728 Dec. 27: William Dry to Dr. Isaac Lagorce (pages 198-199): He reports that a Negro boy, part of Ludlam's estate, is ill. Dry describes the treatment he has given the boy and asks Lagorce to see him. PS—He believes the ailment is due to worms.

Dry sold Abraham and his wife to Joseph Mackey on December 30.

(32) 1728 Dec.: Clifford to William Dry (page 199): He orders Dry to pay Alice Bonas for her services to the Ludlams and also for her attendance upon Indian Dick.

Dry goes on to tell that he has cured the boy Mark, and he has hopes the boy will be fully recovered by the day of the sale. The appraisal is complete. Dry lost two of his Negro men due to illness. Several others are ill (both among his own slaves and among those of the estate). He is therefore calling for a doctor. The vendue master came on January 6, looked over the house and began the sale. It continued all through the next day.

(33) [1729] Jan. 2, 1728/9: Hallam Dalamare to William Dry (page 202): Dalamare has enclosed an account of what the estate owes him. He asks for his money.

(34) [1729] Jan. 9, 1728: Jn. Laurens to William Dry (page 203): Laurens encloses an account of what Ludlam owes him. He has already sent an account of it with Mr. Haregrove. Laurens asks for a list of what he bought at the vendue. He adds that Mr. Sinthaite would like the same favor.

Dry notes that he has agreed to sell Ludlam's library to the Rev. Dyson.

(35) [1729] Jan. 8, 1728: Wm. Guy, St. Andrew's, to William Dry (pages 203-204): The Society has given Guy power of attorney over the Ludlam estate. He asks for an account of Dry's proceedings.

(36) [1729] Jan. 20: William Dry to William Guy (page 205): Dry says that if he had had power of attorney the Ludlam estate wouldn't have lain so long. He invites Guy to read the journal that he has kept of the proceedings. He tells Guy that he has been keeping track of his proceedings for the Society.

(37) [1729] Jan. 23, 1728: William Guy, St. Andrew's to William Dry (page 206): He defends himself in answer to Dry's charge of neglect of the Ludlam estate.

(38) [1729] Mar. 3, 1728: William Dry to David Humphreys, Secretary (page 207):

Dry is sending this account of his proceedings to the Society. He reports that he does not feel empowered to dispose of Ludlam's tracts of land. He has been waiting for a favorable report from Capt. Gascigue and Barr and Harlom to the Admiralty. If the Society would like him to dispose of the land he asks them to send him power to do so. The legacy will not be as great as imagined unless Capt Gascoving's (?) favorable report of the land greatly improves its value. Ludlam's letters mention an essay he was writing on the soil, produce, and situation of the province. Dry has found two of these

compositions in Ludlam's papers. He will send duplicates soon. He reports on the further disposal of some of Ludlam's belongings.

(39) n. d.: William Dry to the Society (pages 210-230): An inventory of the personal estate of the Rev. Mr. Ludlam.

(40) 1728 Jan. 6: William Guy to William Dry (page 231-233): Guy's letter encloses a copy of the will. The will of Richard Ludlam, dated October 11, 1728, instructs that his debts be paid and that five shillings go to his brother Thomas Ludlam. The remainder after sale of his real and personal estate goes to the Society to found a School in St. James Goose Creek for poor children. Ludlam names Arthur Middleton, resident commander-in-chief of the province, Benjamin Godin, and Thomas Clifford executors and names Sarah Middleton, Mary Clifford, and Alice Bonas as witnesses. Henry Hargrave attested to the authenticity of the copy on January 10, 1728. Middleton added on November 25, 1728, that the three witnesses swore to him to have witnessed the will's signing and that Ludlam was sane.

(41) [1729] Jan. 8, 1728/9: William Guy to William Dry (page 233): Guy informs Dry that he has the power of attorney for the Society and asks Dry, since he has administration of Ludlam's effects, to occasionally update him on transactions for the estate. He offers any possible help.

(42) [1729] Jan. 20, 1728: William Dry to William Guy (pages 234-235): Dry responds that since the executors declined to act as such, Ludlam's effects have been pilfered by slaves. Had he been attorney for the Society, the effects would not have gone unattended for so long. Guy is welcome to read his detailed journal on transactions only if he receives express orders. He wishes not to give Guy any uneasiness and closes with thanks for his offer of help.

(43) [1729] Jan. 23, 1728/9: William Guy to William Dry (pages 234-236): Guy will send on Dry's letter to the Society. He takes exception to Dry's charge of neglect of duty, saying that while Dry was appointed administrator of the Ludlam estate the day the executors refused to act, he had no knowledge of that until Letters of Administration were signed, after the pilferage.

(The administration of the Ludlam Estate continues on March 20, 1729; pages 277-296.)

[1729] Jan. 24, 1728/9: Clergy of South Carolina, Charles Town, to the Secretary (SPG series A, volume XXI, pages 148-149. A similar letter was sent to Bishop Gibson; Fulham Papers, Lambeth Palace Library, volume IX, pages 227-228.)

They report the deaths of Ludlam of Goose Creek (October 11) and Standish of St. Paul's (November 25). Hunt resigned from the parish of St. Johns. LaPierre moved to Cape Fear. Wintley was dismissed by Christ Church parish. They do not doubt that these parishes will want missionaries.

[signed by] W. Guy, F. Varnod, A. Garden, D. Jones, Thomas Hassell, John Lambert

[1729] Jan. 29, 1728/9: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXI, page 149)

He is sending a copy of the letter he sent Mr. Dry (who has taken over Ludlam's estate). His answer is enclosed also.

[1729] Feb. 5, 1728/9: Churchwardens and Vestry of St. Paul's Parish, to the Secretary (SPG series A, volume XXI, pages 150-152)

Standish died last November 26 so they are left without a minister. With Hunt's plans of departure and Ludlam's death they have little hope of being supplied. They therefore would like another missionary. They were most pleased with Standish. They have bought 400 acres of land with a great house. They received a letter from Mr. Guy saying that the Society did not like their proceedings in relation to Whitmarsh's legacy. They give an account of the proceedings with Stevens, adding that they agree to Guy's wishes to employ a lawyer.

[signed by] Robert Younge, Thomas Elliot, W. Bellinger, Burrell Hyrne, Robert Mackewn, Isaac Waight, Henry Hyrne, Wm. Williamson, John Bull

1729 Feb. 13: J. Wintley, Charles-Town, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 229-230) "Accuses his opponents of suborning women of ill repute to testify falsely against him" (Manross 1965: 142).

[1729] Feb. 14, 1728/9: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXI, page 153)

Captain Warden delivered a box from Mr. Tryon containing books from the Society. He will see to their delivery and he thanks the Society.

[1729] Mar. 3, 1728: William Dry, St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XXI, pages 154-156)

He is sending an account of his proceedings concerning Ludlam's estate. Ludlam left land in and around Port Royal Island which Dry is not attending to as Captain Gascoigne may later render a report to the Admiralty which will raise its worth. He has had trouble managing. The legacy will be smaller than he had imagined unless Captain Gascoigne's favorable report of the land holdings greatly increases the land's value. He sees mention of Ludlam's essays on the soil in Ludlam's letters to the Society and the Lord of London. He has found two such essays among Ludlam's papers. He proposes selling two of Ludlam's horses.

[1729] Mar. 15, 1728: Elizabeth Standish, St. Paul's Parish, to the Secretary (SPG series A, volume XXI, pages 156-157)

She asks for monetary assistance for her and her children "as Mr. Standish's and my indisposition has hindered his making provision for me."

[1729] Mar. 17, 1728: John Lambert, Charles Town, to the Secretary (SPG series A, volume XXI, pages 157-158)

He has only 14 scholars. He is having difficulty drawing his correct salary. He awaits the arrival of a governor to set things right.

[1729] Mar. 20, 1728: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXI, page 159)

He has preached in the upper part of Goose Creek where there was a large congregation. He commends the congregation for their fine behavior and accounts for the baptisms he has performed.

1729 Apr. 24: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXII, pages 235-237; also copied in series B, volume 4, pages 410-411)

Guy has dispersed copies of Grotius' Annotations Abridged received from Mr. Tryon to Messrs. Hassell, Varnod, and Jones, to himself, and to church wardens at Goose Creek, St. Paul's, St. Johns, and Christ Church; and also gave out Anniversary Sermons. Mr. Pawley has gone to a new settlement, still owing £164 and interest on a debt. The vestry of St. Paul's on February 3 brought Mr. Stevens and his accounts into chancery to finish the affair of Mr. Whitmarsh's legacy. Guy has been working in his own parish, Goose Creek, and St. Paul's.

1729 Apr. 28: Churchwardens and Vestry of St. Johns to the Secretary (SPG series A, volume XXII, pages 237-238; also copied in series B, volume 4, page 414. A similar letter was sent to Bishop Gibson; Fulham Papers, Lambeth Palace Library, volume IX, pages 231-232.)

The residents are happy to inform the society that they are rid of Hunt and ask for a new missionary.

[signed by] Paul Ravenel, Samuel DuBourdin, Thomas Broughton, Nathaniel Broughton, Thomas Cordes, Francis Le Jau, John Gibbs, Henry Butler, Robert Taylor

1729 May 6: Brian Hunt, Charles Town, to the Secretary (SPG series A, volume XXII, pages 239-240; also copied in series B, volume 4, pages 412-413)

Hunt again asks for back salary. He encloses a copy of a letter from the mother of Mrs. Wright, whom he married, to rebut any questions made about the marriage. Mr. Hassell is dying, which leaves three fixed missionaries. He is leaving the province that day. Bearer of the letter will be Mr. Omer, whom the treasurer should pay (giving a receipt to Mr. Tryon). Omer will deliver the salary to Mrs. Hunt. Hunt's wife and children are living until next Christmas at St. Johns with two Negroes.

1729 May 28: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XXII, page 241; also copied in series B, volume 4, pages 415-416)

The vestry of St. Thomas has received £6,500 of the legacy of Richard Beresford and loaned it at 10 percent interest. (?) They have hired a teacher for reading, writing and arithmetic for one year and hope then to secure a teacher of languages and science from Britain. Hassell has sent a copy of the part of the will that deals with the donation of the free School to the Society.

1729 Jun. 7: Churchwardens and Vestry of St. Paul's Parish to the Secretary (SPG series A, volume XXII, page 242; also copied in series B, volume 4, page 417)

St. Paul's parish informs the Society that service has been continued from the death of the Rev. Standish (at the end of last November) until the past Lady Day and asks them to send the usual benefaction of a half-year's salary to his widow.

[signed by] Robert Young, Warden; Burr. M. Hyrne, John Bull, William Bellinger, Robert Mackewn, Isaac Wayle, Henry Hyrne

1729 Jun. 10: Ludham Estate sale (SPG series B, volume IV, pages 425-428)

Account of the sale of Rev. Ludlam's effects.

1729 Jun. 14: Rev. Wintley, St. Paul's Parish, to the Lord Bishop of London (SPG series A, volume XXII, pages 246-259 also copied in series B, volume 4, pages 426-435)

Wintley goes back over matters mentioned in previous letters: prejudice against him of chief men and vestrymen of the parish; his own desire to go to Goose Creek. Wintley now adds that the vestrymen discharged him and would not draw his salary. Wintley did not mention this before on hopes of going to Goose Creek. Subsequently the church was locked with the windows nailed up and vestrymen on guard, so service was held in the vestry house. He learned that Garden wrote a letter approving these actions and promising to take care of the parish and to get new missionary. A Representation was drawn up against him. The vestry house was then also locked and nailed up. Wintley asked a vestryman for a copy of the representation, but could not get one. He showed the governor a petition signed by about 20 people; the Governor said he should just wait. Then on Sunday Wintley met Garden outside the church; Garden preached while he listened. Soon after, he talked to Garden in the office of the public treasurer, Col. Parris. A few days later he received notice from two Justices of the Peace of a complaint against himself. He answered. With the justices were vestrymen George Logan, Thomas Barton, and White, and Samuel Ash, a warden. He was charged with disturbing the congregation and services of Christ Church and asked to swear never to come to Christ Church's church again. He took a letter to the Governor, who sent a message to the justices. He had meantime supplied vacant parishes, especially St. Paul's, along with Guy, Standish, and Varnod. He had been excommunicated without a hearing or trial. He tried to bring suite against Logan for slander (being a whoremaster and a drunkard), but the only witness, Mr. Giles, sailed for England. Wintley protests his innocence and says he thinks Garden is being vindictive. Garden has let it be known he is deprived of salary from the Society and so he cannot get cash bills of exchange. He must draw the salary for the last quarter to Omer, who is bearing the letter, to be paid on his return.

PS—The Bishop could promote by overthrowing popular elections by His Majesty or the Bishop himself taking patronage of the parishes. (?)

1729 Jun. 18: William Dry, St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XXII, pages 234-244; also copied in series B, volume 4, pages 436-437)

Dry promised in his last letter (March 3) to send a copy of a work by Ludlam. He now encloses the original of this "Natural historical treatise of this Province," an update on his work as administrator of the estate. He will send them a copy of the treatise at the next opportunity. Dry believes the work would be interesting with some judicious editing. Dry has received about half the money due from the sale of effects and used it to pay off the debts. If the Society so orders, he will loan £2000 for land and buildings on the outstanding credit in hopes of receiving all the money back when the crop comes in.

1729 Jun. 21: Vestry of Prince George's Parish to the Secretary (SPG series A, volume XXII, page 245; also copied in series B, volume 4, pages 438-439)

The parish thanks the Society for appointing Mr. Morrith missionary to them.

[signed by] Meredith Hughes, John Hayes, Peter Sanders, Anth. White, Andrew Collins, John Land, Anth. Atkinson, John Bell, John Ridley

1729 Jun. 28: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 233-236. As printed in "Letters to the Bishop of London

from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 19.)

Charlestown, June 28th, 1729

My Lord,

I have received the Honour of your Lordship's Appointment to be your Commissary in South & North Carolina, & the Island of Providance, together with a Copy of his Majesty's Commission to your Lordship, and your Letter also to me; and Method of Proceeding in this Office, with some other Papers inclosed with these.

I am really diffident, my Lord, of my Abilities for this Service, & Yet such as they are, being that your Lordship is pleased to honour me with the Trust of it, and perceiving how, by your pious Care & Pains, it is now accommodated to any ordinary Abilities; such therefore, I say, as mine are, my Lord, they shall, thro God's Help, be cheerfully employd in it, with all Diligence, Circumspection, & Fidelity.

But, my Lord, before I venture on any Judicial Act in this I beg leave to lay before you the following particular, in which I am under some Difficulty, and to wait for your further Direction on the same. Your Lordship's Appointment above mention'd refers to his Majesty's Commission to your Lordship, as annexd to the same for the Rule and Ground of my Proceedings as your Commissary. But the Copy of Commission which I have received, being only a bareprinted one, neither exemplified under the great Seal, nor any otherwise attested than as sent me by your Lordship, which rests upon my Word; this Copy, my Lord, I'm advised, thus unexemplified & unattested, will not be held or deemed for his Majesty's Commission to your Lordship, in Law; nor otherwise than as a bare printed Paper. This, my Lord, I am so stumbled at, as to take leave to forbear entering on any Judicial Proceeding till your Lordship shall favour me with your further Direction upon it.

But meantime that I omit the Judicial Part, the other Duties however of this Office shall not therefore also be neglected, but complyd with to the utmost of my Power. And indeed for any Judicial Proceeding at present I can see no great Necessity. For Immediately on my Receipt of the above Dispatch from your Lordship, Mr. Hunt embarked & saild hence for Barbadoes.

And as to Mr. Winteley, his case is before your Lordship & the honourable Society; and as now he has neither Cure nor Salary here, nor any Pension from the honourable Society, all that will be necessary for me to do in it at present is to certifie your Lordship what Evidence there is of Matters laid to his Charge, particularly with respect to Drink & Women.

When the Vestry of Christ Church Parish discharged him from serving that Cure, besides several Other Matters they objected to him as their Reasons for so doing, They chiefly objected & insisted upon his being guilty of these. Immediately on which he commenced an Action of Slander against George Logan, a Gentleman of the Vestry, & who objected the Particulars to him. Mr. Logan pleaded Justification, and attended three several Terms for Trial; but Mr. Winteley wou'd stand no such thing. He put it off for two Terms, and when he cou'd not do so the Third, he chose to withdraw the Action and pay Costs. As to the particular of Drunkenness, besides those of their own Parish they had almost all Charlestown for Witnesses; for here he chose to reside, and here he was often seen in Taverns, and sometimes in the open Streets, much disguised in Liquor. And as to the other particular of Women, There were no fewer than six Women of that Parish ready to evidence his lewd Attempts upon themselves.

And now this Action being come to this Issue, the Vestry have deliver'd to me an Attested Copy of the Record of the same, together with the Affidavits of several of the Witnesses

to each of the Particulars to be transmitted to your Lordship; and which, herewith inclosed, I transmit accordingly. But besides these grosser Immoralities, my Lord Mr. Wintley is so noted here for obscenity in Conversation, Vanity of Carriage, Prodigality, & trifling in his Word & promises; and in a Word, for a general Witness running throughout his whole Behaviour, that he's generally reputed as somewhat out of his Head or right Senses.

The Vestry & Peoples of Charlestown desire me to return your Lordship their most dutiful Acknowledgments, for your so ready & favourable Direction in the Purchase of an Organ for us. It is now come safe to hand, & we hope to have it fitted up for use in short time.

As soon as the Heat of the Season is abated, I intend to have a general Meeting of the Clergy, the Business & transactions of which your Lordship shall be acquainted with immediately after. Meantime, I humbly crave your Lordship's Blessing & am, My Lord, Your Lordship's most dutiful & obedient Son & Servant

A. Garden

1729 Jun. 30: Vestry of Christ Church Parish to the Lord Bishop of London (SPG series A, volume XXII, pages 260-261; also copied in series B, volume 4, pages 440-441)

The vestrymen inform the Bishop that as plaintiff Wintley in the defamation case against Logan was able to put it off two terms, was no longer able and withdrew the action and paid cost. A court record and some witnesses' affidavits have been given to Garden to be sent to the Bishop and on to the Society.

[signed by] Hugh Hext, George Benison, George Logan, Thomas Barton, Jr., George Haddrell, In. White

1729 Sept. 1: Thomas Morritt, Winyaw, to the Secretary (SPG series A, volume XXII, pages 262-265; also copied in series B, volume 4, pages 442-443)

Morritt was around Winyaw when Lambert arrived, so he returned to Prince George and tried to make it united. Dissenters have gotten a teacher from the Bermudas. Gives a description of the parish, his church and house, and his duties. He has sent for his family.

1729 Sept. 4: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXII, pages 265-266; also copied in series B, volume 4, pages 444-445)

Varnod gives a short account of his latest doings, which included preaching one Sunday at Palochoclaw fort.

1729 Sept. 8: Brian Hunt, London, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 237-238) "He resigned after his parishioners subscribed £500 Carolina money for his family and agreed to let his wife stay until a successor was appointed. Defending himself in the marriage case, he mentions canonical irregularities by other clergy."

[1729 c. Sept 8]: **Brian Hunt** to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 238-242) "Written after his resignation of St. John's Parish and before his return to England (cf. ix. 231-2 and 237-8). Says that Edward Dyson succeeded him at St. John's. Complains that S.P.G. dismissed him without a hearing and has refused to pay arrears of salary. 242. Unattached postscript in Hunt's hand, but probably belonging to another letter. Says that strictures on his brother clergy in Carolina are for the bishop's private information and will not be included in his formal defence" (Manross 1965: 157).

1729 Sept. 19: Brian Hunt to the Society (SPG series A, volume XXII, pages 80-83)

Hunt says he was recommended by John, Late Lord Bishop of London, and has tried to do his best. His salary was suspended two years ago on the complaint of Messrs. Hill and Allen for marrying a couple. No one heard from the Board and his family suffered. After supplying his parish with another minister, he came to England (the second part of the trip from Barbados on the Hathersall of Captain Hutchison). He requests payment of two years' salary as he has no money, is, in fact, indebted for his passage. He hopes that documents he has with him will clear him. He has gotten a chaplaincy on a ship returning to America.

1729 Sept. 19: William Vaughan to the Society (SPG series A, volume XXII, pages 83-84)

Vaughan requests payment of a debt of J. Wintley's of 10 shillings sterling, which was not paid by William Tryon, on whom the bill was drawn. His petition includes a copy of the draft.

1729 Sept. 21 Rev. John Thomas to the Society (SPG series A, volume XXII, pages 85-89)

Thomas offers himself as a missionary to Goose Creek. He offers testimonials from His Majesty's Garrison at Sheerness, Kent, of November 19, 1729, signed by 10 men, and from officers of His Majesty's dock yard at Sheerness, signed by 14, and from clergy of Sandhurst of November 17, 1729, signed by 11 men. Attested to by Benjamin Sarum, November 24, 1729.

1729 Sept. 26: Alexander Garden, Charles Town, to the Secretary (SPG series A, volume XXII, pages 266-267; also copied in series B, volume 4, page 446)

Garden writes on behalf of the church wardens and vestrymen to ask that the late Governor Nicholson's grant to a permanent pew in the new church of the parish be returned to the parish fund.

1729 Nov. 18: Thomas Ludlam to the Society (SPG series A, volume XXII, pages 95-97)

Ludlam has a copy of his brother Richard's will, which left everything except £15 to him, but understands that a later will was made in Carolina, which left all to the Society. He gives an itemized account of his brother's debt to him for £29, 16 shillings and asks for payment out of salary due.

1729 Nov. 24: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 239-240. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 20.)

Charlestown, November 24, 1729

My Lord,

Holding it necessary to communicate to my Brethren of the Clergy, in the most authentick Manner, what I had receiv'd in Charge from your Lordship concerning them the Beginning of last Summer; I Therefore, as soon as the Heat of the Season abated, wrote to them all, desiring them to meet for that purpose at Charlestown the 14th ulto.

Accordingly they all met at the Time & place appointed. And tho I was Then but in a bad State of Health, yet with God's help, I attended his publick Worship, in the first place, with them

next Morning, & preached a Sermon before them suited to the Occasion of their Meeting. After which, being withdrawn to my House (the Vestry room not being quite finish'd), I there communicated to them your Lordship's Appointment of me to be your Commissary, together with your Directions &c. for executing that Office; recommending to them at the same time, all the Argument & Earnestness I cou'd, the several Particulars of Lordship's 5th and 10th Directions to me; and in Sum that they be strictly careful, not only for Wrath but for Conscience Sake, so to behave in every Instance of their Duty, as the Ministry may in Nothing be blamed and that I may have only the Pleasure to behold & Report to your Lordship their good order, and not the Pain of reducing any of them to the same by Histories of the Ecclesiastical Laws.

Thereupon they all professed themselves truly sensible of your Lordship's able and Great Goodness In this particular; & unanimously requested of me, to return your Lordship their most dutiful Acknowledgements for the same, together with their utmost Assurances, that through God's Assistance, they will do their Diligence, to preserve themselves blameless in every Instance of Their Duty, & to render the Charge easie & agreeable to your Commissary.

In the next place I recommended to their Consideration how we might best solicit the passing an Act of Assembly for the suppressing of Vice & Immorality here, according to the Purposes of a Charge lately added by his Majesty to the Instructions of Every Governor in the Plantations. But being that his Honour, the President, had assur'd me, on consulting about this, that no such Clause or Instruction was yet come to his hands; and considering also the present ill situation of the affairs of Government here, so as no Law of any Sort has been past for almost these three years; it therefore only remain'd for them to be making what Interest they cou'd in this regard with the Members of Assembly in their respective Parishes, until such time as a New Governor shou'd arrive from England, who will doubtless bring this Instruction with him, & with Gods Blessing retrieve the Government out of the present very great Disorder.

Finally, after some other Matters relating to the Supply of Various Cures, etc., were conferr'd upon & adjusted, I told them, that they all knew there yet remain'd several things which well deserv'd their utmost Care and Attention; as viz., the Case of the Free School, & of the Legacy of Mr. Beresford, yet on which nothing cou'd be done till the Arrival of a new Governour; whom as it wou'd be their Duty then to wait upon & welcome into his Government, so that wou'd be a proper occasion for them to consider of & transact what shou'd seem most expedient in these & like important Matters. And so desiring them all to bring with them at the Same Time their Credentials in order to be examin'd & minuted, I dismissed Them to our mutual Satisfaction.

A few days before this Meeting arriv'd here The reverend Mr. Leslie for the Parish of St. Paul, as about three Weeks after did the reverend Mr. Dwight, by way of New England, for that of St. John.

Mr. Winteley is now refered to officials in the Parish of St. Bartholomew, a Parish on the outmost Confines of the Settlement, & which was utterly demolished in the Indian War but being now again settled by a few stragling Families of Church people, and they having the same Powers by the Law as any other Parish, found but little hopes of a Missionary till they are better settled & accommodated with a Church, etc. They have thought fit to agree with Mr. Winteley to officiate 'mongst them meantime, & on his good Behaviour for the Country Salary. How long he may be employd there I cannot Tell, but am pretty sure if he mind not his Manners very much, 'twill be for no long time.

Mr. Marsden is gone from Cape Fear for Lisbon in Portugal, as I intimated to your Lordship he intended sometime ago. A man who has certainly proved a very great Scandal to his

holy Function in These parts, & I am informed, is very well known to no better Advantage of Character in several parts of England, particularly about the City of Coventry.

In a Postscript of the 10th of August To a Duplicate of my former to your Lordship of the 28th of June, I acquaint[ed] you of the Death of the reverend Mr. Lambert, School Master a[nd] assistant to me in this Parish; and That I shoud not presume to request the Favour of another Mission[ary] in his place if the Affairs of Government here were in [a bet]ter Situation.

I'm afraid I shall offend your Lordship with such lo[ng] Letters; and therefore shall add no more to this, but m[y] humble request of your Blessing & Protection, and with all Dutiful regard, I am, My Lord, Your Lordship's most obedient Son & humble Servant

A. Garden

1729 Nov. 29: Daniel Dwight to the Secretary (SPG series A, volume XXII, pages 267-268; also copied in series B, volume 4, page 447)

Dwight learned in Boston on his way back to South Carolina that Mr. Miller told the Lord of London that Miller wished to fill the late Rev. Harris's position in Brantry (Braintree?) and that Dwight could be moved to Brantry. Miller write without his consent; he wishes to stay at St. Johns, even though according to Garden it is somewhat disordered and he has not yet seen it. He will send an Act and asks the Society to send him his Mission which Dwight left behind apparently because the Society's seal was misplaced.

[1729] Dec. 1, 1719 [sic]: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXII, page 269; also copied in series B, volume 4, page 448)

Guy has received from George Pawley £140, which leaves 24 to pay off the bond and interest, which George Pawley has promised to deliver in the spring. It will be sent to Tryon. The affair of Whitmarsh's legacy has gotten no further; the vestry of St. Paul's has not yet brought Stevens and his accounts into chancery as promised. Guy had hoped to hear from the Society about Ludlam's legacy, whose executor is Captain Dry. He mentions his parish's state briefly. He officiates once a month at his chapel and at Goose Creek.

1729 Dec. 10: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XXII, page 270; also copied in series B, volume 4, page 449)

Lewis gives a short account of his parish, which has been troubled by Spaniards and Indians.

1729: Edward Smith to the Society (SPG series A, volume XXII, pages 98-103)

Smith says he has power of attorney for the late Reverend Ludlam to receive salary and effects of his mother's estate, but has not been able to collect it from the Society as he lacks bills of exchange. He asks payment of money lent to Ludlam (£15, eight shillings, 11 pence) and gives an itemized statement.

Itemized bill for basic purchases for Ludlam.

1730

[1730] Jan. 2, 1729: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXII, pages 270-272; also copied in series B, volume 4, page 407)

Guy sends a copy of his December 1st letter and asks to be sent a few of last year's anniversary sermons.

[1730] Jan. 10, 1729/30: Nicholas Trott to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 241-244) "Sets forth his claims to the chief justiceship" (Manross 1965: 142).

[1730] Feb. 16, 1729: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XXII, pages 272-273; also copied in series B, volume 4, page 408)

Hassell describes his recent doings. The free School is flourishing on the interest from money of the Beresford legacy lent out, which is about £100 Sterling per year. Hassell hopes that the School will be able to live up to the will's terms (the School will teach languages and mathematics) as the rest of the legacy becomes payable.

[1730] Mar. 17, 1729: Francis Varnod to the Secretary (SPG series A, volume XXII, page 274; also copied in series B, volume 4, page 409)

Varnod gives statistics on recent communicants and baptisms.

[1730] Mar. 20- Jun. 20, 1729: Estate of Richard Ludlam administered by William Dry (SPG series A, volume XXII, pages 275-287; continued from pp. 161-236)

(44) 1729 Mar. 20: William Dry to Edward Crofts (277-278): Dry is pressed by the legacy's creditors and cannot collect from debtors, so he asks Crofts (vendue master in Charles Town) to sign some 30 letters to debtors, forward as many as possible, and return the rest to him. He encloses a list of who has paid and who should be paid first, and a sample of the letter for Crofts to sign.

Dry tells Crofts that he will no longer be responsible for the grain sold to him, which has been badly stored.

(45) 1729 Mar. 29: William Dry to Edward Dyson (pages 278-279): Dry asks payment for Ludlam's library and for Negroes bought at the sale, and suggests that Mr. Vikarige will act as security.

On April 12 Dry sold a horse to Dr. Lagorce.

(46) 1729 Apr. 11: Charles Hill, Charles Town, to William Dry (pages 279-280): Hill reminds Dry of his debt and asks for information on the payment.

(47) 1729 Apr. 21: William Dry to Charles Hill (page 280-281): Dry acknowledges the debt and explains that he cannot collect what is due to the Ludlam estate himself; he says he has instructed Crofts to pay at least two-thirds of the debt as soon as possible.

(48) 1729 Apr. 21: William Dry to Edward Crofts (page 281): Dry asks Crofts to inform him whom he has sent letters to so as to avoid sending two, and asks that he raise £50 and send to Mr. Frazer. Anything later received should go to Hill.

(49) n. d. Edward Crofts' account of the legacy (pages 281-282).

(50) 1729 Apr. 22: Charles Hill, Charles Town, to William Dry (pages 282-283): Hill writes that Crofts told him he has less than £4 cash in the account, but will pay him as soon as possible. He asks for immediate payment.

(51) n. d. William Dry to Crofts (pages 283-284): Encloses one order of Mr. Hume to pay his debt to the legacy; asks again for a list of those Crofts has written; asks Crofts to

try to raise some money so he can pay Hill. Mr. Guithard has promised to pay him (Crofts this week.

(52) 1729 May 3: Crofts, Charles Town, to William Dry (pages 284-285): Crofts brings Dry up to date on accounts of Frazer, Vickaridge, Fletcher, and Spencer. He should be able to pay Hill next week. The ships of Captain Baker, Omer, Allen and Vickaridge are in. He also requests an account of some grains.

(53) 1729 May 6: William Dry to Crofts (page 285): Dry sends the grains accounts and asks speed so he can pay Hill.

(54) 1729 May 21: William Dry to Charles Hill (page 286): Dry asks for details on an incident between Ludlam and an attorney Smith in London so the Society can make an enquiry.

(55) 1729 Jun. 10: T. Laroche (for Charles Hill), Charles Town, to William Dry (pages 286-287): Laroche gives details of the incident from his memory. Ludlam told him that he wished to recover some money from Smith, but now only chancery can recover the money. Hill requests his money in full instead of dribbets.

(56) n. d.: William Dry to the Society (pages 288-296)

An account of the sale of Ludlam's effects, including items and buyers.

1730 Mar. 26: Churchwardens and Vestry of St. John's Parish to the Society (SPG series A, volume XXIII, pages 197-198)

The St. John's residents acknowledge receipt of a letter from Daniel Dwight and thank the Society for sending their missionary. They are very pleased with Dwight's services so far.

[signed by] Samuel Bourdin, Paul Havench, Thomas Broughton, Robert Taylor, Nathaniel Butler, John Gibbs, Nathaniel Broughton, Francis Le Jau, Thomas Cordes

1730 Mar. 28: Nicholas Trott to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 245-249) "More on the same theme [his qualifications to be Chief Justice]. Robert Wright has been appointed to the post" (Manross 1965: 142).

1730 Mar 30: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXIII, pages 199-201)

Guy sends some money from Mr. Pawley and expects to receive the rest of the debt with interest soon. He asks for direction on Ludlam's estate and in dealing with the LeBrasseur situation. The Society will probably receive no money from Whitmarsh's legacy (because debts are large) except by a chancery decree. Guy's parish is much the same; he officiates at Goose Creek church and at the chapel of ease on James Island once a month. He ends with a request for more sermons.

1730 Apr. 7: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXIII, pages 202-203)

Guy has remitted more of Pawley's payment to Tryon in a bill of exchange on Mr. Edwin Somers, a merchant in London. (The debt was sworn before General Nicholson on July 11, 1724.) Guy has let Pawley take his time to repay but has charged interest, so the Society has not suffered. He expects the debt to be fully paid in six months.

1730 Apr. 17: Brian Hunt and wife Anne to the Society (SPG series A, volume XXIII, pages 394-395)

The Hunts lent Wintley money; when they presented a bill of exchange for £37 and 10 shillings, the Society's treasurer said he could pay only £14. They present an account of three and one half years' salary, with the bill of exchange, and ask to be paid. They inform the Society at the request of Wintley that at their departure Wintley had not received any letter from the Society and a discharge or otherwise. Since the arrival of a missionary at St. Paul's, Wintley has officiated in St. Bartholomew's, alias Pond Parish, on the county's allowance.

1730 Apr. 17: Brian Hunt, London, to the Lord Bishop of London (SPG series A, volume XXIII, page 396)

On behalf of Wintley, Hunt petitions for a half-year's salary. Since his successor at Christ Church was admitted to the mission in November, Hunt asks for salary to Christmas.

1730 Apr. 28: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume XV, leaves 68-69. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 21.)

South Carolina, Charlestown, April 28, 1730

My Lord,

I should presume to write your Lordship a more particular Account of the State of Religion on the Island of Providence, but that the late worthy Governour⁵ of the same, returning home by way of This place, & purposing to wait on your Lordship, will do me the Honour of delivering your Lordship this with his own hand, and at the same time will inform you of every thing, in this regard, more fully & perfectly than I can do.

The People there, my Lord, have hitherto labour'd under the Unhappiness of being either wholly without any Minister, or very indifferently appointed with one, from the Beginning of the Settlement. Besides the Garison, they are indeed but a few, and generally poor, so as not to be able to afford a liberal Maintainance for a Minister. This worthy Gentleman promoted it all he cou'd during his Government by way of Subscription, yet could not raise it above & 80 Sterling; and this he thinks the utmost they are able to afford. This is but a very slender Subsistence, specially for a Family, in that place; and being only by Subscription, renders it moreover precarious, which still abates of the Encouragement small as it is; And there of I have wrote to the present Government there, so that what they are able to afford for this purpose, more or less, may be settled by a Law. Meantime if your Lordship, on Conference with this Gentleman, shall find out any means, whereby they may be supply'd with a Minister, either by obtaining that a Chaplain may be allowd for the Garison, or otherwise, it will be a great Happiness to a people wholly destitute of the Ministration of Divine Ordinances amongst them.

I humbly crave your Lordship's Blessing & am, My Lord, Your Lordship's most dutiful and Obedient Son & Servant

A. Garden

1730 May 2: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXIII, pages 203-204)

The Society has relieved Guy from further duty in the Ludlam estate; he thanks them and is pleased that he has not offended Dry. The debt of Mr. Pawley about Mr. Boyle's estate is almost paid. Guy requests a few of the last year's anniversary sermons.

1730 May 25: Alexander Garden to the Secretary (SPG series A, volume XXIII, page 205)

According to the instruction in the Society's letter of November 29, Garden has delivered something enclosed with it to Mr. Wintley.

1730 Jun. 1: Thomas Morritt, Wineaw, to the Secretary (SPG series A, volume XXIII, pages 206-210)

Morritt is worried that his house will not be finished before his family moves in. He gives a short history of his parish to the point that his salary is smaller than most. He mentions little about his parish currently. Morritt goes to School and catechizes the children occasionally. He then further describes his usual activity and asks for some books to be sent because the parish's inhabitants are poor.

1730 Jun. 2: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XXIII, pages 210-212. He wrote a similar letter to Bishop Gibson; Fulham Papers, Lambeth Palace Library, volume IX, pages 250-253.)

Jones suggests that the Society find a replacement for him soon as his parish would split up without one. He asks to continue until next October or until a successor is appointed and then to go to Goose Creek.

1730 Jun. 8: Churchwardens and Vestry of St. Helen's, Port Royal (SPG series A, volume XXIII, pages 212-214)

The residents have been surprised to learn of Lewis Jones's going, and ask for a prompt replacement. The chaplain of the Independent Company nearby has not been in the parish for two years, and the people dislike him. The parish may lose members to the Presbyterians without a pastor. They ask that Lewis remain permanently or at least until a replacement is found.

PS—Goose Creek already has four missionaries within a two hours' ride.

[signed by] William Hazzard, Thomas Inns, John De la Bere, Row. Evans, Thomas Wigg, Richrd Ricketts, Barnaby Gillbart, Edward Scott, Thomas Burton

[1730? c. Jun. 27] Affidavits and other papers relating to Mr. Wintley (SPG series A, volume XXII, pages 297-310; ten items)

(1) Logan was attached to answer Wintley of a plea of trespass on the case. Wintley, through Robert Hume, his attorney, says that he has been a good missionary; that he was ordained by Edmund, Lord Bishop of London; that Logan is jealous and wants to deprive him of his pension; and that he has lost respect, friendship, and £2,000 of possible honest business [pages 297-300].

(2) Logan, through his attorney John Lewis, defends by saying that Wintley committed incontinency and whoredom with Mary Terean, Margaret Rumball, and others, and was guilty of drunkenness before the action was brought. He can furnish proof, so the suit should not have maintained [pages 300-303.]

(3) Wintley insists that his case is still good [pages 303-304].

- (4) A motion by Hume that the plaintiff (Wintley) have leave to discontinue the case on payment of costs. It is attested to as a true copy of the record on June 14 by Child Crofts, Clk.: J.P. [p. 304].
- (5) Margaret Rumball swears to Jacob Bond on June 27 that Wintley tried to get into bed with her [p. 305].
- (6) Mary Tearan swears to Bond on the same date that Wintley tried to seduce her [page 306].
- (7) Jon Wilks on June 10 swears to Bond that Wintley asked her to let him into her room [page 307].
- (8) Eleanor Newton on June 10 swears to Bond that Wintley had promised to come to her chamber [page 308].
- (9) On June 27 John Guerard and Alexander Peronneau swear to Daniel Green that they saw Wintley stagger down the street and that they later heard he fell off a bridge [p. 309].
- (10) Thomas Boone on June 27 swears to Bond that he saw Wintley drunk [page 310].

1730 Jul. 2: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXIII, page 215)

Varnod gives an account of communicants and baptisms since his last letter.

1730 Jul. 22: Daniel Dwight, St. John's Parish, to the Secretary (SPG series A, volume XXIII, pages 216-217)

Since his arrival the past November 17, as the Society knows from a previous letter of November 20, received from Mr. Moore, he has been well received. He has been preaching among Dissenters until a preacher of their own arrives. Dwight adds a brief account of his communicants, etc.

1730 Aug. 17: W. T. Bull to the Secretary (SPG series A, volume XXII, pages 129-130) Bull has lately received a letter from the Reverend Jones in St. Helens (June 2, 1730). He urges the Society to abolish the living at St. Helens and let the garrison chaplain attend the parishioners instead. Thus the Society will be spared paying an unnecessary salary.

1730 Sept. 7: Churchwardens and Vestry of St. Bartholomew's (SPG series A, volume XXIII, page 218)

St. Bartholomew's asks for a missionary to supply the vacant church.

[signed by] William Gray, Warden; Joshua Sanders, Thomas Ford, John Marton, Eman. Smith, John Newton, John Burton, Thomas Jones

1730 Sept 21: Churchwardens and Vestry of Christ Church (SPG series A, volume XXIII, page 219)

They thank the Society for sending Mr. John Fulton (who arrived July 17) and some books.

[signed by] George Logan, Thomas Boone, George Benison, Thomas Barton, Jr., George Haddrell, Hugh Hext, Samuel Ash, John White

1730 Nov. 20: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXIII, pages 220-221)

Guy expects Pawley to pay the balance to the bond any day. He includes data on baptisms and so on. Robert Johnson, the new Governor, is daily expected.

1730 Dec. 4: John Fulton, Christ Church Parish, to the Secretary (SPG series A, volume XXIII, pages 221-223)

Fulton entered his ministry July 26. The parish includes many slaves, whose insurrections sometimes force people to come to church with loaded guns. Several missionaries do not try to convert the slaves because of the bad lives of those who have been baptized: he cites Hassell, Varnod, and Morrill as having unbaptized in their parishes. The church needs repairs.

At the last anniversary meeting of the clergy were himself, Garden, Hassell, Guy, and Jones; all the others were sick. They agreed that Leslie of Stonow parish should not require three godparents for communicants when one would be more practicable. They also resolved to see the Governor a month after his arrival as well as the Council and Assembly to ask the setting up of a Bishop's court. Crimes punishable by such a court in England come under common law in South Carolina.

1730 Dec. 7: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XXIII, pages 224-225)

Jones gives thanks for the Society's letter of August 29. He encloses a petition of the wardens and vestry for his continuance. He will stay or go as the Society wishes. He includes baptisms, etc., since his last letter. He feels dissenters may be won over in time.

1730 Dec. 8: Churchwardens and Vestrymen of St. Helen's to Lewis Jones (SPG series A, volume XXIII, pages 226-227)

The parishioners have read the Society's letter and thank the Society for letting Lewis Jones stay until a successor comes. They request again that someone else be sent to Goose Creek, since Jones is willing to stay.

[signed by] William Hazzard, Thomas Inns, John De la Bere, Row. Evans, Thomas Wigg, Richrd Ricketts, Edward Scott

1730 Dec. 21: Daniel Dwight, St. John's Parish, to the Secretary (SPG series A, volume XXIII, pages 228-229)

The dissenters no longer have enough members to meet; most come to his service. Dwight gives an update on communicants, etc.

1731

[1731] Feb. 12, 1730: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XXIII, pages 229-230)

Hassell has married a free Negro couple. He regrets that the instruction of Negro and Indian slaves does not fare better. Irreligious people obstruct it. He has been sick, but is now recovered.

[1731] Feb. 12, 1730/1: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXIII, page 230)

Varnod gives baptisms, etc. At the request of John Peter Purry and others who have come to settle on the Savana River, he preached in French the day after Christmas in the church.

[1731] Mar. 1, 1730: Churchwardens and Vestrymen of St. James's Parish, Goose Creek (SPG series A, volume XXIII, pages 231-232)

The residents acknowledge the Society's letter of February 14, 1729 [1730]. They have been in touch with Lewis Jones and ask that he may come as soon as possible.

[signed by] Arthur Middleton, B. Schenckingh, B. Waring, John Ouldfifeld, Tobias Fitch, William Dry, Raleigh Izard, Peter Taylor

[1731] Mar. 20, 1730: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXIII, pages 232-234)

Governor Rogers of New Providence has urged Guy to go to the government to officiate for two or so months. Guy will go with the blessing of the South Carolina Governor, the Commissary (who promises the cure will be supplied in his absence), and his churchwardens and vestrymen. He gives figures for the communicants and baptisms since his last letter. Pawley will probably not pay up until the next crop comes in.

First letter enclosed: n. d.: George Pawley Jr. to William Guy: Pawley is administrator to his late father, Maj. Percival Pawley, who was executor to the estate of the late George Boyle. This account of what is due Pawley on the account of Mr. Boyle was enclosed with Guy's letter of April 7 [pages 236-237].

Second letter enclosed: n. d. Guy's account, also enclosed in the same letter. It mentions Richard Forster, Captain of the Sea Nymph, Mr. LaBrosseur, Commander George Lee, Edwin Somers, and Francis Yonge, Esq. [pages 238-239]

1731 Apr. 20: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 254-255. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 22.)

South Carolina, Charlestown, April 20, 1731

My Lord,

I have thus long delayed writing to your Lordship, since my last by Colonel Phinney, waiting for the Arrival of the Governour of this Province from England, & to see a little what might offer, that wou'd be proper for me to acquaint your Lordship of, on that event.

The 20th of October last, I held the Annual Visitation of the Clergy of Charlestown. It was open'd with the publick Service of the Church & a Sermon preached by the reverend Mr. Jones. After which, withdrawing to my House, I examined the Credentials of those who were not at the former Visitation: and then proceeded to recommend to them a Pastoral Care & Watchfulness, over their respective Flocks, proportioned to the Danger of the Times; and that they would exert themselves with the utmost Vigor & Diligence against the growing Infidelity of the Age: acquainting them that as I had made a pretty large Collection of your Lordship's, Bishop Chandler's, Bishop Smalbroke's & several anonymous Writings, in Defence of our holy Religion,

against those of Woolston, & other Infidels; I was ready & willing to spare them the Perusal of them, for their Information & Assistance.

Having finished on this Subject, I communicated to them a Letter which I had received from one of the Church Wardens of the Parish of St. Paul, complaining in behalf of himself & the people of that Parish, that the reverend Mr. Leslie, Missionary there, "so strictly insisted on the latter part of the 49th Canon in his Ministration of Baptism, that he utterly refused to Baptize any of their Children in any Case (Danger of Death only excepted) but who were provided with Sureties all qualified according to that Canon, that is, all Communicants."⁷

Mr. Leslie was not at this Visitation by Reason of Sickness; and therefore it was unanimously agreed to write him a Letter, representing to him, "what the Practice of our Predecessors in this Point had always been, & which in our respective Parishes we found ourselves oblig'd to comply with, viz., not an absolute insisting on this Canon in all Cases, but a prudential only: And advising him Herein to follow the example of his Brethren."

The Reasons, my Lord, of this prudential practice of the Clergy in this Point are chiefly these: For that the Number of Communicants holds no Proportion to the Number of Children born in any of our respective Parishes, & which, alas! we find not in the Power of our utmost Endeavors to remede: That from hence it becomes utterly impracticable for some Parents to comply with this Canon: That in such case, to refuse their Children Baptism till in Danger of Death, is not only contrary (as Olyffe 'gainst Calamy obs.) to the Intent & Meaning of the Church; but it also exposes them to these two dangerous Consequences, viz. one) their dying without Baptism; (which in these parts, considering the sudden violent Distempers Children are liable to, the great Distances that many live from the Minister, together with the Ministers accidental Sickness, Avocations, etc. may very often happen) and the other, their Parents carrying them to Dissenting Teachers for the Administration of the sacred Ordinance.

Several other Matters were conferrd upon, especially those which depend on Acts of Assembly. But as the Governour was not yet arriv'd from England, Se [*cut*]ferd which we could not, in this regard, concert the proper Measures; it was therefore finally agreed to meet again at Charlestown the Day Month after his Arrival, as were to concert such Measures as to pay him our Duty of Congratulation & Welcome into his Government.

The 15th of December, The Governour⁸ arriv'd here at Charlestown; and that Day Month, viz. the 12th of January, the Clergy met according to agreement; drew up a congratulatory Address to him; and further agreed that considering the present Situation of the publick Affairs, it would be expedient for us, before we offerd any thing to his Excellency in Writing to be laid before the Assembly, first to crave his Advice & Direction in point of time when it might be most favourable & promising for such Application. Soon after we waited upon his Excellency, and presented him our Address, which he received in the most obliging & honourable manner; returning us thanks for such "Testimony of our Respect to him, & assuring us, that he should always have at heart the Interests of Religion, the Church, & the Clergy, & readily embrace every Opportunity of promoting them to the utmost of his Power." We then further beggd leave to acquaint him, That we had several Matters "we designd to apply for & solicit at the hands of his Excellency, & the ensuing Assembly, but chiefly the passing of these Laws, viz, One) pursuant to his Majesty's royal Instruction for the more effectual restraining of Vice & Immorality; another) for settling the Salaries for the Masters of the Free School at Charlestown; And a third) for the better regulating & making effectual the Legacy of the late Richard Beresford, Esq., to a Free School in the Parish of St. Thomas. But that we had judgd it proper for us, first to communicate these our Intentions To him, & to crave his Advice & Direction in

point of time, when it might be most favorable for our intended Application." To which he readily answered "that he took this very kindly of us, as a Mark of our Confidence in him: that he thought we had done advisedly, in not precipitating our Applications to the Assembly: That he yet knew not what Temperd an Assembly he shoud have to deal with, and that a multitude of secular Business woud lie before them which woud first employ their Attention. But that as the Affairs we mentioned were all of moment, he woud be sure to watch for the first convenient Opportunity for our Purpose, & advise us of it as requested."

About a Month ago, I received your Lordships Letter of the 6th of October last, and soon after another from the Secretary to the honourable Society for Propagating The Gospel, together with three Parcels of your Lordships Pastoral Letters: one for this Colony, another for North Carolina, & the third for the Island of Providence; All which I shall take punctual Care to dispose of according to your Lordship's & The Society's Directions, without Loss of time. They will be of very great Service in these parts at this Juncture. For tho we have reason to bless God, that the infidel Notions, now propagated with such vehement Industry in England, have as yet gaind but little or no ground here; yet as some of the late ill Writings are now got among us, & that some of the young men that come hither from England appear tainted with their fervor, 'tis to be feard The Evil may soon spread, 'gainst which your Lordship's Letters could prove a seasonable Antidote.

Your Lordship will herewith receive a Letter from the Governour⁹ of the Island of Providence. He came here sometime in February & saild hence on his Return back to his Government a few Days ago. The revd. Mr. Guy was prevailed upon, with much Importunity (& with the Approbation of the Government here, The Consent of his own Parish, & to which I readily agreed) to go over Thither with him, for two or three mon[ths] time, to afford the people there some small Supply in their present urgent necessity, especially in Christening their Children. He hope[s] your Lordship & the honourable Society will approve of this undertaking, it being a work of so much Charity, & his Brethren supplying his Cure hereby during h[is] absence. I sent to him your Lordship's Last Letter for that Government.

Your Lordship will herewith receive a Letter from the Vestry of the Parish of St. James Santee, acquainting of the Death of their late Rector the reverend M[r.] Poudrous, & requesting that your Lordship wou'd send them another [cut] in his room. That Parish was at first settled with French Refugees; but as many of the present Inhabitants are the Posterity of Those first Setlers, and to wh[om] the French is become a learned Language, while the old ones that still remain u[n]derstand but little or nothing of the English; they therefore also request that the G[entle]man, who shall be now sent them, may be one who is capable to officiate in both Tongues.

Mr. Winteley still continues in this Province, & of the same untoward Be[ha]vior. He was dismissed by the Parish of St. Bartholomew last September & has ever sin[ce] strolld about soliciting the Members of Assembly to recommend him to be appointed Mast[er] of the Free School at Charles Town. And in this he so far succeeded as to obta[in] a Message from the Commons House to the Governor desiring his Excellency to [re]commend him to The Trustees of the said School for that purpose. But the Trustees (who are the Governor, eight of his Majesty's Council, four other prin[ci]pal Gentlemen of the Province, two of my Brethren, & myself) having the Message laid before a Board of Thirteen of Them, unanimously agreed th[at] he was not a fit person to be entrusted with that Charge, & therefore refus[ed] to make any such Appointment of him; recommending him back to the Care of the Assembly for some Allowance from the Publick for his Subsistence.

I have only farther to add, the renewing of my former Request to your Lordship, for your further Direction in the point, of the Copy I have received & his [Ma]jesty's Commission to your [Lord]ship; whether the same as I have received it, (nei[ther] exemplified, nor otherwise attested, than as annexd To your Lordships to me) s[hall] be deemed a good & authentyck Copy in Law. For tho' the Government here mak[es no] objection to it on any score, but has ordered it to be recorded, yet the Lawyers insist that it will be objected to on any Tryal, & suggested as Sufficient Ground [for] an Injunction to stop my Proceedings in the Courts of Common Law.

I humbly crave your Lordship's final Direction in this together with your Blessing, & am, My Lord, your Lordship's most dutiful & obedient Son & Servant

A. Garden

1731 May 3: Thomas Morritt, Wyniauw, to the Secretary (SPG series A, volume XXIII, pages 286-288; also copied in series B, volume 4, pages 455-456)

Since his last letter of September 29, the Rev. Pouderos at St. James Santee has died; Garden has given responsibility to Tissot and himself, which is a burden to him. Pawley, a parishioner, has promised a draft of the parish, which he will send. A town is laid out and could grow very well if it can serve as a port of entry. His family arrived in October, with the house still unfinished. Morritt also gives account of baptisms and communicants.

1731 Jun. 1: Daniel Dwight, St. John's Parish, to the Secretary (SPG series A, volume XXIII, pages 289-290; also copied in series B, volume 4, pages 457-458)

Dwight has been sick, but recovered in the spring. He found good audiences on a journey to remote parts of the province and would like three dozen prayer books to distribute among the distant areas. Dwight gives baptisms and communicants for the parish. He was elected as minister on April 12.

1731 Jun. 2: Wardens and Vestry of St. James's Parish, Santee, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 256-257) "Ask appointment of a minister to succeed Albert Pouderos, who died Feb. 20, 1730/1. Minister should be bilingual, as parish, originally French, now has some English residents. They would prefer that he should not be an ex-Roman Catholic, as these retain some erroneous doctrines" (Manross 1965: 143).

1731 Jun. 8: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XXIII, pages 290-291; also copied in series B, volume 4, page 459)

Jones politely asks the Society to inform him whether he will stay or go; gives a rundown of his activities; says the church has been improved at the parish's expense.

1731 Jun. 30: William Guy, Goose Creek, to the Society (SPG series B, volume IV, pages 460-461)

He includes a bill for £7 sterling. Ludlam's estate cannot be settled yet; there is still one hundred pound bond out. He will settle the Society's portion of the estate as soon as possible.

1731 Jul. 8: William Guy to the Society (SPG series B, volume IV, pages 462-463)

He went to Providence with Gov. Rogers for two months with the consent of the church wardens and Vestry. He describes his ministerial duties there. He visited Harbour Island and the other two inhabited islands. There he led prayer services and conducted marriage ceremonies.

The churches there are richly decorated with gifts from various patrons. The people there want a permanent minister; he recommends that the Society send one.

1731 Jul. 12: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXIII, pages 293-296)

Guy left April 3 with Governor Rogers and Commissary Garden and arrived on the 12th at New Providence. He returned to Carolina on June 19. He baptized 125 children and three adults on the trip. Still at Providence is plate and furniture given to Rogers by King George; a cloth for Communion table from the Society which Guy sent per orders of Tryon and for which he got a receipt from Governor Phenacy. The people at New Providence would like a missionary; Guy urges the Society to send one with an extra allowance due to the place's poverty. Garden has said he will write the Bishop of London about this as well. Guy distributed the Pastoral Letters of the Bishop of London on the island and to Captains Morris and Billopp (onboard the Leowtoft) whom he traveled with. His parish remains the same; Pawley has not yet paid.

1731 Jul. 24: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume XV, leaves 74-75. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 23.)

South Carolina, Charlestown, July 24, 1731

My Lord,

My last to your Lordship was of the 20th last April; in which, among other things, I acquainted you that the reverend Mr. Guy had been prevailed with to undertake a Trip of two or Three Months to the Island of Providence to afford the people there some small supply in their great Necessity, specially in Christening their Children. He sailed from hence with the Governour of that Island the 8th of April, & arrivd there the 12th: Where he diligently applied himself to the Duties of his Function to the 10th of June, when he embarked again for this Province, & here he safely arrivd the 20th of the same.

He preached there every Sunday & read Prayers every Wednesday & Friday; visited most Families in that & the other two Islands in that Government, & distributed your Lordship's Pastoral Letters 'mongst them; he married two or three couples, buried one Woman, & christened upwards of 130 children.

The people there, he assures me, do all profess themselves of the Church of England, & extremely desirous of having a Minister of the same amongst them. But alas, my Lord, he informs me at the same time of some things which I conceive as main Obstructions in their way to that Happiness, at this present Juncture. I shall mention & submit them to your Lordship's Consideration.

1. That the people on all the three Islands of that Government, viz., Providence, Eleuthera, & Harbor Island (consisting of about 100 Families on the former, & 30 on each of the two latter) are extremely poor, & which is the cause of it, extremely indolent & lazie in every other regard but that of fishing, as they call it, on Wrecks. This is their main Dependance, & to this their Heads & Hands are so wholly turned that they not so much as think of any other sort of Industry whatever, so that a Clergyman's chief Dependance must be from ho[me] for his Subsistence mongst them. But this is not all—but

2. Some political Contentions run so high twixt their present Governour & them, that neither can any Law be passd, nor any regu[lar] Subscription obtained, to secure any Clergyman, of what they wo[uld] be able & willing to contribute towards his Maintainance. But [nei]ther is this the worst Article in the case—but

3. The present Governour is of that unhappy Temper, that with who[m]soever he is at variance, all that woud retain his Favour, must be so too; a[t] least in Appearance, by avoiding all Society & Correspondence w[ith] them. And therefore as he is now at the greatest Variance & Contention with the far greater part of the People in his Government, how [mis]erable a Situation wou'd a conscientious Clergyman be in, at this [Jun]cture, there? As his chief Residence must be at the same place [as] the Governour's, & he therefore for the most part under his Eyes, he m[ay] either be, or at l[east] appear to be, at Variance with the people, or at l[east] the principal of them, by avoiding all Society with them, & cones[quent]ly doing his Duty by them; or have the Governour his open & de[cla]red Enemy. There woud be no possible medium in the case.

Your Lordship may depend on the Truth of these particulars; w[hich] I mean only for your own Information, & submit to your Judgment.

The Government here, My Lord, have, out of pure Charity, tho[ught] fit to make tryal once more of Mr. Wintley as a Clergyman; not by put[ting] him into any vacant Parish; for none woud receive him; but b[y] Devising a new Station for him, viz, the Chaplainship to Savan[nah] Garrison, a Garrison kept at the Country's charge, commodio[usly] situated, at the Distance of about 100 Miles from the Settlement, a[s a] Bridle for the Indians, to prevent their Incursions, & protect our Trade 'mong them. It consists of 20 or 30 Men, & some few Families are settled about it. This Station they have devised & put him into, allowing him the same Salary as they do the regular Clergy, but on[ly] from year to year & on his good Behaviour.

The rest of the Clergy continue to behave themselves with Diligence and Regularity in their respective charges; and the Ecclesiastical Affairs in general, in the same Situation as before. I have distributed your Lordship's Pastoral Letters according to your Directions, all but those for North Carolina, for want of a good Opportunity, which however is now at hand.

I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & obedient Son & Servant

A. Garden

P. S. The Parish of Goose-Creek has now been vacant almost three years, by means of some other Accidents besides being disappointed by Mr. Jones, who has now it seems alterd his mind, & declines accepting of it, as he at first proposd to do. Your Lordship will therefore be so good as to move the honourable Society to send over a Missionary for it, as soon as may be, if it be not what they have done before this comes to hand.

1731 Aug. 9: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXIII, pages 296-297; also copied in series B, volume 4, page 464)

Since Varnod's letter of February 12, nothing unusual has happened; he gives numbers of communicants and baptisms. He traveled to the Uchee Indian town and Savannah on the request of Peter Purry to help him choose a settlement for the 600 Swiss families. They chose a place 30 miles upriver from the mouth on the Great Yamasee.

1731 Aug. 24: Thomas Morritt, Wyniaw, to the Secretary (SPG series A, volume XXIII, pages 298-299; also copied in series B, volume 4, pages 465-466)

Morritt received the Society's letter from Captain John Payne. Books which he was apparently supposed to get from Payne's ship he could not, due to a delay in getting the letter

which informed him of the shipment. People continue to come to Wyniaw on news of a port of entry. The parish gives thanks for the books, although they are not at hand.

1731 Oct. 21: William Guy, St. Jame's Parish, Goose Creek, to the Society (series C, AM 7, letter 15).

With his power of attorney, Guy signs various receipts for the executors of the estate of George Boyle.

1731 Oct. 30: Andrew Leslie, St. Paul's Parish, to the Secretary (SPG series A, volume XXIII, pages 299-301; also copied in series B, volume 4, pages 468-469)

Leslie has been sick. He has raised a subscription of enough to furnish the church. Mr. Mackuen is finishing the church with him; it should be done in a month. It will need plate, linen, and so on, which the parish can obtain only with help from the Society through money from the Whitmarsh legacy. The parsonage house is inhabitable. Leslie has held service and given communion and performed baptisms as health allowed. Bishop Derry's *Inventions of Men and the Worship of God* would help convert dissenters.

1731 Oct. 30: Rev. Fulton, Christ Church Parish, to the Society (SPG series A, volume XXIII, pages 303-304; also copied in series B, volume 4, page 467)

1731 Nov. 3: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XXIII, pages 302-303; also copied in series B, volume 4, page 470)

Jones acknowledges receipt of the Society's letter of May 22, 1731, which instructed him to remain at St. Helens. His parishioners send their thanks. He will distribute the Pastoral Letters by the Bishop that he got from Garden. Children of the parish learn catechism by the Rev. LeSeure's explanation; he requests more books for this and some copies of the *Whole Duty of Man*. Figures for communicants and baptisms are included.

1731 Nov. 16: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXIII, pages 305-306; also copied in series B, volume 4, page 474)

Guy has received the money from Pawley and remitted it in a bill of exchange on Captain James Omer to Tryon with a current account. He wishes to be informed whether all remittances he has sent have gotten there. He requests further directions on Whitmarsh's legacy and wants to know if that money will be given to Leslie for his church. He ends with figures on communicants and baptisms.

1731 Nov. 16: William Guy and George Pawley to the Society (SPG Series B, volume IV, pages 472-473)

Accounts of the George Boyle and Percival Pawley estates.

1731 Nov. 24: Churchwardens and Vestry of St. Bartholomew's Parish (SPG series A, volume XXIII, page 307; also copied in series B, volume 4, page 275)

They ask for a missionary for the parish.

[signed by] William Browne, John Burnam, Hugh Campbell, Joseph Mackey, William Gray, John Martin, Thomas Ibbatson, Jonathan Bettison
Samuel Sleigh

1731 Nov. 30: John Fulton, Christ Church Parish, to the Secretary (SPG series A, volume XXIII, pages 303-304)

Fulton gives communicant and baptism figures. The church needs repair. He acknowledges receiving the Pastoral Letters. The parochial library is almost destroyed; various books are needed. He describes the last meeting of the clergy.

1731 Dec. 2: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XXIII, pages 308-309; also copied in series B, volume 4, pages 476-477)

Hassell gives thanks for Pastoral Letters. The letter urging slave owners to instruct slaves in Christianity has had little effect, but he is hopeful. He instructs his own slave children and those adults who understand English every other week. The charity School is doing well; it needs only trustees of Commissioners to be governed by the General Assembly. He has a son and is a trustee of a grammar School at Childsbury.

1731 Dec. 22: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXIII, page 310; also copied in series B, volume 4, page 478)

Varnod gives numbers of baptisms and communicants. He and Guy still supply St. James Goose Creek parish and wish a new clergyman would be appointed.

1731 Dec. 27: Wardens and Vestry of St. James's Parish, Santee, to Bishop Gibson (Fulham Papers, Lambeth Palace, volume IX, pages 258-259) "Thank him for sending [Stephen] Coulet as minister" (Manross 1965: 143).

[1731?] 1740 [sic] People at St. James, New Hanover River, Cape Fair to Edmund, Lord Bishop of London (SPG series A, volume XXIII, pages 240-243)

This petition asks for the Society's beneficence. Their new remote settlement is more than 1,500 people and growing, and there is no minister for hundreds of miles. John LaPierre, sent by Dr. Henry Compton at the request of Nathaniel Johnson, has come with his family to the settlement from St. Thomas's. They hope he will stay and ask the society's assistance.

[signed by] Edward Hyrne, Samuel Swann, Chr. Bevis, Edward Smith, Richard Marsdon, M. Moore, R. Moore, Nath. Moore, Corn. Harnett

Accompanied by a slightly different copy (pages 242-243)

1732

[1732] Jan. 6, 1731: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXIII, page 311; also copied in series B, volume 4, page 450)

Since his letter of last November taken by Mr. Walter, Esq., a member of the Society, nothing further has happened. He includes baptisms and communicants.

[1732] Jan. 10, 1731: Thomas Morrith, Wyniaw, to the Secretary (SPG series A, volume XXIII, pages 312-313; also copied in series B, volume 4, pages 451-452)

Morrith has received his books from Captain Omer and the Pastoral Letters. Eight new settlers have come. He hopes to build chapels of ease at two places where he occasionally

preaches. It appears the parish will not be split into three as he anticipated, and his family is still in an unsuitable residence, so he asks to be moved to another parish.

[1732] Jan. 31, 1731: Churchwardens and Vestry of St. James's Parish, Goose Creek (SPG series A, volume XXIII, pages 314; also copied in series B, volume 4, page 453)

Since Jones remains at Port Royal, they again request a missionary.

[signed by] Ralph Izard, Peter Taylor, Arthur Middleton, B. Schenckingh, John Ouldfield, William Dry, Benjamin Waring, T. Clifford, Tobias Fitch

[1732] Jan. 24, 1731/32: Thomas Morritt to Bishop Gadsden (Fulham Papers, Lambeth Palace Library, volume IX, pages 260-261) "Asks to be transferred to Goose Creek from his present parish [Prince George's, Winyah], which he does not name, but in which he has no house and in which he has to serve three stations (cf. 264-5)" (Manross 1965: 143).

[1732] Feb. 25, 1731/32: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 262-263. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 24.)

South Carolina, Charlestown, February 25, 1731/2

My Lord,

Since my last to your Lordship, of the 24th last July, I have received your Lordship's of the 16th September, by the hands of the reverend Mr. Coulet, who is safely arrived for the Parish of Santee. Your Lordship's Approbation of my Conduct, & favorable Acceptance of my mean Services, as your Commissary, are of the greatest Encouragement to me, & will always be of the strictest Obligation upon me to acquit myself in that Station, with the utmost Diligence & Fidelity.

I gratefully also acknowledge your Lordship's Goodness, in clearing the Point, in which I was under Difficulty, concerning your Commission. The Governour had quite forgot he had any such Instruction as your Lordship mentions, till on my Application to him on Receipt of your Letter; & then he soon recollected & found he had, & forthwith complyd with it: so that the Point is now clear & out of all future Question.

Mr. Leslie is now fully convinced of his Mistake; which 'twas pity he ever fell into, or at least persisted so long in, 'gainst the repeated Advices of all his Brethren; for tho his Behavior in every other Respect has been unexceptionable, yet this single Point has raisd so much Prejudice against him 'mongst his Parishioners, as will require some Time, and obliging Conduct in him, to allay.

The 20th last October I held the Annual Visitation of the Clergy. The reverend Mr. Leslie preached before them, & had the Thanks of myself & Brethren for the Sermon. It appeared by the Visitation Book that I had already examined the Credentials of all the Clergy then present. And it is with much Pleasure I acquaint your Lordship that there was not the least Notion of any Complaint 'gainst any of them. Three of them only were absent, viz, Mr. Dwight, who was gone off, by Advice of Physicians, for the Recovery of his Health to New England (but is now returned, in the space of two Months, perfectly recoverd) and Messrs. Morrett & Tissot, who excused themselves, on Score of Sickness in their Families. I again put my Brethren in Mind of The present vigorous Attempts of Infidels to overthrow our holy Religion, and how much therefore it

lay on them, sutable to acquit themselves in its Defence, as those that must render an Account. I further also enquired concerning the Distribution of your Lordships Pastoral Letters which they severally assur'd me they had carefully distributed 'mongst their respective Parishes, & that they were received with much Gratitude and Esteem. Finally we concerted some Measures, for the more effectual solliciting some Matters (mention'd in my former) at the Hands of the ensuing Assembly.

Together with Mr. Coulet arriv'd here also Mr. Hooper in his way to the Island of Providence. He is come over, it seems, in sole Dependance on a Letter from the Governour of that place to the Board of Trade and Plantations, in which he engaged himself to make it worth £ 200 pound to any Cergyman, that should be sent thither; without mentioning how or in what manner he proposed to do it. But sure in this, that Governour committed, at least, an egregious Blunder. And so Mr. Hooper finds it, who since his Arrival here has wrote me, "that the Governour seem'd much surpriz'd at his coining there, without a Commission for the Chaplains place to the Garison, which he told him, he always meant as the principal part of the promised Encouragement; that in order to obtain him this, he (the Governour) had dispatched away a Petition, from himself, officers of the Garison, & principal Inhabitants of the Island, to the King, the Result of which, as he hop'd it might be favorable, so he was contented to wait for; that the Governour was very kind to him, and that he had yet found Means to please both him & his Opponents." Meantime, my Lord, if no Missionary should be appointed for the Parish of Goose-Creek in this Province, and this Gentleman's Friends (while the Providence Petition may be kept depending) should apply to the honourable Society etc. in his Behalf for that Mission: I humbly pray your Lordship, in Behalf of that Parish, so long vacant, that if these Missions be granted him, there may be no room left him for Choice, as in the case of Mr. Jones, but that he may be strictly oblig'd to accept of & comply with the same.

The Number of your Lordship's Pastoral Letters I received for North Carolina, I have sent thither by a good Opportunity: Part of which I order'd into the hands of the reverend Mr. Lapierre, for the use of the new settled part of that Colony at Cape Fear; and the rest into the hands of Colonel Mosely, for the Old Settlements; whose Care & Discretion in Dispersing them I could best depend upon.

Mentioning of Cape Fear puts me in mind to give your Lordship some further Account of Mr. Marsden. My last Account of him was, that he was gone from Cape Fear to Lisbon, to which I now add, that from thence he soon after return'd back to Cape Fear again, with a Cargo of Goods, to the value of £ 1500 Sterling, which he had found means to be credited with 'mongst the English Merchants at Lisbon, on his own Bills of Exchange (not worth six pence) to London. His protested Bills soon followed him; but to no Purpose; he was got into a place of Sanctuary, & which he had made more so to himself by means of his Cargo; so that the Gentlemen of this place entrusted to sue him, have not been able to touch either his Person, or one Shilling of his Effects to this Day. With the Produce of this Adventure he had settled a Plantation there, & now employs himself in that, & a peddling Sort of Merchandizing. He is not employ'd by the people there as a Minister; only, I'm inform'd, he Preaches sometimes, to those that will come to hear him, at his own House.

The Assembly of this Province is now sitting; and have pass'd a Resolution for settling the Salaries for the Masters of the publick School at Charlestown. His Majesty's late Instruction touching the Restraining of Vice and Immorality, and also The Case of Mr. Beresford's Legacy, are both laid before them; and of both your Lordship shall know as soon as may be, the success.

I have lately received a Number of Copies of your Third Pastoral Letter, which I shall carefully distribute in the same manner, as I've done those of your two former. The People of your Diocese have sure much Reason of Thankfulness to God, for having provided them with so able and faithful a Pastor, in these dangerous Days.

I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful son & Obedient humble Servant

A. Garden

[1732] Mar. 11, 1731: David Dwight, St. John's Parish, to the Secretary (SPG series A, volume XXIII, pages 317; also copied in series B, volume 4, pages 454)

Dwight was sick, so he took a voyage to Boston, returning eight weeks later in better health. He has done his usual duties.

1732 Apr. 7: Thomas Morritt, Winiaw, to the Secretary (SPG series A, volume XXIV, pages 316-318)

The harbor is to be made a port, and on His Majesty's instruction the Governor has appointed a Council of Commissioners to draw up three townships. He hopes the Assembly will then create more parishes. He again requests a Bible and Common Prayer Books. He still intends to return home and will give the Society sufficient notice; he probably will not be able to go until after the next summer. The Governor has requested list of births, marriages, and burials, a copy of which he will send the Society along with the draft of the new town.

1732 Apr. 24: William Dry, St. James's Parish, Goose Creek, to the Secretary
Goose Creek, April 24, 1732 (SPG series A, volume XXIV, pages 319-329)

Dry encloses several accounts of Ludlam's estate. There is some (1694) five shillings plus undisposed land left over and still about £5 that could be collected. He hopes the School of Ludlam's will might be built near his house, which is in the center of town.

Dry's accounts. In various connections the following are mentioned (pages 321-329):

1732 May 4: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XXIV, page 330)

Since his last letter he has baptized 16 children and two adults and had 20 communicants. He plans to visit a near island once a month as soon as it can be worked out. He has received the Third Pastoral Letter from Garden and will distribute it.

1732 May 6: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXIV, page 331)

St. James Goose Creek is supplied by Hassell and Dwight as well as Guy and himself, so he goes only every eight weeks; he also goes occasionally to Pon Pon and Wasamsaw. At Easter he had 25 communicants; since Christmas he has baptized 21 Negroes and one Negro child.

1732 May 12: Andrew Leslie, St. Paul's Parish, Colleton, to the Secretary (SPG series A, volume XXIV, page 332)

Leslie's church is all fixed up, but he requests that the Society allow him to return to England due to poor health. If his health gets better, he will leave the parish, but still work for the Society. His communicants increase.

1732 Jun. 30: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXIV, pages 333-335)

Guy answers enquiries from the Society about St. Bartholomew's. He will write to the vestry of St. Paul's for the Society's share of the Whitmarsh legacy, as they have directed.

Since the last Indian war there are 44 families of the Church of England within eight miles of the church; the plantations in the same distance are 79 all told; the glebe has 720 acres about three quarters of a mile from the church, whose house is in poor condition since another is soon to be built. The parishioners would like a missionary very much. As it is a remote and dangerous place, it will take a staid man. Varnod adds on July 19 from St. Georges that the account is true and he believes the parishioners will receive a clergyman well.

1732 Sept. 30: John Fulton, Christ Church Parish, to the Secretary (SPG series A, volume XXIV, page 336)

The books Fulton received from the Society were well-received. His church is finished except for the pulpit. Several dissenters have taken sacrament or come to the church. He has had 30 communicants. Several children are unbaptized as people are averse to acting as sureties for them. He missed the last meeting of the clergy because he was sick for three months.

1732 Nov. 7: Thomas Morritt, Prince George's Parish, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 264-265) "Though promised a transfer at the next vacancy, he has decided to return to England, but will not be able to wind up his affairs in less than two years. He still has no licence except as schoolmaster" (Manross 1965: 143).

1732 Nov. 8: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 266-267. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 25.)

South Carolina, Charlestown, November 8, 1732

My Lord,

The last Letter I did myself the Honour of writing to your Lordship, was of the 25th last February; and this long Interval you'll easily excuse, when acquainted with the following melancholy Reason of it.

It has pleased God lately to afflict Charlestown with great Sickness and Mortality; in the former of which Both myself and Family have shared, but thro' His Mercy and Goodness, not in the latter. The Distemper was a violent Fever, not without Symptoms of Malignancy, & which killed the second or third or at farthest the fourth day. It began with the Month of July, but from the middle of that Month to the middle of the next, it raged in such manner, & proved so mortal, that every House almost looked like a Hospital, & the Whole Town as one single House of Mourning. The Buryings were from 5 to 10, and once 11, of a Day. This, my Lord, Employed all my Time and Attention. The Sick Chamber or Church-yard were my constant Stations from Morning to Evening; nor could I expect or Desire any Assistance from my Brethren, the Distemper being generally thought contagious.

I was taken ill on the third of August, and brought so low, that I have not recovered my usual State of Health to this Day; particularly as to a paralytick Weakness it has increased upon me, as your Lordship will observe in my writing, which is with much Difficulty.

Together with this, your Lordship will receive a Letter from the Vestry of St. James Sante, acquainting of the Death of the reverend Mr. Coulet, their Minister; and praying your Lordship's Care & Goodness toward them in sending them another as soon as may be, qualified as that Gentleman was, To officiate both in the French & English Tongues.

Last Month arriv'd the reverend Mr. Millechamp for the Parish of Goose-Creek; And a few Days ago, a Number of foreign People, from about Geneve & Luson,¹⁰ to settle in this Province, with a Minister, Mr. Joseph Bugnion, a Presbyter of the Church of England. This Gentleman is determin'd to use the Liturgy of the Church of England in his Ministration and no other. But, my Lord, there's lately come over also a french Minister (whose name is Guichard) for the Calvinist Meeting here in Charlestown, who says he was ordained by your Lordship, & yet uses only the Calvinist or French Protestant Liturgy in that Meeting. I have talked with him on this Subject; but he seem'd to make light of it; said it was usual 'mong the French Ministers to use the one or other Liturgy as the People were minded, & that he thought the matter of no Consequence. I observ'd to him, that however those who had only Geneve or Presbyterial Ordination, were at Liberty to use any Protestant Liturgy they may think fitting; yet as to those who received Orders in the Church of England, the Case was not so; but that they were bound by their Subscription, as a Condition of their Ordination, to use the Liturgy of the Church of England in their Ministration, & no other. But this he was not willing to understand. Now as this is an unusual Case; and in which as the Person has no Living, Stipend, or Salary in the Church of England, I know not well how to proceed against him to any Purpose. And being that the French (who have always kept on good Terms with the Church of England here, many of them frequenting it & coming over to its Communion) are generally a pretty humorous & captious People on Points of this Nature: and therefore, tho' such Process shoud not prevail, wou'd yet be apt to make much ado about it, take up much Prejudice against the Church upon it, & run it into a party Quarrel: I have therefore determin'd first to acquaint your Lordship of the Affair, & to wait your Directions how to conduct myself in it.

I humbly crave your Lordship's Blessing and am, My Lord, Your Lordships most dutiful & obedient, humble Servant

A. Garden

1732 Nov. 10: Thomas Hassell to the Secretary (SPG series A, volume XXIV, page 337)

Both Hassell's congregations have decreased; people have died of the recent sickness and some have moved. However, students of the free School attend. The fund for the School is almost £10,000 currency, although it has received no interest for three years from the estate of the donor as late dry summers have damaged crops.

1732 Dec. 8: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XXIV, pages 338-339)

Jones conveys thanks from those who received the *Whole Duty of Man* and Lewis's *Expositions of the Church Catechism*. Since his last letter, he baptized eight children and one adult, a former Quaker; his communicants have increased.

Jones applies for a leave to go home to see his father. He will wait until the spring following the one coming in hopes that St. Bartholomew's will have a missionary who can supply his parish in his absence.

[1732?] n. d. William Guy's account of the estate of Boyle (SPG series A, volume XXIII, pages 318-319)

1733

[1733] Jan. 5, 1732: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXIV, pages 340-341)

Guy has received from St. Paul's (by Robert Yonge, Esq.) £153 and five shillings, the amount due. At Yonge's request he allowed the value out of the salary to become due next Lady Day, which amounts to £22 sterling, which he so informs Tryon of by this letter. The parish would like Bibles and prayer books. Since April 1 he has baptized 26 children, one white woman and one man, one Negro man and one child. He has one new communicant since his letter of July 19.

[1733] Jan. 12, 1732: Francis Varnod to the Secretary (SPG series A, volume XXIV, page 342)

As the parish is small, Varnod is raising a subscription, which is £3,170 currency (£450 sterling). At Christmas at St. Bartholomew's he had 21 white and 10 Negro communicants. The parish at Pon Pon is collecting timber for a parsonage.

[1733] Feb. 12, 1732: Governor Johnson, Charles Town, to the Secretary (SPG series A, volume XXIV, page 342)

Charles Town, February 12, 1732

Johnson has received the Society's letter of July 22 by Mr. Mellichamp and Mellichamp's behavior from arrival has been perfect. He offers all possible services.

PS—He supposes that Broughton has settled the bill drawn in Johnson's favor for money advanced to the Rev. Fulton.

[1733] Feb. 22, 1732: Andrew Leslie, St. Paul's Parish, Colleton, to the Secretary (SPG series A, volume XXIV, pages 344-345)

Leslie has been ill during the fall and most of the winter. He thanks the Society for the present of a pulpit cloth, a cushion, communion table linen, and two dozen of the Bishop of Derry's *Inventions*. His parishioners took the books but consider the cloth and cushion unnecessary and an abuse of the Society's charity. Leslie received the letter which gave leave to return to England, for which he gives thanks. But since his health is good and Mr. Garden is unwilling for him to go, he will stay for another summer. If his health worsens, he will return home on the leave already granted. Since his last letter (May 12) he has baptized children and two adults and almost prepared two more.

1733 Apr. 7: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 268-269. As printed in "Letters to the Bishop of London

from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 26.)

South Carolina, Charlestown, April 7, 1733

My Lord,

My last Letter to your Lordship was of the eighth last November, acquainting of the great Sickness & Mortality, that God was pleased to inflict on Charlestown, in the Summer; and of such other Matters as my Duty led me to give your Lordship an Account. I have since been honour'd with the Receipt of two from your Lordship, viz, of October 4th and November 11th; the last by the Hands of the reverend Dr. Herbert, who with Mr. Oglethorp, arrived safe in Georgia, 'bout the middle of January.

The Autumnal Season proving generally Sickly in this Province, I have therefore alter'd the time of the annual Visitation of the Clergy to the spring, viz, the second Wednesday after Easter-day. And accordingly last Wednesday being the Time appointed, I held the Visitation for this year at which all the Clergy of the Province appeared, except Mr. Hasell who was ill of the Gout, & Mr. Fulton. This last Gentleman's Behaviour becomes Too openly exceptionable, 'specially with Respect too Drinking, for which he has been already twice privately admonished; which having not had due effect to reclaim him, and he therefore apprehending a publick Admonition before all his Brethren (as indeed I intended) is conceived to be the Reason, of his not appearing at this visitation. I purpose to let him know out of hand, that I have too much Matter on which to institute Process against him; and that, without very good Assurance for the Amendment of his future Conduct, I shall do it accordingly.

The Visitation began with Divine Service & a Sermon preach'd by Mr. Morritt, after which having examin'd and minuted all such Credentials as had not been examin'd and minuted before; I exhorted my brethren to all possible Diligence & Watchfulness in the pastoral Charge comissioned to them; & so much the rather for that they saw the modern Infidel Books & Notions begin to find their way into this Province.¹

As to Mr. Winteley, he had behaved himself so as to be dismiss'd his Chaplainship of Savanah Garison; and now petitions the Assembly for so much as will pay his Debts here, & his Passage home to England which I believe they will grant him, and so the Province will get quit of a very untoward offensive man.

Together with my last, I transmitted your Lordship a Letter from the Vestry of St. James Sante, acquainting of the Death of Mr. Coulet, their late Minister, and praying your Lordship's Favor in sending them over another in his room, qualified as that Gentleman was, to officiate both in French & English.

Your Lordship will receive this by the Hands of the honourable Francis Yonge, a Member of his Majesty's honourable Council in this Province, who comes Agent for the same on some publick Concerns, And by whom I take Leave to acquaint your Lordship, for myself, and in behalf of all my Brethren at their Request, that his Excellency the Present Governor,² has always shewn all favorable Countenance & Regard to the Interests of Religion, The Church of England, and the Clergy in this Province; & that we have every Motive, to engage our dutiful Attention to his Person & Government.

My brethren also desire to join with me, in presenting your Lordship our humble Duty, & Request of your Blessing & Protection. I am, My Lord, Your Lordship's most dutiful & obedient Son and Servant

A. Garden

1733 Apr. 20: H. Herbert, Charles Town, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 270-271) “Praises Garden and Jones, minister of Beaufort, but says the people do not care much for the Irish clergy. Names Winteley as a bad example. Settlement of Georgia progresses well, but he has been obliged to return to Charlestown for his health, and has not seen Oglethorpe since February. South Carolina assembly claims too much authority and lately threatened to suspend a chief justice for defending the *habeas corpus* act” (Manross 1965: 144).

1733 Jun. 30: Joseph Bugnion, Charlestown, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 272-273) “...(in French). Purrysbourg, of which he is minister, is not growing as rapidly as expected, and he is not receiving the salary promised him. He thinks that a letter from the bishop to Garden or the vestry would help” (Manross 1965: 144).

1733 Jul. 24: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 276-277. As printed in “Letters to the Bishop of London from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 27.)

South Carolina, Charlestown, July 24, 1733

My Lord,

My last Letter to your Lordship was by Francis Yonge Esquire, Publick Agent for this Province, dated 7th April; acquainting of the last Visitation of the Clergy, etc.

I have since received the honour of two from your Lordship; of February 9th by the Attorney General of this Province, and of the 2d April by Mr. Colladon, who is, this Day, arrived for the Parish of Sante.

Your Lordship's so readily relieving me of the Difficulty in the case of Francis Guichard, I thankfully acknowledge an Instance of your usual Care & Goodness, and esteem it a fresh Obligation on me to the diligent discharge of The Trust you have been pleased to repose in me.

I am sorry that Mr. Coulet has troubled your Lordship with any Complaint of the English Parishioners of Sante. He had no just Grounds for so doing; And, at least when those he apprehended to be such were removed, & all Matters of Difference 'twixt him & them set to rights, (as they were, as soon as he wrote to me of them; 'bout the same Time, it seems, as he wrote to your Lordship;) he ought to have acquainted your Lordship of the same also. The whole account of that affair wou'd be tedious, as now also it is needless to trouble your Lordship with. Only in Sum, it appeared, on The Enquiry that Mr. Coulet, as he was sickly, said he was captious & humorous, but chiefly, that he had declined to officiate in English at all, & sought under various Pretences wholly to avoid it. Being sufficiently informed of this, I wrote a pretty sharp Letter to Mr. Coulet, expostulating the matter with him, & advising him to alter the Measures, which either his own Inclinations, or partial Advice, or both perhaps, had led him into, and to divide his Labors 'mongst the People of his Charge in such manner, as all might equally (as near as cou'd be) partake of the Benefit of Them. This Advice he immediately comply'd with, dropt his former Measures, & officiated by Turns in French & English; on which all Difference subsided, & he thenceforth lived easy & contented to the time he died. I have assured Mr. Colladon, (as I also take leave to do your Lordship,) that if he will only do, what every good Clergyman will desire & choose to do, viz divide his Labors 'mongst the People of his charge, impartially, or so as all my equally (as near as may be) partake of the Benefit of them; I'll engage

none of the Matters complain'd of by Mr. Coulet, shall give him any The least Trouble. And any other Difficulties that may happen, if he will let me know in time, I shall be always ready to assist him with the best offices in my Power.

With Mr. Abercromby, the 'bove mention'd Attorney General, arrived here one Thomas Thomson, a Clergyman. It appears by his Credentials, that he was ordain'd both Deacon & Priest by his present Lordship of Durham,³ when of Coventry & Litchfield; Deacon the 8th & Priest the 15th of November, 1730. But as he brought no Licence from your Lordship for this Province, I shou'd have opposed his officiating in it, but for the great regard I have to the Testimony of Mr. Abercromby; who assures me, that to his own knowledge, Mr. Thomsons coming to Carolina was with your Lordship's Consent & Approbation; and that you had promised him, on his good Behavior, the first Mission shou'd be granted by the Society for This Province. Resting entirely on this Testimony, I have recommended Mr. Thomson to the Parish of St. Bartholomew (Pon-Pon) for supplying that vacant Cure, 'till your Lordship's further Orders.

Dr. Herbert continued but a short time in Georgia. An intermitting Fever brought him soon to Charlestown; where he stay'd 'till pretty well recover'd, & then hastened away home to England again (much more afraid than hurted) by way of Bristol. The Doctor's Intentions, I believe, were very good; but neither did his Constitution nor Conduct prove so fit as cou'd be wish'd, for Propagating the Gospel in foreign Parts.

His Excellency the Governour has charged me to present his humble Respects to your Lordship; and to acquaint you that he would often write to your Lordship himself, but as he confides in my transmitting you the necessary Accounts of the Religious & Ecclesiastical Affairs, he thinks it wou'd be but giving your Lordship a needless Trouble. He assures your Lordship that he will continue to do every good Office in his Power, for the Service of Religion, the Church, & Clergy, as by Law establish'd, in his Government.

I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful Son & Obedient, humble Servant

A. Garden

1733 Dec. 28: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 278-279. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 28.)

South Carolina, Charlestown, December 28, 1733

My Lord,

My last Letter to your Lordship was of the 24th last July, acquainting you, 'mong other things, of the Arrival of Mr. Colladon for the Parish of Sante. And sorry I am, that I must now acquaint you of the Death of that Gentleman, who was very acceptable both to the French & English, & I'm persuaded wou'd have done great Service, in that Parish. He was taken ill of a Fever, of which he died the 4th Day after.

Your Lordship will remember that you ordained one Joseph Bugnion for the Service of the Swiss People, who came over 'bout two years ago, under the Conduct of Mr. Fury, to settle in this Province. This Gentleman has always complain'd of Disappointment & ill usage from Mr. Pury, the Projector & Manager of that Settlement; that he not only had deceived him in his Original Promises, & Informations, but has ever since continued to Distress him, by all ways &

Means he cou'd devise; particularly by prejudicing the People both against him & the Liturgy of the Church of England; & partly inticing, partly overawing them into Separation, & to attend Divine Worship by the Liturgy of Calvin, officiated by a Layman of his own Appointment. The Governor & Mr. Ogletorp did both int[ercede] in his behalf [with] Mr. Pury, but without success. In this Situation he wrote to your Lordship, praying that he might be appointed for the Parish of Sante then vacant; but Mr. Colladon soon after arriving for that Parish, put a Stop to his Expectations that way; so that he remained in his former Condition at Purysburgh, 'till the Death of that Gentleman; when the Vestry of Sante sent for him, & have since employed him to supply that Cure. Mr. Bugnion cannot officiate in the English Tongue, and therefore the English Inhabitants of the Parish oppose the making any applications to your Lordship in his Behalf to be appointed their Minister, & the French refuse to apply for any other. But meantime as the present Vestry consists chiefly of the French and their Descendants; and being that the several Vestries here are impower'd to employ any lawful Minister to supply their respective Cures, in case of Vacancy; they are determin'd to employ this Gentleman, though contrary to a late Law, which expressly provides that the Minister of that Parish shall officiate in English. How this Dispute will terminate, I cannot say. The English are certainly in the right, & may stop Payment of the publick Salary, if they please. But perhaps on consideration of the Gentleman's necessitous Circumstances (being otherwise destitute of any Support for himself, Wife, & 4 small Children) and that the promises to apply himself with the utmost Diligence to learn the English Tongue; they may be prevailed with to have Patience for Some time. But however the Result may be, I shall be sure to acquaint your Lordship.

I gave your Lordship an account also ('bove mentioned Letter) of one Thomas Thomson, a Clergyman, come hither (without either Licence or Letter of Recommendation from your Lordship) with the Attorney General of this Province from London; and that resting on the Assurance given me by the Said Mr. Attorney, that his coming hither was with your Privity & Approbation. I had recommended him to the Parish of St. Bartholomew, (Pon-Pon) 'till your further order. This Gentle-Man has behaved hitherto very well; so that the Parishioners of the said Parish are now become humble Suiters to your Lordship that he may be appointed their Minister & have the Society's Mission; as by their letter herewith inclosed.⁴

And here, my Lord, as this Province is now become well able to provide for the Maintenance of its Ministers, and to relieve the Society from the Charge of any part of the same; but which however as I cannot perceive, they will offer of themselves to do; but so long as the Society shall continue quietly to afford their Bounty, they will continue as quietly to accept & depend upon it; I wou'd therefore humbly suggest to your Lordship, whether in this case it might not be proper for the Society, to write a Letter to the Governour; to be communicated to both Houses of Assembly, taking Notice, of the Care & Expence the Society have hitherto been at, in sending & supporting Ministers amongst them, while in their lower Circumstance, & not so able to bear the Charge, but now that by God's Blessing, they are arrived to a more opulent & flourishing Condition, it may reasonably be expected, they will soon take proper Measures to provide for the full Maintenance of their Ministers, at least in the richer Parishes, & relieve the Society, as far as they can, of the present Charge, to be applied where it may be more wanting.

I further also take Leave to suggest to your Lordship, that as the case now stands, if such Missionaries as the Society shall hereafter be pleased to send into this Colony, be each allowed a Pension of £ 40 Sterling per annum, they will have a competent Maintainance.

These two Hints, my Lord, I am sure are well grounded; but which however I offer only to your Lordship, if you shall think fit to make any use of them without my name.

As to the rest of the Clergy here, they are all well & of regular Behavior, Mr. Fulton only excepted. He was just on the point of being brought to Trial; but on his solemn Promises of Amendment, and earnest Intreaties that his Parishioners wou'd have but six months longer Patien[ce] with him for Probationary yielding to it, I consent[ed] also to do the same; through afraid to little Purpose a[s] that at last he must be dismissed the Parish.

It ha[s] pleased God to take that unhappy man Mr. Wintley to rest. The Assembly gave him £ 40 Sterling to enable him to return home, which he said he designed to do in the Spring; but he was meantime taken with a Flux an[d] Fever, of which he died a few weeks ago.

I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & obedient Son & Servant

A. Garden

1733 Dec. 29: Unknown sender, Christ Church Parish, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, page 280) “Fragment with signature missing.... Recommends Philip Brown to be ordained for Carolina. An alumnus of Queen's College, he lived two years in Norfolk before going to the West Indies” (Manross 1965: 144).

[c. 1733] Inhabitants of Purrysbourg to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 248-249) “...written on the occasion of Bugnion's removal to St. James', Santee (cf. ix. 274-5). Ask the appointment of a minister who can officiate in both French and German. (Letter in French)” (Manross 1965: 157).

1734

[1734] Jan. 7, 1733/4: Wardens and Vestry of St. Bartholomew's Parish to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 281-284) “Ask appointment of Thompson as their minister” (Manross 1965: 145).

1734 Jan. 15: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXV, page 112)

Since November 26, work on the church has stopped due to cold weather. Varnod has lately baptized a white woman and two children; at Christmas there were 23 white and 18 black communicants.

[1734] Jan. 20, 1733/4: James Abercrombie to Bishop Gadsden (Fulham Papers, Lambeth Palace Library, volume IX, pages 285-286)

“Encloses (281-2 [see Jan. 7, 1733/4]) and commends Thompson” (Manross 1965: 145).

1734 Feb. 3: Thomas Morritt, Winyaw, to the Secretary (SPG series A, volume XXV, pages 1113-1115)

Morritt's last letter mentioned that the parish might be divided; it is now split into Prince George's, which includes the Wachamaw district, and Prince Frederick's. At first Morritt visited Wackamaw and George Town alternately for three weeks, but for three years has been more often at George Town, where more people are. The whole parish has become more populous, however. Both the parsonage house and the church are in a corner of Prince Frederick's, so two

chapels of ease must be built (the church can serve as one). Traveling has interrupted Morritt's study. To improve his health and settle his affairs he continues to request leave to go to England. He has informed both parishes of his intention and promises to serve both until some provision is made. He is arranging for his family to be nearer to George Town (nearer the center of Prince George's Parish, where he wants to stay) in better accommodations. George Town's population is larger than any other city's except Charles Town's and will probably continue to grow. Morritt ends with thanks for honors received from the board.

1734 Feb. 12: Churchwardens and Vestry of Prince Frederick Parish, Winyaw (SPG series A, volume XXV, pages 117-118)

The parish sends thanks for their missionary, a Bible, a Common Prayer Book, and other books. Since Prince George's parish first came under the Society's care, its population has doubled, so the parish has been split into Prince George's (which includes George Town) and Prince Frederick's (which has the church and the parsonage). The Rev. Morritt has told them of his departure, so they request a new missionary. The parish has a comfortable parsonage house on the bank of a navigable river less than a mile from the church and the parishioners will do all possible to make him welcome.

[signed by] John White, Daniel Shaw, Meredith Hughes, Anth. Atkinson, John Lane, Anth. White, John Avant, Francis Avant, Edward Hendler

1734 Feb. 17: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXV, page 116)

Varnod says his only excuse for not having written since April 26 is that he has gotten married. The parish cannot rebuild the church so is enlarging it instead; timber is being brought now. Next week the foundation and bricks will be raised to the water table to settle two or three months. The Reverend Thompson at Pon Pon officiates for both the Church and dissenters to everyone's satisfaction. Varnod has lost no ground in his parish. At the last Whitsunday he had 25 white and 17 black communicants and at Christmas 31 white and 19 black. Since March he has baptized 10 white children and a mulatto woman and two of her children.

1734 Mar. 16: Inhabitants of St. Paul's Parish to the Rev. Alexander Garden (SPG series A, volume XXV, pages 122-124)

The signers wish to inform Garden of the circumstances of Leslie's rejection. First, people from Wadamalaw and St. John's Island who were rarely seen in church voted. A man who well known as unfriendly to Leslie wrote and passed out a letter objecting to one man governing a whole parish rather than a whole parish governing one man; he signed himself "Liberty." The letter appealed to the misled members of the parish and the writer succeeded in blocking Mr. Leslie's election. They believe less than six of the main parishioners voted against Leslie. If they cannot elect Leslie after the division of the parish, or if the election would be disadvantageous, at least St. Paul's' did not reject Leslie without any reason.

[signed by] Richard Capers, John Smith, Benjamin Williamson, Francis Wilkinson, Henry Hyrne, William Bellinger, Robert Ludson, Thomas Hill, John Fabean, William Williamson, Barnaby Bull, Edward Parry, Thomas Miles, John Tucker, Burr. M. Hyrne, Jere. Miles, Samuel Mackewine, Robert Mackewine, Richard Williamson, and John Turner.

They would have enclosed a list of voters, but could not obtain one from the church wardens.

1734 Mar. 25: Thomas Hassell, St. Thomas' Parish, to the Secretary (SPG series A, volume XXV, page 81)

Since Hassell's last letter his congregations and communicants have increased at both churches with dissenters because Presbyterians and Congregationalists have a difference which has spread to most dissenting congregations. The free School is in good condition. Several poor boys are educated from the charitable fund (about £1,000 currency per year) and another legacy which has not yet been paid.

1734 Mar. 26: Trial of John Fulton (Fulham Papers, Lambeth Palace Library, volume IX, pages 287-293)

"Proceedings of trial of John Fulton before Commissary Garden, beginning Mar. 26, 1734. (Partly in Latin.) Action was brought by Lawrence Couillette as Promoter of the Judge's Office. Thomas Hasell and William Guy served as assessors with Garden. Fulton was convicted of habitual drunkenness and sentenced to two years' suspension from his cure" (Manross 1965: 145).

1734 Mar. 30: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXV, page 82)

Since Guy's last letter, several parishioners have died and others have moved. The church, however, is usually pretty full. He catechizes youth on Wednesdays. On Sundays he now preaches and catechizes to instruct the parish. He has had one new communicant and baptized 15 children. Richard Wright has donated a pulpit cloth and a cushion, a communion tablecloth, and a border for the reading desk. Guy asks for one copy each of the present and past year's Anniversary Sermons.

1734 Apr. 7: Churchwardens and Vestry of St. Paul's Parish to the Secretary (SPG series A, volume XXV, pages 83-84)

The parish has rejected Mr. Leslie for the mission by a 47 to 16 vote due to his telling the Board of Church commissioners he had an order from the vestry to take out a precept (which he did not have) and his general unpopularity among them. They believe he has booked passage to leave.

The St. Paul's residents give thanks for books and ask that any remainder of the Whitmarsh legacy be used to buy more. They also thank the Society for the various church accouterments and would have done so before except that Mr. Leslie "refused satisfaction as could lead them to a just conclusion therein." They conclude by asking for another missionary.

[signed by] Thomas Lattnell, Robert Sams, John Gibbes, Robert Younge, Isaac Wright, Samuel Underwood, John Styne, Cutch. Golightly

1734 Apr. 14: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXV, page 85)

Varnod sends this letter by James Oglethorpe, Esq. He informed the Society several weeks ago that the work enlarging the church was carried up to the water table, so the work will settle until July. Yesterday, Easter, he had 25 white communicants and 19 black ones.

1734 Apr. 15: Churchwardens and Vestry of St. Paul's Parish (SPG series A, volume XXV, pages 86-87)

This letter comes by Mr. Leslie returning home. Six weeks ago the parish had a precept for his election. It came when the General Assembly was considering a bill to divide the parish. The ill will of some men made them use the opportunity to have him rejected without any real objection to him. The bill passed; St. John's Wadamalaw and Edisto Islands are another parish called St. John's in Colleton County now. The parishioners understand that another missionary has been recommended to the Society; however, as only one man objecting to Leslie is now in the parish, they hope he will return and are sure he will be elected if he does. They approve of Leslie and thank the Society for its care.

[signed by] Burrell Massingbird-Styrne, Jere. Miles, John Smith, William Williamson, John Tucker, Henry Styrne, Fra. Wilkinson
Barnaby Bull

1734 Apr. 16: Daniel Dwight, St. John's Parish, to the Secretary (SPG series A, volume XXV, pages 88-89)

Dwight reminds the Society that he took his mission after being "prevented" at Brookhaven by Mr. Campbell on the condition that he might take the first occurring vacancy in New England or after three or four years return to New England for a visit. Since there has been no vacancy and he does not want to move his family, he requests permission to visit his friends and relatives. His predecessor Mr. Maule died in his present house and he has been sick for the past three years; such a trip would probably improve his health. He has more than 50 communicants, some of whom are recent ones, and since his last letter has baptized 18 infants.

1734 Apr. 17: Schurer, Berne, Switzerland; to Bishop Gadsden (Fulham Papers, Lambeth Palace Library, volume IX, pages 294-295) "Concerned with arrangements for a colony of German Swiss being sent out by Purry, under leadership of Altman. Being German-speaking they are not to be mingled with Purry's other colony, and are to have their own pastors" (Manross 1965: 145).

1734 Apr. 18: Alexander Garden, Charles Town, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 296-297. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 29. A similar letter is in SPG series A, volume XXV, pages 90-91)

South Carolina, Charlestown, April 18, 1734

My Lord,

My last Letter to your Lordship was of the 28th last December; since which I have received the Honour of your Lordship's of the third January, by Mr. Gowie, who is safely arrived, & entered on his charge of the Parish of St. Bartholomew, in this Province.

The trouble of this is only to acquaint your Lordship concerning Mr. Leslie, (Missionary for the Parish of [St.] Paul in this Province, & now returning home to Great Britain) that, to the best of my knowledge, & on the best Inquiry I can make, he has acquitted himself with Diligence in the Duties of his Mission, & behaved unblameably both as to Morals & Doctrine.

Tis true, that (as I formerly acquainted your Lordship) at his first Entering on the Charge of that Parish, he strictly insisted on the latter part of the twenty-ninth Canon, refusing to admit

any as Sureties for Children at Baptism, but who were Communicants; ⁵ A Thing too impracticable in these Parts; and on which many of his Parishioners conceivd much Prejudice against him, as an arbitrary temper'd Man. And as commonly Prejudices are easily excited but very hardly allay'd, So in this Case; though the Point was long since rectified & Mr. Leslie came into the Practice of his Brethren, yet has not the Peoples Prejudice agreeably subsided; but some other trifling occurrences, which they have thought fit to except to, have been improved into Pretences for Keeping it up, & to such Degree, that on a Precept lately issued for Electing a Rector or Minister of that Parish, a considerable Majority voted against & rejected him; giving for their Reasons, not any Objections against either his Life or Doctrine, but that they thought Electing a Minister, was putting it more in his Power to impose Hardships upon, and Lord it over them; that it was more reasonable a whole Parish shou'd govern one man, than one man shou'd govern & put Hardships on a whole Parish; that Mr. Leslie had first declared his Resolution of going home to England in a few weeks, and that his Returning back wou'd depend on his being Elected; and then for putting this to the Test, procured [a] Precept of Election to be issued, without any Order of the Vestry; and being that his Behavior towards them in general had not been at all ingaging, they were willing to shew, they cou'd make Returns in kind, & how little fond they were of his future Services amongst them.

This happen'd 'bout a month ago, & when a Bill depended in the Assembly for Dividing St. Paul's, and erecting Part of it into a Separate Parish. That Bill is now past into a Law, by which as it happens, most of the angry men being now no longer of St. Paul's, but of the new Parish, Mr. Leslie has a much fairer Prospect of his Election. But though I make no Question of his being acceptable to a Majority of his Parish as it now is, yet as there are still some leading men in it pretty sanguine against him, whether he had best return thither, & risk a new scene of Contention, is with me a Point in which I am not so clear in my Opinion.

The annual Visitation of the Clergy is at hand, when Sentence of Suspension will be given against Mr. Fulton, on Process in due Form of Law. I shall transmit your Lordship a Copy of all Proceedings in that case, together with due account of the said Visitation, immediately after, by the next, or perhaps by this same opportunity. Meantime, I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & obedient Son, & humble Servant.

A. Garden

1734 Apr. 25: Robert Gowie, St. Bartholomew's Parish, to the Secretary (SPG series A, volume XXV, page 92)

Gowie sailed on January 23 and arrived at Charles Town on March 27, where he stayed eight days. He went to St. Bartholomew's where he preached two sermons the Sunday preceding Easter and one on Good Friday; he gave the Sacrament on Easter. Since Mr. Thompson, his predecessor, had announced his arrival, he had 18 communicants, of whom four belonged to St. Paul's and two to Goose Creek parish. As he understands it, dissenters are greater than the Churchmen in number and wealth. The Anglicans can hardly afford him a lodging until the parsonage house is built. They will begin the house next week. It is to be 29 feet by 17 feet with a Dutch roof. Pon Pon has a small chapel but a large congregation; dissenters attend when they have a sermon at their own meeting house. He intends to preach every five or six weeks at Cambee.

1734 Apr. 30: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 298-299 and 287-293. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 30.)

South Carolina, Charlestown, April 30, 1734

My Lord,

I wrote your Lordship a few Days ago, by Mr. Leslie, chiefly concerning his Behavior during the Time he has been a Missionary in this Province; promising to write more at large after the Visitation of the Clergy, then at hand, was finished; which Promise, I now take Leave to perform.

The twenty-fourth Instant being the Time appointed for the annual Visitation of the Clergy, they attended accordingly, & the same was open'd as usual, with Divine Service, & a Sermon preached by Mr. Millechamp, for which he had the thanks of his Brethren. After which I held a Court according to adjournment, in order to pronounce Sentence in a Process against Mr. Fulton for Drunkenness. But the Promotor of my Office being sick, the same was adjourned to Friday, the twenty-sixth. During this adjournment, I transacted the several affairs of the Visitation; viz., examin'd Credentials; put my Brethren in mind of the Several Matters I had formerly given in charge with Respect to Religion, more particularly laying before them, in the case of Mr. Fulton, the great Damage it sustains from the ill Behavior, the vicious & immoral Lives of Clergymen; concerted Measures for the Supply of vacant Cures; & some other Matters of less Moment.

The twenty-sixth, the Court met according to Adjournment; and, Mr. Fulton being personally present, I pronounced Sentence against him, before all my Brethren, suspending him from his office & Benefice for two years. His Crime was so flagrant & notorious, & so many of his own Parishioners appear'd in their Parish Church (which your Lordship will observe, I chose for the Place of Judicature till all matter of Trial was over) as Evidences against him to prove it; that he saw it was much the better way for him to confess it. And after so many Admonitions from myself, his other Brethren, his own Vestry & Parishioners, had he persisted, & rather grown more open & harden'd in it, that it well deserved the Sentence of Deprivation, had he been legally possessed of the Benefice. But as he was only employ'd by the Vestry, by Agreement from time to time to serve the Cure (as the Method by Law here is, before Election) the Sentence of Suspension in the case, is of the same effect; as it dismisses him from that Service, & will justify the Parish to your Lordship and the Society, for refusing ever to employ him any more.

I have herewith transmitted your Lordship a Copy of all the Proceedings in this Affair, under the Seal of my Office, & attested by my sworn Register: Of which your Lordship will be pleased to acquaint the honourable Society.

This being the first Essay of an Ecclesiastical Court in these Parts, and neither myself nor any one here being perfectly acquainted with all the minute Forms of those at home, which depends much on Practice; I humbly pray your Lordship wou'd be pleased to let me know, what you shall observe to be amiss in the Record I now send you, & how to avoid any such Error or Errors for the future. I hope you'll find nothing so faulty as to effect the substance, or that wou'd null the Sentence on an Appeal. I have been told that the Form of Sentence on Confession, differs from that on Proofs by Witnesses; but as I neither know, nor cou'd they produce me any other Form, I made use of that your Lordship sent me. I long for the Publication of Oughton's Ordo Judiciorum, Part Second, and cannot imagine how it comes to be so long delay'd after the

other, unless it be now to appear in English.⁶ If the Forms, as now translated into English, be proper for these Parts, & not publishd in Print, your Lordship will be pleased to send me them.

I received the Honour of your Lordship's Letter by Mr. Cowie just as I had finish'd in Mr. Fulton's affair, all to the Sentence, & adjourned the Court to Charlestown; by which I had the Pleasure to know, how agreeably I had acted in that Case to your Lordship's Sentiments; as also of being set to rights in the case of Mr. Thompson. This Gentleman has hitherto behaved here very well; and now being superseded by Mr. Gowie at St. Bartholomew's, I have recommended him to Supply at St. Paul's, in the absence of Mr. Leslie, & on his good Behaviour only. Mr. Leslie has some thoughts of returning to that Parish, but (as I intimated in my Letters by him to your Lordship & the Society) whether it would answer to any good Purpose, I am very doubtful. For though he has really not been guilty of any thing can be called criminal, yet besides the first affair that gave Disgust, his general Behavior has been stiff & assuming toward his Parishioners, more like that of a young, conceited Collegian than of a prudent Clergyman; which has kept up the first Resentment against him of many who are now out of that Parish, & of several still in it, who are capable to make his life uneasy, create all trouble in hearing complaints, & keep up a Sense of Contention.

This, my Lord, comes by the worthy Mr. Oglethorp, who has promised doing me the Honour of conveying it to your Lordship's hands. A Gentleman who proves a Blessing to the Age! Whose Time & Talents are employd with wonderful application & Industry for Relieving the Distressed & unfortunate of Mankind; & by which a Colony seems now form'd for that Purpose, which probably wou'd have miscarried in the hands of any other one man perhaps in England. He goes hence with the universal Prayers, Love, & Esteem of all sorts & degrees of People here, as a hearty & sincere Friend to Religion & Virtue, & a common Benefactor to the human World.

I humbly crave your Lordship's Blessing, & am, My Lord, your Lordship's most dutiful, Obedient Son & humble Servant

A. Garden

P.S. This being the last moment the opportunity will afford me, I shall only pray leave to add what I really think [a] Piece of Charity, viz. humbly to entreat your Lordship and th[e] Honourable Society in behalf of the unfortunate Parish of Christ Chur[ch], that it may be supplied as soon as possible, which to my knowledge has not had one tolerable Clergyman in it, since I came into the Province, the space of 14 years.

Mr. Walter, a Member of the Society (now in this Province) has promised to recommend a Gentleman of his Acquaintan[ce] to your Lordship & the Society for the Service of that Parish who, if approved Of may be here very soon. The Gentlem[an's] name has slipt my memory, but he's now Curate of the Parish where Mr. Walter lives, or has an estate, and is personally known to him.

*[Proceedings against John Fulton]*⁷

Be it Remembered That at an Ecclesiastical Court holden before The Reverend Alexander Garden, Commissary Judge of the said Court, at the Church of the Parish of Christ Church the Twenty-sixth Day of March, Anno Domini 1734 and continued by divers Adjournments to the [blank] were had and contained the following Proceedings, in a Cause of

Office or Correction of Manners on behalfe of Lawrence Coulliette, Promoter of the Judge's Office, against John Fulton Clerk, Curate of the Parish of Christ Church.

The Court met according to Appointment & Proclaimed: Ordered, That the Commission from the Right Reverend the Lord Bishop of London under his Episcopal Seal, appointing the Reverend Alexander Garden his Commissary in South & North Carolina, & in the Island of Providence in America, be read in open Court, And also an attested Copy of his Majesty's Commission to his Lordship the Bishop of London, authorizing him to execute Ecclesiastical Jurisdiction in America by his Commissaries, annex to the same.

Both which were read accordingly.

The following Citation was returned into Court, attested upon Oath to be duely Executed By Thomas Baker:

Alexander Garden Reverendi in Christo Patris, ac Domini, Domini Edmundi Permissione divina London' Episcopi, ad infra scripta Autoritate regia suffulti, Commissarius legitime constitutus, Universis et Singulis Clericis et Literatis quibuscunque, in et per totam Provinciam Carolinae Australis ubilibet constitutis, Salutem. Vobis conjunctim & divisim committimus, ac firmiter injungedo mandamus quatenus citetis, Seu citari faciatis peremptori Johannem Fulton Clericum de Parochiae Christie Ecclesiae Curatum, quod legitime compareat coram Nobis in Ecclesia parochiali de Christi Ecclesia, Locoque Judiciali ibidem, die vicesimo sexto Mensis instantis Martii, inter horas nonam & duo-decimam ante Meridiem, de Justitia responsur' certis Articulis, Capitulis, sive Interrogatoriis, meram Animae suae Salutem Morumque et Excessuum suorum Reformationem & Correctionem concernentibus praesertim propter Crimen Ebrietatis ei objiciend' & Ministrand' ulteriusque factur' et receptur' quod Justum fuerit in hac parte sub poena Juris et Contemptus; et quid in Praemissis feceritis Nos debite certificetis una cum praesentibus. Dat' ad Caroli Urbem die decimo octavo Mensis Martii, Annoque Domini Millesimo septingentesimo [tricesimo] tertio.

[We, Alexander Garden, duly constituted commissary of the Bishop of London, send to all the clergy in the province greeting, commanding you to cite John Fulton, that he may duly appear before us in the parish church of Christ Church and in the place (used for the) court there on the 26th day of March between the hours of 9 and 12 a.m. to respond to certain inquiries about the health of his soul and the reformation of his manners and especially for the offense of drunkenness, and (directing) you to inform us what you would do in the premisses. Given at the City of Charles, 18 March 17(3) 3. (The Latin passages are summarized in English in the bracketed sections, translations by Phyllis S. Bowman, to whom I am much indebted, have been deposited in the Library of the Society.)]

Indors't as follows: This Citation was personally served on the Above named John Fulton by shewing Him the Original under Seal, and at the same time delivering to Him an English note containing the Effect thereof this twentieth Day of March in the Year of our Lord one thousand and seven hundred & thirty three by me, Thomas Baker.

Juratus fuit, praefatus Thomas Baker, supra Veritate praemissorum coram Me, Alexandro Garden, Commissario.

[The aforementioned Thomas Baker has sworn to the truth of the premisses before me, Alexander Garden.]

John Fulton Clerk personally appeared according to the Citation: Ordered, That Lawrence Coulliette be assign'd Promotor of the Judge's Office.

The said Lawrence Coulliette took upon Him the burthen of Promotor of the Judge's Office, and then Gave & administred Articles, & prayed that they might be admitted, and that

they might be proceeded upon summarily and plainly. Which was ordered accordingly. The Promotor then prayed that the Articles may be read. Which was ordered and are as follows:

In Dei nomine Amen. Nos Alexander Garden Reverendi in Christo Patris, ac Domini, Domini Edmundi, permissione divina London' Episcopi, ad infra Scripta Autoritate regia suffulti, Commissarius legitime constitutus, tibi Johanni Fulton Clerico, de Parochia Christi Ecclesiae Curato, Articulos Capitula sive Interrogatoria omnia et singula infra scripta meram animae tuae Salutem, Morumque & Excessuum tuorum Reformationem et Correctionem concernentia ad Promotionem Lawrentii Couliette, objicimus et articulamus conjunctim & divisim prout Sequitur:

[In the name of God, Amen. We, Alexander Garden, duly constituted Commissary, article and object to you, John Fulton, the items described below concerning the health of your soul and the reformation and correction of your manners according to the promotion of Lawrence Couliette, as follows:]

Impr[rimis:] That You, the said John Fulton, are a Clerk in holy orders of Deacon & Priest, and Curate of the Parish Church of Christ Church in Berkly County in the Province of South Carolina.

Item: That You, the said John Fulton, do know, believe, or have had heard, that every Person who doth perpetrate or commit the Foul Crime of Drunkenness or Intemperance, or who are famed, noted, or notoriously suspected to have committed the Said Crime or Sin, are according to the Exigence of the Law, duly & canonically to be punished and Corrected.

Item: That notwithstanding the Premises, in the Months of April, May, June, July, August, September, October, November, December, January, & February, in the Years of our Lord one thousand seven hundred & thirty [two and] three, in all, or some, or one of the said Months, You, the said John Fulton, did resort to & frequent divers Taverns and punch Houses several hours together, and at very unseasonable times. And that you, the said John Fulton, during the said months was much addicted and given to excessive and hard drinking, and have been very much fuddled & drunk within the Town or Village of CharlesTown and the Parish of Christ Church in the Province aforesaid & at the Time of your performing divine Service in the said Parish Church; and thereof, there was and is a publick Voice, Fame, & Report in the said Town & Parish.

Item: We article & object to You, the said John Fulton, that by Reason of the Premises in the foregoing Articles mentioned & deduced, You have incurred Ecclesiastical Punishment and Censure, and were and are by us, and the Authority given to Us, canonically to be punished & Corrected; and to which end to Every part of which Articles We will and require you, the said John Fulton, to make [a] true, plain, full and Faithful Answer.

Couliette, Promotor Officis Judicis
[Promoter of the Judge's Office]

The Promoter then prayed (the Defendant personally appearing in Court) that the Defendant might give in his personall Answer to the Position of the articles.

Which was ordered accordingly: and that the Defendant do put in his personal Answer thereto at the next Adjournment of the Court. And then the Court adjourned 'till four o'clock in the Afternoon.

Christ-Church, March 26th hora q[ua]rta post Merid[iem]. The Court met according to Adjournment. Then personally appeared John Fulton, Clerk, and gave into Court his Answer in writing under his Hand to the Articles objected against Him by the aforesaid Promotor of the

Judge's Office, containing his Confession, of the truth of the said Articles. Ordered, That the said Answer be recorded, which is as follows:

Whereas several Articles have been this Day alleged against me by Lawrence Coulliette, Promotor of the Office of the Judge of his Majesty's Ecclesiastical Court of this Province of South Carolina, and a Copy of the same being delivered to me, And the Judge having decreed that I should answer thereto: I, John Fulton, having considered the said articles, do make this Answer, that I believe, acknowledge, and Confess the said Articles to be true. Given under my Hand as my full & plain Answer this 26th of March, 1734.

John Fulton

The aforesaid Promotor of the Judge's Office accepted this Answer so far as it makes on his part, & on behalfe of the Office of the Judge, and alledged that the intention of the Judge & the Party promoting his Office (mentioned in the said Articles) is sufficiently founded on the Answer of the Defendant, referring himself to those Articles, the Answer & the Laws: and pray'd that decree might pass accordingly, & that Right & Justice might be done.

The Judge will consider.

The Court then adjourn'd to next Tuesday, the second day of April at ten o'Clock in the forenoon at the Parish Church aforesaid.

Tuesday, the second of April, Anno Domini, 1734. The Court met according to Adjournment.

And John Fulton, Clerk, appeared personally. Lawrence Coulliette, the Promotor of the Judge's Office, made a motion that the Minutes of the Last Courts proceedings might be read. Which were read accordingly. And the Promotor then renewed his former motion that a Decree might pass against the said John Fulton, that Right and Justice might be done: & that a Day might be assigned for the Same.

The Judge will further Consider.

Ordered, That the Court be adjourn'd to Thursday, the eleventh Day this Instant, April, to be held at the Parish Church of St. Philip, Charlestown, at ten o'clock in the forenoon; and that John Fulton be admonish'd to attend there at the same time, and at all other general Sessions till a final decree shall pass.

At the Church of St. Philips, Charlestown, Thursday, Eleventh o' April, 1734, The Court met according to adjournment. John Fulton personally appearing, Mr. Coulliette, Promotor of the Judge's Office, renewed his former motion that a Decree might pass against the said John Fulton, and that Right & Justice might be Done, and that a Day might be assign'd for the same.

The Judge will further consider.

Ordered, That the Court be adjourn'd to Thursday next, the eighteen [th] day of this instant, April, at Ten o'clock in the forenoon, at the Church of St. Philips, Charlestown.

At the Church of St. Philips, Charlestown, Thursday, the 18th of April, 1734.

The Court met according to Adjournment. John Fulton, Clerk, being thrice call'd, and not making his appearance, Lawrence Coulliette, Promotor of the Judge's Office, mov'd that the said John Fulton might be declared contumacious, and his Contumacy recorded, and pray'd that in penalty of his Contempt, a Day might be assign'd for Passing a final Sentence or Decree against Him, the said John Fulton, & that Right & Justice might be done. Ordered, That the contumacy of the said John Fulton be recorded & that Wednesday, the 24th of this Instant, April, be assign'd the day for passing the final Sentence or Decree in the Cause depending betwixt Lawrence Coulliette, Promotor of the Judge's Office, and the said John Fulton. And further ordered, That the said John Fulton be admonish'd to be present upon That Day and in this Place to hear

sentence given in the said Cause & to see Justice done. Then the Court adjourn'd to Wednesday next, the 24th day of this Instant, April, at one o'clock in the Afternoon.

Wednesday, 24th April, 1734, one o'clock post Merid[iem] at the Parish Church of St. Philips, Charlestown. The Court met according to Adjournment. Ordered, That the Minutes of the Last Court's Proceedings be read.

Which were read accordingly. When Mr. Coulliette, Promoter of the Judge's Office, having for some Days past been much indispos'd pray'd that the Final Sentence or Decree against the said John Fulton might be adjourn'd till Friday next, the 26th instant at ten o'clock in the morning. And the Court was adjourn'd accordingly & John Fulton admonish'd to appear here at the same time.

Friday, the 26th of April, 1734, at the Church of St. Philips, Charlestown, The Court met according to Adjournment. John Fulton, Clerk, personally appearing, Lawrence Coulliette, Promoter of the Judge's Office, prayed that this being the day appointed for passing a final Sentence or Decree in the Cause depending between him and the said John Fulton, Clerk, That the Same might be past accordingly; and accordingly the Judge did pronounce the following final Sentence & Decree:

In Dei Nomine. Amen. Auditis, visis, et intellectis, ac plenarie et mature discussis, per nos Alexandrum Garden, Reverendi in Christo Patris, ac Domini, Domini Edmundi, permissione divina London' Episcopi, ad infra Scripta autoritate regia suffulti, Commissarium legitime constitutum, Meritis et Circumstantiis cujusdam negotii Officii, sive Correctionis Morum, quod coram Nobis in Judicio inter Laurentium Coulliette Parochiae Sancti Philippi Carolop[oli]s. Promotorem Officii nostri & partem dictum negotium promovent' ex una, et Johannem Fulton Clericum Ecclesiae parochialis de Christi Ecclesiae Curatum partem contra quam idem negotium promovetur partibus ex altera vertitur et pendet indecis' rite & legitime procedent parteque dicti Laurentii Coulliette Sententiam ferri et Justitiam fieri; parte vero Johannis Fulton Justitiam, instanter respective postulan' et peten' rimatoque primitus per nos toto et integro processu alias coram nobis in hujusmodi negotio habito ac facto et diligenter recensito, servatisque per Nos de Jure in hac parte servandis, ad nostrae Sententiae definitivae sive nostri finalis Decreti probationem in hujusmodi Negotio Ferend' sic duximum procedend' fore, et procedimus in Hunc qui Sequitur Modum: Quia per Acta, inactitata, deducta, allegata, exhibita, proposita, et probata in hujusmodi Negotio; comperimus luculenter et invenimus, partem praefati Laurentii Coulliette intentionem suam in quibusdam Articulis, Capitulis sive interrogatoriis ex parte sua in hoc negotio datis ministrat' et admissus, aliisque propositis et exhibitis deductam, quae quidem Articulos Capitula sive Interrogatoria aliaque proposita et Exhibita pro his lectis et insertis habemus et haberi volumus sufficienter et ad plenum quoad infra pronunciant' fundasse et probasse, nihilque saltern effectuale ex parte aut per partem praefati Johannis Fulton fuisse et esse in hac parte exceptum, deductum, allegatum, exhibitum, propositum, probatum, aut confessatum, quod intentionem ejusdem Laurentii Coulliette in hac parte elideret seu quomodo-libet enervaret: Idcirco Nos Alexander Garden Judex antedictus, Christi nomine primitus invocato, ac ipsum solum Deum Oculis nostris praeponentes et habentes, deque et cum Consilio Reverendorum Virorum Thomae Hasel & Gullielmi Guy cum quibus in hac parte communicavimus matureque deliberavimus, praedictum Johannem Fulton, Clericum tempore articulato fuisse et in praesenti esse Curatum sive Ministrum Ecclesiae parochialis de Christi Ecclesia ac temporibus et diebus in hac parte Articulatis Crimen Ebrietatis commisisse ac perpetrasse juxta probationes legitimas coram Nobis in hac parte judicialiter habitas et factas, Pronunciamus decernimus et declaramus; praefatum igitur Johannem Fulton pro Ejus excessibus

& delictis debite et canonice ac juxta Juris in ea parte Exigentiam in Praemissis corrigend' et puniend', necnon ab Officio et Beneficio suis per integrum biennium suspendend' fore debere pronunciamus, decernimus, et declaramus, sicque per Praesentes Suspendimus, et pro sic suspenso in facie Ecclesiae palam et publice denunciand' declarand', et publicandum fore etiam pronunciamus decernimus & declaramus; necnon praefatum Johannem Fulton in expensis legitimis ex parte et per partem Laurentii Coulliette in hujusmodi negotio factis et faciendis eidemque seu parti suae solvend' condemnd' fore et condemnare debere etiam pronunciamus, decernimus, et declaramus, sicque per praesentes condemnamus easdemque expensas ad Summam decem Librarum bona et legalis moneta magnae Britanniae taxamus dictumque Johannem Fulton ad solvend' seu solvi faciend' realiter et cum effectu praenominato Laurentio Coulliette seu parti suae dictam summam praetaxatam citra vel ante diem decimum quintam Mensis sequentis proxime Mayi subpoena majoris Excommunicationis Sententiae [monend' fore decernimus; quam quidem excommunicationis Sententiam] in eundem Johannem Fulton non solventem summam praetaxatam submodo et forma praedictis Nos Judex antedictus ex nunc Prout ex tunc et ex hinc prout ex nunc ferimus & promulgamus in hiis Scriptis, praefatumque Johannem Fulton in Casu praedict' pro sic Excommunicato in facie Ecclesiae palam & publice denunciand' & declarand' fore decernimus per hanc nostram Sententiam definitivam, sive hac nostrum finale decretum quam sive quod ferimus & promulgamus in hiis Scriptis. [In the name of God, Amen. The merits of a case on the correction of manners have been seen and understood by us, Alexander Garden, duly constituted Commissary, and the case remains undecided before us between Lawrence Coulliette promoter of our office, and John Fulton, humbly pleading guilty. We have now ascertained that the said Coulliette has proved his case and that nothing has been brought forth in behalf of the said Fulton to weaken the argument of Coulliette. For that reason, we, Alexander Garden, having first invoked the name of Christ and keeping and holding God alone before our eyes, and with the advice of the reverend gentlemen Thomas Hasell and William Guy, do pronounce, ordain, and decree that having committed the offense of drunkenness, Fulton be corrected and punished, that Fulton be and is hereby suspended from his office and benefice for an entire biennium, that Fulton be publicly denounced on the front of the church, and that Fulton pay court costs £10 before May 15 next under pain of excommunication; and this we render and publish in this document.]

Which being pronounced, the said Coulliette prayed that it might be recorded and that the Register might make out & deliver him an Act of the Same, attested by several Witnesses there present. And then the Court adjourned to Saturday, the Fourth Day of May, at ten o'clock in the morning.

1734 May 18: Churchwardens and Vestry of Christ Church Parish to the Secretary (SPG series A, volume XXV, pages 93-94. A similar letter to Bishop Gibson is in the Fulham Papers, Lambeth Palace Library, volume IX, page 300-303.)

The residents ask for a replacement for Mr. Fulton, suspended by Garden from office and benefice for two years. They want nothing more to do with him, although they have not tried to remove him except by law. But since the Bishop of London provided the remedy, they took it and hope the Society will feel them justified. They are unhappy to have had four missionaries during the past 12 or 14 years, which did damage to the church and increased dissension. They hope the society will take up their case soon.

[signed by] George Benison, George Logan, Thomas Boone, Thomas Barton, Richard Fowler, George Haddrell, Joshua Wilks

1734 May 22: Timothy Millechamp, St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XXV, pages 119-121)

Millechamp has not written due to illness. He cannot write much of parish since it has been supplied by Guy and Varnod. He was received with civility and elected unanimously at Christmas. He had only 14 communicants at first; now there are 30. He supplies the chapel at Wasamsaw once every two months for a congregation of 70 with 20 communicants. Between the two places he has baptized 22 children and one adult and his son. The library is small and decayed. It contains only works of the author of *The Whole Duty of Man*, Pearson on the Creed, DuPin's *Ecclesiastical History*, Shellingfleet's *Original Sacraments Save Primitive Christianity*, Young's *Sermons*, Volume 2 of Colonel Whitby on the New Testament, and Volume 1 of Caranza's *Sum of Council*. The people at Wasamsaw say they cannot buy a Bible and a Common Prayer Book, which are needed, so request that the Society favor them with the books.

The parish received the letter about Ludlam's legacy some time ago, which Dry was ordered to answer. Since then, nothing has come; they are unable to apply the money as intended. The vestry met and agreed to build a School on some of Dry's land about one and a half miles from the church. Dry is going to Cape Fair by next Christmas and selling his land, so they will have to find another location. They now have £2000 currency and the land of about the same value, which cannot be sold without the Society's power of attorney. If the power were granted, the parishioners would create a fund for the Schoolmaster. If the money had been lent out since Ludlam's death, the land would be bought and the School built. Millechamp politely urges the Society to give someone in South Carolina the power of attorney.

1734 May 25: John Fulton, Christ Church Parish, to the Society and to the Bishop of London (SPG series A, volume XXV, pages 125-131)

Fulton writes at length of the ills done him. He arrived July 17, 1730, and showed his credentials to Garden and lodged with George Logan until Logan's incivilities forced him to move in with Hugh Hext, deceased, for a year. He then lived in the parsonage house with John Newton and his wife and two Negroes to keep house. Fulton complains of mistreatment by Thomas Boone (he persuaded the couple to leave and did not replace or pay for cattle he was supposed to leave at Capper's house) who swore he should stay no longer than the Reverends Pownall or Wintley; Thomas Barton (he and Boone and others disrupted him at night with drinking and gaming at times, pulled down the garden fence, went back on the sale of a Negro;) Richard Fowler (he sold him a horse for much more than it was worth and took offense that his wife could not serve as surety at a baptism); George Haddrell (he held a grudge for not being elected an assemblyman, which Fulton did not cause) and his wife.

Garden and he agreed in the beginning, but malicious people turned Garden against him with accusations of making his Negroes attend church and spending too much time instructing them. The only times he did not oblige Mr. Garden was once when he did not support Garden at the christening of the Treasurer's child or grandchild, when Garden apparently argued with the treasurer and his wife; and when Fulton, in Guy's absence, preached twice a day, whereas Guy had preached only once (for which Garden and his wife reprimanded him in public); and when Fulton said Garden should have reprimanded Wintley in private rather than public during a service for reading responses too loudly.

Garden wrote to parishioners asking on what grounds Fulton could be removed; they replied drunkenness; Garden said he would remove Fulton if they could get two witnesses

(which could not be gotten). Garden told Fulton he would institute a court and make Fulton pay charges, then turn him out of his parsonage. The first day in court, Fulton told Garden that he was forced to drink or faint away when he could get no food, but would be more cautious in the future. He also then said that the prosecution was malicious and submitted to the clemency of the court, but Garden made him return every 10 days (going 18 miles by water from the parsonage to town) and pay £70 on pain of excommunication. Fulton then lists George Logan as churchwarden and Haddrell, Booone, Barton, Joseph Wilks, and Fowler as vestry. Other parishioners “do not qualify” because of his malicious persecution and disputes with former clergymen. John Berston did not sign the letter requesting another missionary. Returning to the subject of his persecutors, Fulton says they whipped, branded, scarred the faces and cut the ears off their slaves. They held meetings to plan his removal which included drinking and gaming.

Fulton asserts he held service unless he was sick; did his duty; kept an exact record of baptisms, etc; and encouraged Schools. At last Easter he, even though being prosecuted, had the usual number of 20 communicants. The majority of the parish likes him and wishes for him to continue, so he appeals to the Society and to the Bishop for direction since his judge is also his accuser.

1734 May 25: John Fulton, Christ Church Parish, to the Secretary (SPG series A, volume XXV, page 95)

Fulton apologizes for having to write. As he is informing the Secretary and the Bishop of London in an appeal of the same date, he is being persecuted by malicious people and Mr. Garden. The main accusation against him is drunkenness; he has assured Garden there will be no further occasion for such censure even though his doctor has told him to drink more strong liquor. Garden told him to either write to the Society and the Bishop for another missionary and stay until his arrival or take the first opportunity to go home, but he has chosen to appeal.

1734 Jun. 8: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 304-305; copied on pages 308-309. As printed in “Letters to the Bishop of London from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 31.)

South Carolina, Charlestown, June 8th, 1734

My Lord,

Nothing but what I take to be my indispensable Duty in Discharging the Trust your Lordship has been pleased to repose in me, shou'd prevail with me, to trouble you so often with my Letters.

My last to your Lordship was by Mr. Oglethorp; and the trouble of this is to acquaint you, that there is Since arrived here a certain Clergyman directly from Ireland without any Licence from your Lordship, nor so much as pretending that his coming abroad to America, was with your Approbation or Privity. His name is Laurence Oneill. His Credentials are only Letters of his Ordination (for the Order of Presbyter) under the Hand and Seal of William, late Archbishop of Dublin, dated November 16th, 1719; and Letters Dimissory (in the common Form) under the Hand & Seal of John, the present Archbishop of the same See, dated November 20th, 1733.

Your Lordship will receive a Copy of a Paper herewith inclosed⁸ (the original of which, inclosed with my Letter of which this is a

Duplicate, I hope will come safe to hand) containing his answer to some Queries; which I hope will afford sufficient Light for your Lordship's further Enquiry, & obtaining satisfactory accounts concerning him. I truly wish that everything may appear as represented in that Paper; but the two or three following Particulars have occasion'd me some Apprehensions to the contrary, viz., [1.] Some Slips of behavior here already. 2. That such as the Paper is, yet was it not without Difficulty that I obtained it from him. 3. That as his Letters Dimissory are from the present Archbishop of Dublin, so he at first told me, that His Grace had also promised to recommend him to your Lordship; but afterward he receded from that assertion, & wou'd not mention him in his Paper.

Your Lordship will be pleased to signify your Directions as soon as may be, concerning this Gentleman; whom meantime I shall barely permit to officiate in the vacant Parish of Christ Church, on his good Behaviour. I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & obedient Son, & humble Servant

A. Garden

P.S. Mr. Oneill has not brought any Family with him; says he is a Widower, & has got two Children in Ireland.

1734 Jun. 13: O'Neill's Answers to Garden's Queries (Fullham Papers, Lambeth Palace Library, volume IX, pages 306-307)

“Ordained in 1719 by William King, Archbishop of Dublin, and served as curate of St. Michael's, Dublin, St. Luke's, Dublin, and St. Michael's, Denoghmore. He was persuaded to go to North Carolina by Bishop Maul of Dromore, but landed in South Carolina instead. Bishop Maul promised to regularize his standing with Bishop Gibson” (Manross 1965: 145).

1734 Jun. 18: Lewis Jones, St. Helen's, to the Secretary (SPG series A, volume XXV, page 96)

Since his last letter (December 8, 1732), Jones has baptized one mulatto woman and 12 children; his communicants have increased. With the consent of his vestry, he visits the parish's remote islands every five or six weeks. The audience there is usually about 50, both people of the church and dissenters. The parish's women have collected £12 sterling for a pulpit cloth and cushion. John Bull gave the parish £100 currency for communion plate. Jones recently visited Georgia in the absence of Mr. Quincy; there he had about 20 communicants. With the Society's leave, he will wait longer to go to England since the communications between St. Helen's and St. Bartholomew's is still not good.

1734 Jul. 6: Churchwardens and Vestry of St. James's Parish, Goose Creek (SPG series A, volume XXV, pages 97-98)

The minister, churchwardens, and vestry have decided that the School of Ludlam's will should be of brick and within a mile or two of the church. They had decided to build on Dry's land soon after receiving a letter from the Society, but since Dry is going to Cape Fair (as Mr. Millecham informed the Society last May) it is impossible. They now cannot build because they cannot get the £2000 currency from Dry or sell Ludlam's real estate at Port Royal without the Society's power of attorney. They ask the Society to give one or two people the power of attorney, so that they may go ahead and use the interest from the cash and the sale of the land to establish the School and a fund for a master.

[signed by] Timothy Millecham, Arthur Middleton, Ralph Izard, Peter Taylor, Jr. Ouldfield. Zach. Villepontone, Benjamin Waring, John Carter, Edward Kenting

1734 Aug. 1: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXV, page 99)

Guy received a box from Mr. Tryon on June 18 by Captain William Paul. From it he has distributed French translations of the Bishop's Second and Third Pastoral Letters (at Purrysburgh and Georgia and to several other ministers) and given a packet for Governor Johnson to him. The Reverend Thompson, formerly of St. Bartholomew's, is now at St. Paul's in the absence of Mr. Leslie by Garden's appointment and with the approval of the vestry. He has behaved well until now; Guy hopes he will receive the first vacancy.

[1734] Aug. 6, 1736 [sic]: William Tredwell Bull, Greensted, England; to the Secretary (SPG series A, volume XXV, pages 225-226)

Bull replies to the Society's letter of July 24 asking about the time, manners, and form of elections of ministers in South Carolina. The minister applies to the Commissary, if there is one, and shows his credentials to the Governor, who summons a Board of Church Commissioners (a board of 20 in South Carolina, consisting of the Governor, principal inhabitants, and several clergy). After approving the credentials, the Board orders a precept which is read in the parish church at least 10 days before the election, commanding Church of England members who pay taxes to meet at the church on a certain day to elect the minister. If the majority of the voters elect, they sign a letter, attach it to the precept, and return it to the commission within at least two months of the election. The Board records it, endorses, it, and sends it to the minister, who is then the legal rector of the parish.

Bull does not remember the Governor ever having refused to summon the Board (except once when the government was confused). Since very few are to be elected clergy except the appointed missionaries, a minister is hardly ever refused by the Commissioners or parishioners when they are commanded to elect. Bull knows nothing of Leslie's case except what the Society wrote to him.

1734 Sept. 17: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXV, page 100)

Since his last letter (April 15,) work on the church has begun again. The walls should be up in two months. At last Whitsunday he had 27 white and 19 black communicants and baptized three white children and two Negroes. The letter may be delayed since there is no ship ready to depart.

1734 Sept. 20: William Dry, St. James's Parish, Goose Creek, to the Treasurer (SPG series A, volume XXV, page 101)

Dry encloses a bill of exchange for £200 sterling on Mr. Ludlam's estate; the rest and the current account he hopes to send soon because this year's crop is good.

1734 Sept. 30: Daniel Dwight, St. John's Parish, to the Secretary (SPG series A, volume XXV, pages 103-104)

Nothing unusual has happened since his last letter (April 6). He has had a full congregation except in July and August when most parishioners, like himself, were sick. He has distributed the Pastoral Letters. In his last letter he mentioned his sickness ("of bloody flux a

distemper” of which the Rev. Maule died) and requested permission to visit New England. He waits to hear from the Society.

1734 Oct. 1: The Society to Alexander Garden and William Guy (SPG series A, volume XXV, pages 244-246; also copied in series B, volume 4, pages 479-480)

After a short account of Ludlam’s will and Dry’s appointment as [Ludlam’s] administrator by the [Governor and] Commander-in-Chief of the province, the Society gives Garden and Guy joint power of attorney and instructions to recover all possible money from Dry or any others involved; to sell Ludlam’s real estate and loan out that money in the Society’s name at the best legal interest possible; to send the Society a copy of every such mortgage as soon as it is recorded in South Carolina; and if need be to cause revocation of Dry’s power of administration, which then also belongs jointly to them.

1734 Nov. 5: Thomas Thompson, St. Paul’s Parish, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume IX, pages 310-311) “As a missionary arrived who had been appointed by the S.P.G. for St. Bartholomew’s, he resigned and has been assigned to St. Paul’s by Commissary Garden. He refers vaguely to some indiscretion by which he incurred the displeasure of Bishop Gibson and the Bishop of Durham” (Manross 1965: 146).

1734 Nov. 6: Alexander Garden, Charles Town, to the Secretary (SPG series A, volume XXV, pages 105-107)

Garden answers two questions the Society asked in a letter of August 19. They asked first whether the vestry of a parish must apply for a precept of election from the Church Commissioners to elect a minister. Such an application is not necessary but expedient. Trott’s *Collected Ecclesiastical Laws of America*, page 13, says the Church Commissioners have discretion to order an election. They may order it ex officio or on a request from either a vestry or a missionary. Such a precept is authorizing but not binding either for the parishioners to elect or for the missionary to serve, so the consent of both parties (given by appearing in person at the Board of Commissioners or by letter) is desirable, or the election may be in vain. Garden writes that this method is usually followed. When it has not been followed, or only a missionary has applied, the election has been unfavorable.

The Society’s second question is whether Mr. Leslie pretended to have an order from his parish. The Commissioners agree that Mr. Leslie pretended to have a verbal order from the vestry. In turn, the vestry asserts—and the truth is—they verbally ordered the churchwardens (but not Mr. Leslie) to apply for a precept. The wardens waited to apply for the precept until they had a written order from the vestry, per Dr. Trott’s instructions. The Reverend Leslie became impatient and applied without distinguishing whether the order was given to the wardens or to him.

Garden hopes that Leslie does not wish to return to that parish. Even though he would probably now be elected, it might arouse more contention and be disadvantageous to all concerned.

PS—During the fall there has been a lot of illness. Garden himself still recovers. This morning he learned of the death of Mr. Gowie, missionary for St. Bartholomew’s.

1734 Nov. 9: Churchwardens and Vestry of St. Bartholomew's Parish to the Secretary (SPG series A, volume XXV, page 108. A similar letter sent to Bishop Gibson is in the Fulham Papers, Lambeth Palace Library, volume IX, pages 312-31.)

They write that Mr. Gowie died on the 7th. They request a new missionary, asking for the Rev. Thompson, now at St. Paul's.

[signed by] James Kelly, William Westbury, I. Bettison, William Grey, Jos. Saunders, Lawr. Saunders, Josh Grey, Thomas Ebberson, Samuel Sleigh

1734 Nov. 13: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume IX, leaves 314. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 32.)

South Carolina, Charlestown, November 13th, 1734

My Lord,

I'm sorry I have occasion to trouble your Lordship on the disagreeable Subjects of Death & Sickness. The herewith inclosed Letter to your Lordship from the Vestry of St. Bartholomew's acquaints of the Death of Mr. Gowie, late Missionary for that Parish, who died the 7th Instant after a long Illness. A general sickness (an unusually obstinate intermitting Fever) has prevailed, this last Fall, throughout the Province: And the worthy Gentleman, a Member of the Vestry, by whose hands your Lordship will receive This, will more fully inform you, how deeply I have shared in the same; which together with the former Illnesses I've gone through here, join'd also with the greatness of my Duty, Partly occasioning them, have so impair'd my Constitution, that I'm afraid it will not be able to hold out much longer in this Climate & Situation.

However, my Lord, as I am naturaliz'd, as 'twere, though not in my Constitution to the Climate, yet in my Affections to the People of the Place, & flatter myself of some share of theirs in Return, I am exceeding loth quite to give up the Charge, & rather choose to hold it as long as God shall enable me to be of any real Service in it, or be pleased to give me any Prospect of Recovery. But if I do not recover my Health in the Spring, & get over my present low & ailing Condition, I humbly hope, that in such Case, your Lordship will not take it amiss if (after settling Matters here, & providing for the Supply of my Parish by my Brethren, the best I can) I venture on a Trip home for a few Months, to try what the Sea Air & a Relaxation from Duty, may do toward my Recovery.

The Vestry of St. Bartholomew's are very solicitous to have Mr. Thomson appointed Missionary in the room of M[r.] Gowie. He has behaved himself during the time he [has] been here, very well; & wou'd have come home & appl[ied] for that Mission, but that without him, three Paris[hes] in that Quarter wou'd be entirely destitute; on whic[h] Account he is content to stay, & wait the Pleasure of [your] Lordship & the Society.

I humbly crave your Lordship's Blessing & am, My Lord, Your Lordship's most dutiful son & obedi[ent] humble Servant

A. Garden

1734 Nov. 13: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXV, page 109)

Guy encloses the preceding letter from the parish of t. Bartholomew's and recommends the Rev. Thompson as well behaved.

1734 Nov. 29: William Guy, St. Andrew's Parish, to the Secretary (SPG series A, volume XXV, pages 110-111)

Guy was sick when he sent his letter of November 13. He now will write at length. He has baptized 30 children and one woman since March 30; he hopes communicants will increase. In addition to the present mentioned in the letter of March 30, Thomas Rose, a late church warden, left the parish a legacy of £200 which the wardens and vestry agreed to use to found a School for poor white and Negro children. They are loaning it out until a large enough sum has accumulated. Also, William Cattell, Esq., has given ground for the School at Ashley River ferry, where he has purchased land and laid out a town about half a mile from the church. Cattell has stipulated that purchasers of lots in this town must build a habitable house in three years or after that time pay £10 per year to the School until they do build a house. The town has ten families and will probably prosper since it is on the main road from Charles Town (12 miles away) to the south, including Port Royal, Purrysburgh, and Georgia.

1735

[1735] Jan. 7, 1734: Andrew Leslie, Fullyard, Ireland, to the Secretary (SPG series A, volume XXV, pages 232-233. A similar letter to Bishop Gibson is in the Fulham Papers, Lambeth Palace Library, volume X, pages 1-2.)

Leslie received the Society's letter of December 16 and has evidently written right back since they expected his reply sooner. He intends to return to Carolina but would like to wait until April since he has been very sick and the voyage to London would further aggravate his health. Leslie believes he will not live long in Carolina because he has been sick so much; if the Society would recommend him to an Irish Bishop, he would rather have a living of £100 per year than return. He would not so request except for his health. He will do as the Society orders whatever the next board decides.

[1735] Feb. 3, 1734/5: Thomas Morritt to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 3-4) "The parish has recently been divided into Prince George's and Prince Frederick's. Because of growing population, he thinks that another division will soon be necessary. He has asked the S.P.G. for permission to return home to recover his health and attend to some personal business. His lack of a licence is due to 'inadvertancy'"(Manross 1965: 146)

[1735] Feb. 10, 1734: Andrew Leslie, Fullyard, Ireland, to the Secretary (SPG series A, volume XXV, page 234)

Leslie regrets troubling the Society before receiving a reply to his letter of January 7, but a bill of £25 drawn on the Treasurer was protested and not paid. Leslie asks why; he expected his salary to continue, according to the Society's rule, for a year after his dismissal and never thought to see it withdrawn while still in the Society's service. If his salary has been withdrawn, with a recent loss, he will not have enough money to get to London unless the Society advances his half-year's salary. He hopes the bill was not drawn up correctly or was drawn before it was due; he cannot believe the society would cut his salary without giving him notice.

[1735] Feb. 13, 1734: A current account of the Ludlam Estate by Dry (SPG series A, volume XXVI, pages 124-125)

1735 Apr. 16: Alexander Garden and William Guy, Charles Town, to the Society (SPG series A, volume XXVI, pages 120-122)

They have just received the enclosed account of the Ludlam estate from Dry and are sending it to the Society immediately. They inform the Society that interest rates are higher in America and the money may be better invested there than in England.

1735 Apr. 16: Benjamin Whitaker, Goose Creek (SPG series A, volume XXVI, pages 126-127)

Includes the will of Richard Ludlam, the late rector of St. James's Parish, Goose Creek. Wills all his estate and personal wealth to the Society. The executors of the will are Arthur Middleton, Benjamin Godin and Thomas Clifford. Administration of the will was eventually granted to William Dry. Society appoints the Rev. Garden and the Rev. Guy their attorneys and has given them authority to sell Ludlam lands. Asks that executors' names in will should be made parties of the conveyances.

1735 Apr. 17: Wardens and Vestry of St. James's Parish, Santee, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 5-6) "Their minister has been dead eighteen months. They beg him to send a successor" (Manross 1965: 146).

1735 May 5: John Fullerton, Christ Church Parish, to the Secretary (SPG series A, volume XXVI, pages 128-129)

Fullerton arrived at Christ Church and sent a letter informing the Secretary of his arrival on the 19th of January. Robert Johnson, the late governor of the province who died last Saturday, received him well. The churchwardens and vestry of the church are pleased and thankful at his arrival. He has baptized several children. He refers to a division of the parish as a result of sectarys creeping in and from O'Neal, a man of little worth, who stole in from Ireland and persuaded members of the parish to support him. He ends by telling of the poor condition of the parish, which is situated in a bog.

1735 May 15: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 7-10. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 33.)

South Carolina, Charlestown, 15th May,

1735

My Lord

I have received the Honour of your Lordship's Letter of the 21st last September, with the inclosed Paper of Remarks on the Proceedings against Mr. Fulton; which adds to the many former obligations your Lordship has been pleased to lay me under, to the faithful Discharge of my Duty as your Commissary.

I plainly perceive, that the said Fulton, not having been previously admonish'd in a judicial manner, & that it no where appearing throughout the Process, that he had undergon such

Admonition, are very great Defects. Admonish him I truly did; again & again admonish him; but then not in a judicial, but private manner, though before several Witnesses, which I thought sufficient. The Books mentioning the thing but not the manner, & the Forms of Articles I had being general, & without any Note of Direction for inserting such Admonition in them, occasioned the Mistakes; but which I shall now be both able & careful to avoid for the future.

I'm sorry the costs are thought too heavy, which yet I tax'd from £ 15, at which they were charged, to £ 10. Indeed the case here differs widely from at home. We have here no professed Civilians, & the Gentlemen of the Common Law are so professed Enemies to Ecclesiastical Courts, name & thing, that if they at all vouchsafe to practise in them, they will not only have the same Fees, as in the Courts of common Law, but moreover have it looked upon as a particular Favour. Had the Process been wholly carried on at Charlestown, the Costs wou'd not have exceeded £ 6. But, in Favour to Mr. Fulton, the Court being held twice in his own Parish Church (at the Distance of 14 Miles, & crossing a large River, from Charlestown) occasion'd two Journeys into the Country, each of two Days. And for which the Promoter, an Attorney at Law, wou'd not abate of a Guinea per Day, travelling charges. I shall always be careful to make Costs as easy as the Circumstances of things will allow; & beg leave to assure your Lordship, that I neither did in this, nor ever shall in any Case, put one farthing of them in my own Pocket, be my Charges what they will.

The 16th of the last Month I held the annual Visitation of the Clergy at Charlestown. They all attended the same: And as nothing extraordinary occur'd, I shall not trouble your Lordship with a needless Account of the other usual Matters or Proceedings.

With much real Concern, I acquaint your Lordship of the Death of his Excellency Robert Johnson, late Governour of this Province, who departed this Life the third Instant at Charlestown, after a long Indisposition. He was taken ill of the Fever that so generally prevailed here last Fall, which brought on Visceral Obstructions, & finally terminated in his Death; much lamented by all sorts of People, & by none more than the Clergy. Sometime before his Death, he shew'd me a Letter he had received from the Society, the Purport of which appear'd a little too soft & ambiguous as to the main Point intended. It only contain'd, a bare Intimation, that the pressing Occasions of the Society had obliged them to reduce the Pensions of their future Missionaries to this Colony, to £ 40 per annum; with a short Compliment, 'how sensible the Society were of the zeal of this Government in providing a competent Maintainance for its Clergy:' which he (the Governor) interpreted, as of a figurative Entendre, with respect only to the making good to the Clergy so much as the Society had shorten'd their Allowance. But on my telling him that however their Letter was worded, I was pretty sure their meaning was not so restricted; but that they had in view to recommend the making such a Provision for the Clergy, as might wholly ease the Society of the Charge, specially as to the richer Parishes; he said, that he made no question but the Assembly wou'd make such Provision in 2 or 3 years time; but as they were engag'd for that space, in the annual Expense of near £ 2000 Sterling towards the Importation of foreign & other poor Protestants for better peopling the Province; he apprehended, they wou'd not be so readily prevailed with to do it, 'till they were got clear of that Engagement: and that he wou'd acquaint the Society accordingly. Nothing can be now done in the Affair 'till the Arrival of a new Governor, whose Interest & good Offices your Lordship will have Opportunity to engage in it, before he leaves England.

The moment I received your Lordship's Letter, I put stop to Mr. Oneill's officiating in this Province; which his ill Behaviour also wou'd have occasion'd me to have done soon after. I shall

venture no more on such Indulgences. He has not since presumed to officiate any where in the Province, but lived an openly vicious Life; & is on the Point of departing hence for England.

There has been here for several years another very offensive Clergyman, one Edward Dyson, Chaplain to an independent Company in Garison at Portroyal; but on whom I have not yet been able, with the utmost Endeavour, to lay any hold. He seldom or never attends his Duty in the said Garison; but for this he pleads, Wants of Accommodation, Leave from his Commander, & that he pays Mr. Jones (Missionary at Portroyal) for supplying his Charge. He is a notorious Drunkard; & yet for my Life, I cannot claim such Evidence of it as the Law requires, without Compulsion. I'm loth to censure on a Process, that wou'd wholly depend on compeled Evidence; not only for that Compulsion by Church Censures, wou'd look like a sort of meddling with the Laity, & be ill resented; but also for th[at] such Censures cannot be here enforced, by the Writs de Excommunicato capiendo, the Statutes on which they depend not being in for[ce] in this Province.⁹ For none of the English Statutes are allowed to [be] of Force here, except they either expressly extend to his Majesty['s] Colonies & Plantations in America, or be made of Force here by Ac[t] of Assembly. Moreover I'm doubtful, whether, if I cou'd la[y] hold of & Suspend him, it wou'd be to any Purpose? Whether hi[s] Pay wou'd be stopt upon it; or his Commission taken from hi[m.] I shall be glad to be favour'd with your Lordship's Sentiments, [&] Directions in the Several Particulars of this Case.

Your Lordship will herewith receive a Letter from the Vestry of [St.] James Sante; by which you'll perceive that the English have now [cut] a Majority in the said Vestry, & dismissed Mr. Bugnion, who [has] not been, nor is at all likely ever to be of any Service to them. The English, & they of the French who understand the English l[an]guage, are certainly nine-tenths of the Parishioners. But ho[w]ever if your Lordship can send them a Minister able to officiate in French & English, all will be easy; otherwise I apprehend [cut] will much Strife & Contention ensue amongst them.

Mr. Morrirt, Missionary of Prince Frederick's, (forme[rly] Prince George's) Parish, in Winnyaw, has acquainted me of his Intention of returning home to England, & that he had wr[itten] to your Lordship & the Society for Leave so to do. He has al[so] acquainted the Vestry of that Parish of the same; & they agreeab[ly] have applied to the honourable Society for another Missionary to succeed him. The Truth is, they were just on the Point of exhibiting Articles of Complaint against him, for several matters of his Behaviour, specially his employing himself too much in the secular Affairs of Merchandizing & Planting, to the neglect of his ministerial Duty. But as he has taken this Method of avoiding the Storm he saw coming upon him, they are contented to rest the Matter here, at present, & wait the Issue.

The Settlement of Winnyaw is now divided into two Parishes, of which that Part of the Division which has the Church & Glebe in it, is called by the new, & the other by the old name. It is at such a Distance from the other main Settlements of the Province, that one Missionary will be absolutely necessary there. And as one may be sufficient, I think, for some time for both Parishes, so the Society will consider, whether they can afford to send Missionaries to new Parishes here, 'till the Province shall provide to relieve them of the charge they [are] at for the old ones.

Mr. Fullerton has been near four months in his Parish; is well approved of; and I hope will continue to acquit himself worthy of his Mission. Fulton is still here; has turn'd his hand to Rice planting; presumes not to do any Act of the ministerial Office; his morals rather worse than before.

I wrote your Lordship, 13th November, 1734, acquainting of my then ill State of Health, & Purpose, if it continued, of taking a voyage to England, for my Recovery. But Thanks to Almighty God, He has been pleased to bless me with so good a Recovery in the Spring, that I have laid aside the Thoughts at present of moving any where off the Province.

I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

1735 May 25: Churchwardens and Vestrymen of Prince Frederick Parish, Winyaw (SPG series A, volume XXVI, pages 130-132. A similar letter to Bishop Gibson in in the Fulham Papers, Lambeth Palace Library, volume X, pages 11-12.)

They inform the Bishop that through an Act of the Assembly, Prince George settlement of Winyaw was divided into two parishes. The name of Frederick was given to the part where the church and parsonage house are situated. The Rev. Morritt heads the parish but they request the bishop to send another minister to help take care of the large parish. The parish consists of one half Communion of the Church of England. One half is divided into Presbyterians, Baptists, and Independents. They are concerned that members of the congregation, especially the younger ones, will be badly influenced by untrustworthy teachers if there is no new minister to steer them in the right direction.

They want the same allowance for the new minister as Morritt received. Once more, they are concerned to receive a new minister as soon as possible.

1735 May 28: Timothy Millechamp, St. James's Parish, Goose Creek, to the Society (SPG series A, volume XXVI, pages 133-134)

He thanks the Society for sending him and his parishioners at Wapamsaw the prayer books and Bible via Captain Pick. He assures the Society that no books were lost during the vacancy. The churchwardens took a catalogue of those books they found at the death of Ludlam and gave a list to Millechamp. He requests some modern sermons for his people, as all they have been reading is Dorrington. He gives a sermon once every two months. Many families have died or are too far away to come to church. He baptized 15 children and one Negro man.

1735 Jun. 13: George Pawley on behalf of the vestry of Prince George's Parish to Thomas Morritt (SPG series A, volume XXVI, pages 145-147)

Upon division of Prince George's parish, Pawley declares that he hopes Morritt will stay as missionary for their parish. He mentions that Prince Fredrick has tried to lure him away to their parish but in fact Prince George is the most metropolitan of all the northern parishes and has a larger congregation, more inhabitants who are completely settled, and finally, a growing trade and business. Again he pleads with Morritt to continue as their minister although they cannot make any large offers but can give him their good will. They believe that they have "not only a prior right to you, but likewise, for instance on the death of Captain Smith, the right of an election for a representative in Assembly was solely invested upon us."

1735 Jul. 13: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXVI, page 137)

He has been very busy working on the building of the new church. The work is going briskly and he is leaving in a week to take the place, temporarily, of Garden in Charles Town,

who is going to New York to recover his health. At Easter he had 31 white communicants and 23 blacks. At Whitsunday he baptized 25 whites and 10 blacks, with three white children and one Negro child.

1735 Jul. 18: Alexander Garden, Charles Town, to the Secretary (SPG series A, volume XXVI, pages 138-139)

He encloses a request from the churchwardens and vestry of Frederick (formerly Prince George) in settlement of Winyaw, to replace the present missionary Morritt, who is leaving, with another one. The wardens and vestry were going to submit a complaint to Society about the misconduct (merchandising and planting to the neglect of his ministerial duty) but did not as they were notified by Morritt that he was leaving the parish anyway. He stresses the importance of a new missionary as it is 40 or 50 miles between the main settlement and province if Winyaw.

1735 Jul. 21: William Guy, Charles Town, to the Secretary (SPG series A, volume XXVI, page 140)

He takes the opportunity to write a brief summary of the state of his parish as Garden has left for New York to recover his health. Captain Watkinson will deliver this letter to London. He has baptized 13 children and one adult. The number of communicants is the same as in last letter. He offers his assistance to fill the pulpit at St. Paul, as Thompson gone to St. Bartholomew's.

1735 Aug. 14: Thomas Thompson, St. Bartholomew's Parish, to the Secretary (SPG series A, volume XXVI, page 141)

He thanks the Society for appointing him to be missionary at St. Bartholomew's. He reassures them he will try to fulfill his missionary duty. He says he will send an account of the state of the parish soon. He notes that the library brought by the late Rev. Gowie is whole and safe.

1735 [c. Aug. 14] Churchwardens and Vestry of St. Bartholomew's Parish to the Secretary (SPG series A, volume XXVI, page 142)

They thank the Society for placing Mr. Thompson as missionary in their parish.

[signed by] George Vinson, John Peters, Thomas Ebersson, Jonathon Bettison, Kelly Joshua Saunders, Joshua Green, Sam Sleigh, Lawrence Saunders

1735 Sept. 13: Thomas Morritt, Prince George Parish, to the Secretary (SPG series A, volume XXVI, pages 143-145)

Morrith reminds the Secretary that the parish is split in two and says he feels caught between the two sides. He had waited until now to once again ask if he could be transferred to Christ Church to the place of the late Mr. Fullerton, as the education of his children would benefit as well as his own studies which are mainly situated near Charles Town.

He complains that he cannot bear the fatigue of riding between the settlements. He expects that Prince George parish will be divided again by making Wackamaw Neck a separate parish which is divided from George Town, as Christ Church is from Charles Town. He praises the hard work of the people who are laboring to erect a chapel and asks that the Society make provisions for them. In five years it is probable that Prince Frederick parish will be divided which will augment the number of parishes in the northern part of the province.

1735 Sept. 13: Churchwardens and Vestry of Christ Church Parish to the Secretary (SPG series A, volume XXVI, page 148. A similar letter to Bishop Gibson is in the Fulham Papers, Lambeth Palace Library, volume X, pages 13-14.)

They inform the secretary of the death of the Rev. John Fullerton and request another missionary to take his place. The Rev. Garden is not there to help because he is away from the province recovering from illness.

[signed by] George Logan, William Barton, Bently Cooke, Tho. Barton, Geo. Haddrell, Thomas Boone, George Benison

1735 Sept. 18: Thomas Morritt, Prince George's Parish, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 15-18) "He is caught in a controversy between Prince George's and Prince Frederick's parishes as to which is entitled to his services. He deferred his plan to return to England because of the war, but his health continues to decline and he seeks appointment to another station" (Manross 1965: 147).

1735 Dec. 9: Andrew Leslie, St. Paul's Parish, to the Secretary (SPG series A, volume XXVI, page 149)

He informs the Secretary of his arrival at St. Paul's after an involved journey. He was received with joy. He praises his parishioners and vows to do his duty to his utmost.

1735 Dec. 9: Lewis Jones, St. Helen's Parish, to the Secretary (SPG series A, volume XXVI, pages 150-151)

There have been no more baptisms since the last ones he wrote about. He hopes to increase interest in the church by distributing books and tracts given to him by the Society. He believes that, in order to further the growth of religion, it is necessary for Schools to be started to educate children when they are young. Because of the many islands in his parish, it is necessary for him to travel to remote parts. Although he has been earnestly encouraged to work in his parish, his parishioners have not made an effort to apply to the Government for the necessary contributions to build a parsonage for him. He hopes to get them active in this duty.

1735 Dec. 17: George Haddrell, Christ Church Parish, to the Secretary (SPG series A, volume XXVI, page 152)

The late Rev. Fullerton's wife and two small children have arrived in Christ Church and have no money to pay Fullerton's debts which he left behind or their passage to the colonies. He requests that the Society send the salary due to Fuller from June 24, 1734 to September 4, 1735 in order that Mrs. Fullerton will be able to live. He apologizes for his bad behavior in writing this letter.

1735 Dec. 27: Francis Varnod, St. George's Parish, to the Secretary (SPG series A, volume XXVI, page 153)

Work on the church has stopped temporarily until they are better able to carry it on. The rev. Garden has arrived back in better health and Varnod hopes that attendance of parishioners will now improve. His church continues to flourish.

1736

[1736] Jan. 15, 1735: **Thomas Hassell**, St. Thomas' Parish, to the Secretary (SPG series A, volume XXVI, page 154)

The parish is much the same as when he last wrote. He deploras the fact that the free School is not underway as it should be. A gentleman left money to found and support the School but the money has been ill handled by various people and there has not been found yet a teacher of languages or mathematics. He believes if money had been placed in the hands of fit men the province and the parish would have benefited greatly.

[1736] Jan. 19, 1735/36: **Alexander Garden**, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 19-22. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 34.)

South Carolina, Charlestown, 19th January, 1735/36

My Lord

My last Letter to your Lordship was of the 15th last May; at which time it had pleas'd God to restore me to so advanced a State of Health, that I was in hopes there wou'd be no Necessity for my shifting the Climate in order to a full & perfect Recovery. But soon after it began to decline, & so continued gradually to do, 'till at last, towards the Middle of July, my Physicians advised my immediate Departure off the Province (not to England, it being too late in year, but) to New York, or some of the Northern Colonies. In Compliance with their Advice (after having put my Affairs in the best Order I cou'd, & recommended my Parish to the Care of my Brethren by Turns) I imbarc'd for New York the 12th of July, where we arriv'd, after a short Passage of seven Days, the 19th. My Disorder being wholly nervous; The Symptoms a violent Headach, Flatulance, Lowness, Oppression, Watchfulness & Indigestion; the chief Prescriptions for Cure were Change of Air, Regulation of Diet, & the Exercise of Riding. From Each of these I found Benefit, but more especially from the last, which engaged me not only in a Journey to Rhode Island, & from thence to Boston, but finally in a much longer one of 1200 Miles, from Boston to South Carolina. On this Journey I set out from Boston the second of October, & under the Divine Protection, pursued it by easy Stages through nine Provinces, & arriv'd safe at Charlestown in the tenth, the 18th of December, with great advantage to my Health & Constitution.

On my Return home I received the Honour of two Letters from your Lordship, one of the 22d of May, by Mr. Leslie, & the other of the 26th of July, 1735; & beg leave to return your Lordship my most dutiful thanks for your ready Permission of my coming to England. May it please God that I may have no like future Occasion to make use of it, but His Will be done.

Whether Mr. Morrith has yet explain'd himself to the honourable Society, I know not: He says he has; but how or in what manner he do's not say. 'Tis a current Report that on the Death of Mr. Fullerton, late Missionary to The Parish of Christ church (which happen'd in my Absence) he wrote to the Society, requesting he might be remov'd to that Parish. This he neither expressly owns nor denies; as well knowing how little Esteem he is had in there,¹⁰ & apprehending some opposition to his Designs that way. But if the thing be true, the Society will easily perceive the Inconsistency of his Letters; how plainly he has shuffled & prevaricated with the Parish he has hitherto serv'd in, & of what Weight the Reasons are on which he desires a Remove.

The vacant Parishes of Sante & Christchurch are in humble Dependence, the former wholly on your Lordship, the latter on your Lordship & the honourable Society, for Missionaries. The Cases of these two unfortunate Parishes your Lordship well knows, & which I'm persuaded will plead your paternal Care towards them more effectually than any thing I can say or suggest farther in their behalf.

On a joint Petition from myself & Vestry of my Parish, the Assembly have order'd a Bill to be brought in for allowing & settling a publick Salary of £ 50 Sterling per annum for an Assistant to me, during my natural Life & Rector of the said Parish. Which together with the voluntary Contributions of the People, (which I'm very sure will amount, to a deserving Person, to £ 60 or 70 Sterling per annum more) will be a competent Encouragement for that Service. When the Bill is past, as we hope in a short time it will be, Our joint Application will attend your Lordship in this behalf, & on this Ground or Foundation.

As I pass'd through Connecticut, on my late Pilgrimage, one Mr. Arnold, a Dissenting Teacher for some years near New Haven in that Colony, had just declar'd himself a Conformist to the Church of England, and was on the Point of Departure for London to apply to your Lordship for Holy Orders. This Gentleman, I make no Doubt, will come sufficiently recommended to your Lordship; but if my testimony may be of any Service to him, I can truly say, that he bore an exceeding good Character 'mong all sorts of People throughout that Colony, both as to his Morals & Learning. The Dissenters themselves, no longer his Friends, speak well, & regret their Loss of him; nor can they object in his Case, as is usual with them to do in others, that his Conformity is owing to the View of Secular Interest (or any other Motive indeed than pure Principle & Convi[cti]on) he being both able & willing to serve in the Church without any Allowance from the Society. I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & Obedient, humble Servant

A. Garden

1736 Feb. 8: Vestry of Christ's Church Parish to the Society (SPG series B, volume IV, page 481)

The Spaniards have attacked Georgia. Governor Col. Broughton has sent for reinforcements from N.C., and has laid an embargo upon all ships at Charles Town.

1736 Feb. 13: Vestry of Christ's Church Parish to the Society (SPG series B, volume IV, page 482)

They request another missionary; Rev. Morrith was as dissatisfied with them as they were with him.

1736 Mar. 30: Churchwardens and Vestry of Prince Fredrick Parish to the Secretary (SPG series A, volume XXVI, pages 349-350; also copied in series B, volume 4, pages 487-488)

They write that Garden had shown them a letter from the Society saying that it would send a new missionary when Morrith relinquished his position. They met him at church and he gave up his place as missionary. They now request that the Society replace him with a new missionary.

[signed by] Meredith Hughes, John White, John Avant, Arth. Atkinson, Jone Lane, Arth. White, Francis Avant, Dan Shaw

1736 Mar. 30: Churchwardens and Vestry of Prince Frederick Parish to the Lord Bishop of London (SPG series A, volume XXVI, pages 350-351)

Same request as the previous letter. They mention that Morritt has given them a letter of resignation to send to Dr. Humphreys of the Society.

[signed by] Meredith Hughes, John White, John Avant, Arth. Atkinson, Jone Lane, Arth. White, Francis Avant, Dan Shaw

1736 Apr. 27: Wardens and Vestry of St. James's Parish, Santee to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 23-24) "Again ask him to send them a minister who can officiate in English" (Manross 1965: 147).

1736 May 1: Thomas Thompson, St. Bartholomew's Parish, to the Secretary (SPG series A, volume XXVI, pages 352-353; also copied in series B, volume 4, page 491)

He speaks generally of the condition of the parish. There are 120 white families and 1,200 blacks. He notes that is he is working to educate parishioners of the true nature of religion and although his efforts are not in vain, many people are more concerned with the pursuit of things in the present world and not in the life after death.

He visited upper Savannah Town where he performed Divine Service on the Lord's Day and baptized 10 children, five of whom were Indians. He hopes his letter of thanks to the Society was received. He will try his best to do his duty.

1736 May 15: Alexander Garden, Charles Town, to the Secretary (SPG series A, volume XXVI, page 353; also copied in series B, volume 4, page 492)

He writes on his arrival to Charles Town from his stay in the Northern colonies. Because of his ill health he only just received the Society's letter of August 15, 1735. Enclosed are two letters he received—Morritt's letter to the Society and a letter from the parishes of Winyaw—which he is sending along.

1736 May 15: Alexander Garden and William Guy, Charles Town, to the Secretary (SPG series A, volume XXVI, pages 354-355; also copied in series B, volume 4, page 493)

They discuss what has been done with the money and land left to the Society in Ludlam's will. Very complicated. He received a letter from the Society on August 15, 1735. He has drawn on the Society's Treasurer for the sum of £200—the sum remitted in part on the legacy of the late Richard Ludlam, by William Dry the administrator, together with one year's interest and four percent on the same. The same £200 have been put at interest of 10 percent on the land—duplicate enclosed.

He has received Dry's account of the Ludlam's estate and a second statement (copy enclosed). Balance of £202.16.3 in favor of the Society. Said balance has been put out at 10 percent interest on personal security. They are proceeding in the sale of land. They are waiting for the right buyers.

[Following this letter are a memorandum from William Guy to the Society and an account of Ludlam's estate, pages 356-357.]

1736 May 20: Timothy Millechamp, St. James's Parish, Goose Creek, to the Secretary (SPG series A, volume XXVI, page 358; also copied in series B, volume 4, pages 494-495)

He notifies the Secretary of the condition of the parish. Only about 25 regular communicants in church because others are too far away to come. Not much hope of the community growing. He has baptized only seven children. He begs the Society to let him return home because he is suffering from terrible health and fears he will not survive unless he leaves. He feels he will recover if he returns, as did Garden and Leslie.

1736 May 29: Act for the Salary of an Assistant Minister in Charlestown (Fulham Papers, Lambeth Palace Library, volume X, pages 25-27) “Act passed by the General Assembly which adjourned May 29, 1736, authorizing payment of £50 per annum to an assistant minister in Charlestown” (Manross 1965: 147).

1736 Jun. 3: William Guy, St. Andrew’s Parish, to the Secretary (SPG series A, volume XXVI, page 359; also copied in series B, volume 4, page 496)

He informs the Society that because the Rev. Quincy is returning to England from Alabama, Guy is taking the opportunity to write this letter. The parish is same as in the last letter; he baptized eight children and accepted one new communicant.

1736 Jun. 3: Lewis Jones, Charles Town, to the Secretary (SPG series A, volume XXVI, page 360; also copied in series B, volume 4, page 497)

This letter has been sent through a neighbor. Work on the parish church goes slowly. It is difficult to find money and subscriptions but they are managing slowly. The religious condition of the parish is flourishing. The young people look promising. He describes the fidelity of the parishioners. At Easter he had 25 communicants and 14 blacks. On Whitsunday 31 whites and 21 blacks were baptized. Seven white children and four black children were also baptized. (?)

1736 Jun 4: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 28-31. As printed in “Letters to the Bishop of London from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 35.)

South Carolina, Charlestown, 4th June, 1736

My Lord,

Since my last Letter to your Lordship, dated the 19th January 1735, I have held the Annual Visitation of the Clergy, at which the more material proceedings (besides the customary and usual ones) were these following.

1t. Whereas several Parishes in the Province have delayed to Elect the respective Missionaries, sent them by the Honourable Society, even after several Years experience of their Abilities and Behaviour, and no Exceptions taken against them; to the great Discouragement of the said Missionaries, in being thereby kept out of the just Right and Title they ought to have to their respective Livings by the Laws of this Province, and manifestly tending to the Dysservice of Religion and the Interest of the Church of England: To give Check therefore to this practise, the Clergy unanimously agreed, that all those Missionaries who have serv'd in their respective Parishes for the space of one Year, shall insist on their being forthwith Elected, or that the Parishioners do give their Reasons in writing unto their Hands, why they refuse or delay to Elect them.

2d. This being the first general Meeting of the Clergy since the Death of Mr. Johnson, the late governor, We took the Opportunity to wait on the new Lieutenant Governor,¹¹ with our Compliments of Condolence on that Event, and of Congratulation on the Government's thereby divolving into his hands.

3d. The Board of Church Commissioners, being authoriz'd by the Act of Assembly, entitled An Act for Advancing the Salaries of the Clergy, to adjust from time to time, our said Salaries, in the Current Bills of the Province, at Proclamation value, and the said Bills having decreased 5 per cent in value since their last adjustment; We therefore apply'd, by a Letter, to the said Board, requesting that they wou'd be pleas'd to reSettle and adjust our said Salaries according to the said Law.

I have already intimated to your Lordship, that in order to prevail with the Assembly to make such further Provisions for the Maintainance of the Clergy of the Province as may wholly relieve the Society from any Assistance towards it, the Zeal and Interest of a Settled Governor will be necessary; so that we must wait till his Majesty shall be pleased to send us a new Governor before any attempts for that Purpose, can be made with Prospect of Success. Meantime I hope the Society will not wholly withdraw their present Bounty till such farther Provision be actually made here, for that it wou'd tend to the Undoing of what they have already done, and pulling down what they have been building up with Success for many Years.

The Bill which I mention'd, in my last to your Lordship, depending in the Assembly for settling a Salary on an Assistant to the Rector of Charlestown, is now passed into a Law; and your Lordship will herewith receive, a Letter from the Vestry requesting the favour that you wou'd be pleased to Licence and recommend a fit Person as soon as may be for that Service.

This comes by the hands of the reverend Mr. Quincy, late Missionary in Georgia, and now returning to England. Some Complaints have been made to the Trustees of that Colony of his Behaviour there; but on the strictest Enquiry he is not to know by whom, nor consequently to have any other Means of Vindication than the general Testimony of the People. I have been informed of his Behaviour there from time to time, and by good hands; and since the Report of those Complaints, have made the best Enquiries I can at this Distance into it; and upon the whole, am of Opinion, for ought has yet appear'd to me to the Contrary, that these Complaints (one Particular of them only excepted, viz. his marrying an English Man to an Indian Woman unbaptized; which he was importun'd to do, by the principle Magistrate and people of Georgia; and which he acknowledges was an Error) are frivolous and groundless. And that in all other Respects, except the Particular mention'd, his Behaviour has been becoming his Character and Station.

In relation to this affair, Mr. Oglethorpe has wrote me, "that he has not yet had Occasion personally to inquire into Mr. Quincy's Behaviour in Georgia, having been oblig'd to converse more with the woods than the People; but referr'd it to the Vestry," a paragraph of whose Letter to him on that head, he sent me inclosed, which is as follows: "I found Mr. Quincy here last night, who hearing you was not certain as to the time of your return hither, resolved to make use of the first Opportunity of waiting upon you at Frederica. I've not only heard more than I usually do, of what the People there say concerning his behaviour among them, but have purposely asked several questions about it, and if they were (as I suppose) answered sincerely, his Carriage has not been such as I believed it was, but in the general more than inoffensive. All I have spoke to, inform me, that they judge him to be a good natured, friendly, peaceful, sober, just man, and that they have no Complaint against him, either owing to his private life, or to the Execution of

his Office as a Clergyman, except his absence from them in New England I apprehend which they believe was chiefly owing to his ill State of health."

By the time this comes to hand, a Young Student from New England, the eldest son of the reverend Dr. Cutler of Boston, will probably attend your Lordship a Candidate for Holy Orders. His Character will doubtless be amply certified to your Lordship, by the Clergy and other Gentlemen of that Colony; and therefore I shall only say concerning it, that he appear'd to me, when lately at Boston, [to] be a sober, ingenious, and well disposed youth, and was agreeably so repu[ted] and esteem'd by all that knew him. But what I briefly presume on his be[half], is humbly to request your Lordship's favourable Countenance and Regards towards him, during the time he may be oblig'd to stay in England for full Orders, and in obtaining him the Society's Mission for the first Vacancy they shall be pleas'd to supply in his Native Country. As I hope the Son will do, I truly think the Father has approv'd himself worthy, for whom your Lordship shall do this; having been so greatly Instrumental in building up the Church of England in these Parts, not only without any other [encoura]ging Motive than that of a good Conscience, but even against many Discouraging ones he has had to Struggle with; much Hatred, Malice, and Obloquy, but more especially, *res angusta domi*, narrow Circumstances occasion'd by a [*illeg.*] Fa[mily] and a penurious handed people, who enjoy his Labours. The former of these he has, [with] God's Blessing, pretty well Surmounted; but the latter he still labours under, which may perhaps have occasion'd his forwarding his Son a little sooner than otherwise he wou'd have done. Not, my Lord, that he wou'd thus forward him purely on this Consideration, and abstracting from that of the Service of Relig[ion] and the Church of God; God forbid: But as he verily trusts his Son is (I [say] not Sufficiently, for who is sufficient for these things? but) competently qua[li]fied for the Sacred Office, he thinks it not blameable to forward him into it [as] soon as the Canons of the Church will allow, [*illegible*] partly in subordinate Vie[w] of mending his Circumstances and somewhat better Providing for himself and remaining Family.

Your Lordship will herewith receive a second Letter from the Parish of St. James Sante, repeating their earnest Request to be favour'd with a Minister capable to officiate in the English Tongue. The great Majority of the People have had no Benefit from Mr. Bugnion's Ministration, who has laid aside all thoughts and attempts of Learning English, and who therefore is not employ'd by the Vestry, but barely permitted to officiate to a few french People, till such time as another Minister arrives to officiate in English. I humbly hope your Lordship will relieve them from this Distressed Situation as soon as may be, either by sending them a Minister capable to officiate both in French and English, or if that cannot be done, then one to officiate in English only.

I am inform'd concerning Mr. Smith, the Society's Missionary in Providence, that he has become a compleat Tool to the Bashaw of that Island, and is now gone for England as Agent in his Behalf concerning the late Mutiny of the Garison there, and other Matters of that Government.¹² He has acted as Judge of the Admiralty there, and in that office done some Dirty work (at least what is universally blamed as such) particularly in condemning a Sloop belonging to this Province. I'm sure your Lordship will but little Approve of such Conduct and will have Opportunity, now he is in London, to admonish him upon it in such manner, as may prevent his future meddling in Matters so little agreeable to his proper Function, and so greatly tending to bring an Odium upon the Order.

I humbly crave your Lordship's Blessing, and Am, My Lord, Your Lordship's Most Obedient, Humble Servant and Dutiful Son

A. Garden

P.S. Just as I had finished the above I was inform'd that Mr. Morritt is appointed Missionary to the Parish of Christ Church, and that the Parishioners are under no small Concern on that Score. How they will behave in the Affair I cannot yet tell, but am justly sure Mr. Morritt is far from being acceptable to them, and apprehend they will refuse to receive him.

1736 Jun. 8: Wardens and Vestry of Charlestown to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 32-33) “Enclose (25-27) and ask him to name an assistant” (Manross 1965: 148).

1736 Jun. 29: Francis Varnod to the Society (SPG series A, volume XXVI, pages 498-499; also copied on series B, volume 4, pages 498-499)

1736 Jul. 20: Alexander Garden, Charles Town, to the Rev. Quincy (SPG series A, volume XXVI, page 364)

He praises Quincy and declares his respect and affection for him. He was hoping Quincy would assist him in Charles Town but on discussing the subject with the vestry they said that although they respected him they regretted the lowness of his voice. He hopes for Quincy's return to the province for the unfortunate parish of Christ Church. He writes that Christ Church parish does not wish Morritt to continue as missionary and wishes Quincy to replace him. He mentions that the Colony of South Carolina is in pieces about the Indian Trade. Suggests that Quincy refer to Mr. Parker for any details.

1736 Aug. 19: William Guy to the Society (SPG series B, volume IV, pages 501-502)

A memorandum, received from Wm. Dry through his son: £102.16.3, the balance due to the Society.

1736 Sept. 27: Churchwardens and Vestry of St. George's Parish to the Secretary (SPG series A, volume XXVI, pages 368-369)

They notify the Society that the Rev. Varnod died after a short illness. They request that he be replaced as soon as possible with another missionary. They have purchased 75 acres of land on which the parishioners, at great cost, built a brick parsonage house.

1736 Sept. 27: Churchwardens and Vestry of St. George's Parish to the Lord Bishop of London (SPG series A, volume XXVI, pages 369-370)

This letter voices the same request as the one above. They ask the Lord Bishop to consider the small number of parishioners who have put much money and effort into the purchase of 75 acres and the building of the brick parish house.

1736 Oct. 24: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 34-35. As printed in “Letters to the Bishop of London from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 36.)

Charlestown, South Carolina, October 24, 1736

My Lord

Together with this, your Lordship will receive a letter from the Vestry of the Parish of St. George in this Province, acquainting you with the Death of the Reverend Mr. Francis Varnod, the Honourable Society's Missionary to that parish (who died the 24th of the last, after a Short Illness) and requesting that they may be favour'd with another Missionary to Succeed him in the said parish. It is one of the best parishes in the Province, and the Gentleman whom your Lordship and the Society shall be pleas'd to send there, may assure himself meeting with all proper encouragement and of being very happy if it be not his own fault.

This is now the 26th day that I have labour'd under a relapse of an Obstinate Quotician fever of which I am yet so little recovered that I'm Scarce able to write my name.

I hope by this time your Lordship has appointed an Assistant for this parish, and that he will be here Soon after Christmas; who when he arrives, whether he may not find a Vacant parish instead of an Assistant place, God only knows. Mean time I humbly Crave Your Lordships blessing and am, My Lord, Your Lordship's most Dutiful and Obedient, Humble Servant

A. Garden

1736 Dec. 29: Andrew Leslie, St. Paul's Parish, to the Secretary (SPG series A, volume XXVI, pages 371-372)

He baptized 34 children, 42 adults and received 17 new communicants at Christmas. It has been difficult for many parishioners to attend services because they live so far away. He has decided to draw up a bill for the Assembly that would enable parishioners to build a chapel in the center of the parish (which may become the parish church in a few years) in order that all may attend services. Meanwhile, they meet once a month at a planter's house in Beech Hill.

The notion that the clergy are tyrannical sort of men who study only to enslave the laity has spread through the parish. Parishioners further believe that it is better for one man to depend on the parish than a parish to depend on one man. Some parishioners have gotten elected into a new parish of St. John in Colleton County. He warns that this opinion if not checked may prove disastrous to the religion.

He does not know the state of the library because when he inquired about the books to Mr. Younge, who has custody of them, he declared that Leslie had no right to use the books before election. He fears now, after the elections, that if he inquires again, the parishioners may think him a tyrant. He did not mention these problems before because he was afraid the Society would replace him with a new missionary and meanwhile, the dissenting party would have gained ground during the time when there was no settled clergyman in the area.

1737

[1737] Jan. 17, 1736: John Fordyce, Prince Frederick's Parish, to the Secretary (SPG series A, volume XXVI, pages 373-374)

He arrived safely from New York at Michaelmas. The parishioners live in friendship with one another and even with dissenters. Discusses the general goings on of the parish. Divine service every day, administered the holy sacrament to 22 communicants at mass at George Town on the 9th. Gave notice that he will catechize the children. He begs the Society to raise his salary as he has traveled extensively to baptize children at Waukamaw in George Town. He also asks that they send any books they can—especially commentary on the Old and New Testaments.

PS—He distributed the small tracts and prayer books in Newfoundland. He requests that they send him Dr. Lynch's sermon of February 20, 1735. People of Christ Church have refused the Rev. Morritt and Fordyce assures the Society that the Rev. Garden will acquaint them with the details. An account from Charles Town: the Spaniards plan to attack Georgia. The Lt. Gov. and Col. Broughton have sent dispatches as far as NC for men to be in arms. Southward part laid an embargo on ships at Charles Town in order to give the Spaniards a "warm reception."

[1737] Feb. 13, 1736: Vestry of Christ Church Parish to the Secretary (SPG series A, volume XXVI, page 375. A similar letter to Bishop Gibson is in the Fulham Papers, Lambeth Palace Library, volume X, pages 36-39.)

They acknowledge the receipt of the Society's letter of January 19, 1735, which said that they had appointed the Rev. Morritt to succeed the late Rev. Fullerton. Enclosed is a letter from Mr. Morritt declining this mission. The vestry must, with truth, acknowledge that Morritt's character among his late parishioners is too unhappy and they cannot invite him to live among them. They request another missionary. They apologize for the letter but beg the Society for another missionary instead of Morritt.

[1737] Feb. 25, 1736: [Andrew] Rutledge, Charles Town, to the Society (SPG series A, volume XXVI, page 378)

Charles Town, February 25, 1736

He received the letter above from Morritt on January 20th.

[1737] Mar. 8, 1736/7: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 40-43)

South Carolina, Charlestown, 8th March, 1736/7

My Lord,

I have Receiv'd the Honour of Your Lordship's Letters dated the 5th of June and 15th October last past, the former by Mr. DuPlessis (who arriv'd here last September for the Parish of Sante, & continues to give great content to Both French and English there;), the last by Mr. Orr who arriv'd here the 20th of January last for my assistance in Charles Town. I beg leave to return your Lordship my most dutiful and hearty thancks for this Instance of your favour and regard towards me, in Sending over this Gentleman so Speedily to my assistance. And the People of this Parish have requested me, to present your Lordship their thanckful Acknowledgements also for the Same, which they esteem an instance of your Paternal care & goodness also to them; & pray'd me to assure your Lordship, that in testimony of their thanckfulness, they will not be wanting towards a due Encouragement of the Person you have been pleas'd to recommend, so long as he shall Continue to behave as a good Clergyman, which they have no reason to doubt he will always do.

When I first wrote to your Lordship of this affair, the Assembly had Order'd a Bill to be brought in for allowing a Publick Salary to an assistant to me, during my natural Life, or so long as I should Continue Rector of Charles Town; concluding that if he were a deserving Person, on my Death or Resignation he might Succeed me. But on our farther Application, & representing [that] the great & growing Duty of the Parish, together with the Unhealthyness of the Climate, would always require the labour of two Clergymen; they were pleas'd to make the thing Perpetual, which I know not how I came to [overlook] mentioning in my last to your Lordship.

Mr. Morritt, having thought fit at last to give up his Mission to the Parish of Christ Church, Your Lordship will herewith receive a Letter from the Vestry of that Parish, humbly requesting your Lordship's favour & assistance, in Sending them another Missionary. I was in hopes Mr. Morritt would have kept his word & promise to the People of Winnyaw as also as to me, viz: that he would quit the Province together with his Mission there. But it has happen'd otherwise, & his very Singular Treatment both of the People there & Christ Church, has made it necessary for me to give Your Lordship a just account of the whole affair.

His latter Behaviour, among his latter Parishioners at Winnyaw, became so offensive to them, that they put him to the choice, either to quit the Parish, or Stand tryal on Such Articles of Complaint as they were ready to exhibit against him. He chose the first; Assuring them that he was determin'd, not only to quit the Parish, but the Province also, as soon as he could acquaint the Society of it; & desiring, that as he should forthwith apply to the Society for leave to resign their Mission & return to England, so they would also forthwith apply for another Missionary; that their respective Letters of Application might be mutually Communicated to each other; & that meantime they would accept of his Service, during the Short Stay he Should make in the Colony, or till they might be otherwise provided. To these terms the Vestry agreed, & accordingly applied to the Society for another Missionary; & punctually gave Mr. Morritt a Copy of their Letter. Mr. Morritt wrote also to the Society on the Subject; but of which, when by accident they happen'd to see a Copy about Six months afterwards (for Mr. Morritt always shuffled off the shewing them any Copy pretending he had mislaid it), they plainly perceiv'd it was far wide of the purport of his promise & assurances to them, or indeed of any explicate purport at all; but Containing a parcel of ambiguous Phrases, blindly intimating as if he meant to shuffle out of the old Parish into the new one there, under the poor Colour of the new One's being Call'd by the old name; which they thinck he meant by the Phrase, of acquiescing in the Allotment according to the tenor of his Mission. Soon after this discovery, I receiv'd a Letter from the Honourable Society, dated the 15th August, 1735, Containing the Society's answer to both the above mention'd, viz: "that if Mr. Morritt quitted his Mission they would send another Missionary to Succeed him, but would not create any new Mission at Winnyaw." This answer being Communicated, Mr. Morritt had Recourse to fresh promises & assurances, which the People So little regarded that they resolv'd to pursue other measures; but mean time my bad State of health obliging me to go off the Province, they were oblig'd also to rest the matter as it stood till my Return. During my absence Died the Reverend Mr. Fullerton, Missionary at Christ Church: Immediately on whose Death, Mr. Morritt, with the greatest privacy, applied to the Society for their Mission to that Parish; no doubt insinuating that he should be acceptable there. The People of Christ Church little thought of Mr. Morritt's making any Such Application, & much less of his doing it without their Privity & Approbation. But the thing was true, and Soon after my return currently reported, which induced the People of Winnyaw to wait the Issue in hopes they should soon get clear of the man, without further trouble. And so accordingly it happen'd; for about two months after, the Vestry of Christ Church receiv'd a Letter from Doctor Humphreys, acquainting them, that the Society had appointed Mr. Morritt to Succeed Mr. Fullerton lately deceas'd in that Parish; and in August following arriv'd the Reverend Mr. Fordyce to Succeed him at Winnyaw. Then were the People of Winnyaw reliev'd to their Satisfaction. But the Distress fell on the unfortunate People of Christ Church, to whose lot had fallen, first or last, almost all the Offensive Clergymen that ever came into the Province. However they Soon resolv'd what to do in the case, though Sorry they must have the trouble of doing it, viz. oblige Mr. Morritt to clear himself before me of the matter alledg'd against him by

the People of Winnyaw before they receiv'd him. On notice of this Resolution, he wrote them a Letter acquainting them, "that for the Sake of Peace, he was willing to give up his Mission to their Parish, & return to his Native Country for the better Confirmation of his Health": to which they quickly answer'd "that they accepted the offer, provided he would put his Letters, acquainting the Society of the Same, into their hands to be transmitted with their own for another Missionary." They waited for Mr. Morrirt's answer to this nigh two months, till I was taken very ill, & then he positively refus'd to Comply with his own offer. My illness lay sore upon me for nigh three months, but as soon as it pleased God to restore me to a Capacity of doing any Duty, at the Request of the Vestry of Christ Church, I issued a Citation for Mr. Morrirt, dated the 23d. December, 1736, to appear before me, in the Parish Church of St. Philip, Charles Town, the 13th. day of January next following, to answer to Such matters as Should then & there be objected against him. The Day appointed, he appear'd accordingly, & constituted two Gentlemen of the Law his Proctors; Mr. Rutledge, (a Gentleman also of the Law, & one of the Vestry of Christ Church, & employ'd by them to be Promotor of my Office) was prepared to exhibit Articles against him. But his Proctors requesting that the Exhibiting of the Articles might be defered till next Court Day, Rutledge agreed to their Request, and the Court adjourned for a few Days. Mr. Morrirt plainly perceiv'd there was now no room for Evasion; & therefore during this Adjournment renew'd his first offer to the Parish, Comply'd with their terms, by putting his Letter to the Society into Mr. Rutledge's hands; on which they were Content to save themselves any further trouble, Specially of bringing their Evidences about 80 Miles from Winnyaw, & so next Court Day Dropt the Process.

And thus I am come to an End of this long Narrative as I hope I am also with this troublesom Man; & that the Honourable Society will not thinck fit hereafter to appoint him to any Parish in this Province without the Approbation & Request of the Parishioners of Such Parish first transmitted to them. And 'tis humbly Submitted whether the above Case may not Suggest to the Honourable Board the Expediency of a General Resolution, not to remove any of their Missionaries from one Parish to another, in the Same Province, without being first Certified by the Parishioners of the Parish he desires to be remov'd from, in Writing under their hands, of his good behaviour there; And also Certified, in like manner, by the Parishioners of the Parish he desires to be remov'd to, that it is at their Request, & that he will be acceptable to them.

I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

[1737] Mar. 1737: Alexander Garden, Charles Town, to the Secretary (SPG series A, volume XXVI, pages 375-377)

Enclosed is a letter from Morrirt requesting leave as a missionary of Christ Church because of bad health. Morrirt has asked the vestry to apply for a new missionary to replace him. Enclosed is an application from the vestry. Garden informs the Society of Morrirt's unforgivable behavior. The parishioners gave him a choice of quitting the parish or of standing trial for his injustices. He declared he was leaving the province anyway, but while he was waiting to be brought back to London he asked that the parish accept his services. Morrirt wrote to the Secretary asking that they create a new parish for him to direct and when the answer cam back "no" he tried promises and apologies to win back the parishioners of Charles Town who would not be persuaded.

Morritt, on hearing of the death of the Rev. Fullerton, applied in secret to take his place in Christ Church. Members of Christ Church thought poorly of Morrirt and his secret application. The Society replaced Morrirt at Winyaw with the Rev. Fordyce, to the relief of those parishioners, but to the dismay of parishioners at Christ Church, the Society replaced the late Rev. Fullerton with Morrirt. Christ Church declared that Morrirt had to cleanse himself before the Rev. Garden before he could be their missionary. Morrirt answered that he would prefer to return to London. The vestry asked that Morrirt give them a written statement of his resignation so that they could send it along with their request for a new missionary.

Nothing was accomplished for at least five months because Garden became ill and Morrirt did not submit a statement of his wish to depart. When Garden became well again he ordered an interrogation of Morrirt who defended himself by hiring a lawyer—Mr. Rutledge. The investigation flopped because of a lack of evidence from Winyaw and Morrirt finally submitted a request to come back to London (enclosed).

Garden requests that from now on the Society should ask parishes who are receiving new missionaries to write a statement that they agree to a new missionary. It eliminates many of the problems just stated. He also requests that the a parish from which a missionary is leaving write a statement confirming his good behavior.

[1737] Mar. 8, 1736: Rev. Fordyce to the Society (SPG series A, volume XXVI, pages 375-377; also copied in series B, volume 4, pages 483-484)

[1737] Mar. 30, 1736: Alexander Garden, Charles Town, to the Society (SPG series A, volume XXVI, pages 349-350; also copied in series B, volume 4, pages 485-486)

[1737] March 30, 1736: Vestry of Prince Frederick Parish to the Society (SPG series A, volume XXVI, page 352; also copied on series B, volume 4, pages 489-490)

1737 Sept. 6: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 46-47. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 38.)

South Carolina, Charlestown, September 6, 1737

My Lord,

I have lately receiv'd a Letter from his Excellency the Governour of North Carolina,¹ of which the following is a Paragraph, Concerning the ill Behaviour of Mr. Boyd, the Honourable Society's Missionary in that Colony:

After having expressed much Concern, that no farther assistance Was to be expected from the Honourable Society, towards the Propagating of Religion in that Colony, than the one Missionary already there; His Excellency Subjoins concerning him & says: "But what makes the matter still worse is that this very Missionary is one of the Vilest & most Scandalous Persons in the Government. I gave you some Hints of his Idleness & Inclination to Drunkeness, when I had the pleasure of Seeing you at Edenton; But since that time, I have heard such accounts of his behaviour as are really Shocking. Particularly that on a Sunday, this Spring, at noon day, he was Seen by many Persons Lying dead Drunk & fast asleep, on the Great Road to Virginia, with his

Horse's Bridle tyed to his Leg; this I have been assur'd of by Several Persons of the best Credit. As he is under your Inspection, I hope you will take some notice of such horrid practices."

I have also receiv'd a Letter, on the same Subject, from another very worthy Gentleman, a Member of his Majesty's Council, & Collector of his Quit Rent's in that Province. Concerning Mr. Boyd, he saith, "whose life & conversation would be Scandalous in a Layman, much more so in one of his function. Drunkenness in a most open manner is his frequent practise; & I was told, by the Chief Justice, when I was last at Edenton, that he was found one Sunday in that Condition, fast asleep, on the Road nigh the Town. In Short, he is, I think, a Man in all respects of as bad principles, as any I have ever Seen, Considering his Education; from whence you will form a Judgement, how the Interest of Religion is carried on under his Ministry."

I am so far from putting the Least Doubt to the truth of the above Informations, that they would have met with entire Credit from me, had they come from persons of much less known honour & Integrity than they do. For when, about two years ago, I came through that Province, in my way from New England to South Carolina, I had Such Intimations given me, not only by the Governour, but the People of Barty-County² in General, of Mr. Boyd's ill behaviour, with Respect to Drunkenness & Neglect of Duty, that I Should certainly have then made a Legal Enquiry unto it; but that neither had I my Commission with me, nor could I Spare So much time (the Winter at hand, & at that Distance from home) as would have been necessary for that purpose. And as tis now Impracticable for me to leave my Charge, and go to Edenton, (distance from hence 400 Miles) to make Such Enquiry; All I can do in the Case is, thus to transmit it, in the best light I can to the Honourable Society, not without hopes, that they will soon decide upon it, to Discharge that unworthy Missionary from their Service, or rather from adding to the real Disservice he has already done them.

The Governour & Council of that Colony have it much at Heart, to obtain a Legal Establishment of a Competent Maintenance for the Clergy; but the unhappy Discord Subsisting twixt them & the Commons House of Assembly, about Civil Concerns, has hitherto obstructed it. Meantime they thinck, that the Pension of £ 80 Per Annum allow'd Boyd by the Honourable Society, would be apply'd to the best advantage, if £ 25 a piece were given to the two Clergymen, at Bath Town & New-Berne, who are in great Poverty; & the remaining £ 30 to Some Sober Clergyman, to be Sent over to Bladen Precinct, where the Governour is settled, & where he assures me, his Neighbourhood are well disposed to join with him, for making it up a handsom maintainance.

I humbly crave your Lordships Blessing, & am, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

1737 Dec. 22: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 48-49. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 39.)

South Carolina, Charlestown, December 22, 1737

My Lord,

I have received the Honour of your Lordship's Letter of the 10th of August last, and shall punctually observe the Directions of it, in all Matters wherein the honourable Society are

concerned. And indeed it is what I have always hitherto done; & particularly in the affair of Mr. Morritt, I sent them the same Account of it, & at the same time, as I did your Lordship: together with Mr. Morritt's Letter declining their Mission to the Parish of Christ Church, and the Vestry's Letter of that Parish requesting another Missionary; all which I hope (as I sent Duplicates also) have been received & communicated to the honourable Board, though neither the Parish nor I have yet received any answer from them. Your Lordship will be so good as to make some Enquiry Whether The Said Letters be received, & to assist that unhappy Parish, in obtaining another Missionary. They purpose to repeat their humble Request to the Society, that they wou'd be pleased to consider this present Case arising from Their Misfortune, not their Fault.

Your Lordship will receive this at the Hands of Mr. John Wesley, Missionary in the new Colony of Georgia; who returns home to answer to some Complaints sent against him to your Lordship & the Trustees, by some Persons there.³ This sudden Event indeed surprizes me; for no one cou'd be more approv'd, better liked, or better reported of, by all the People of Georgia, than this very Gentleman was, 'till lately, that he presumed to repell the chief Magistrate's Niece from the Holy Communion, which has brought down such a Storm of Resentment upon him, as I wish he may be well able to weather. The chief Magistrate is now his Enemy, & so of course he is quite naught; a Setter forth of strange Doctrine, a Jesuite, a spiritual Tyrant, a Mover of Sedition, etc. A grand Jury is summoned (two thirds of it having their daily Bread from the Store, or in Effect the chief Magistrate's hand, who has the sole Direction of the Store) and they make the following Presentments. They present John Wesley, Clerk, for not having sufficiently declared himself of the Church of England, since he arrived there; For refusing to christen otherwise than by Dipping (except as in the Rubrick excepted); For saying he was ordinary in Georgia; For refusing to bury an Anabaptist (when he was at 100 miles Distance & knew nothing of the Matter); For reading the Litany at 6, & not at 10, of the Clock, on Litany Days; But above all, for repelling Mrs. Williamson (the chief Magistrate's Niece) from the holy Communion; & for speaking & writing to her (on matters, he assures me, of his Duty as her Pastor) contrary to the Commands of her Husband. And all these they present the said John Wesley for, as severally contrary to the Peace of our Sovereign Lord the King, his Crown & Dignity. The main Stress or Burthen of the whole lies in the last Presentment. (The others being rather by way of Apparatus, or to accumulate the Accusation;) & chiefly on the latter part, viz. for speaking & writing to Mrs. Williamson contrary to the Commands of her Husband; insinuating, as if Mr. Wesley endeavoured to seduce the said Mrs. Williamson from her Husband; & which she, the said Mrs. Williamson, in her Affidavit, seems also to insinuate. This is the main Point of accusation, & against which, considering the Accusation of the Party, the Accused must naturally be reduced to some Distress in making his Defence.

I shall not presume, my Lord, to form any positive Judgment on the Case, which without a judicial Enquiry, & hearing all that both Parties can offer, wou'd be rash & unjust to do. But if I may offer my present Sentiments upon it, from the best Information I have yet received about it, I cannot but say, that as to the Particulars relating to Mrs. Williamson, however Mr. Wesley may not be acquitted of some Imprudence & unguarded Conduct, yet I verily believe him innocent of any thing criminal, either in Fact or Intention; and as to the other Matters, they are all either impertinent, false, or frivolous.

This Gentleman has met with full as hard usage, as did his Predecessor Mr. Quincy; and it will be Pitty if any more Clergymen be sent thither, 'till your Lordship's Jurisdiction be first regularly extended to that Colony, that they may not be obliged to cross the Seas on every complaint made against them.

I humbly crave your Lordships Blessing & am, My Lord, Your Lordships most dutiful & obedient, humble Servant.

A. Garden

[1737] 1736: Thomas Morritt, Christ Church Parish, to the Secretary (SPG series A, volume XXVI, page 378)
Christ Church, 1736

Morritt voices his worry over his bad health. He declares he must travel to the colonies with better climates and, if necessary, back to England in order to regain his health. He requests permission to leave his parish.

1738

[1738] Mar. 8, 1737: Revs. Alexander Garden and William Guy to the Society (SPG series C, AM, letter 150)

Account of the Ludlam estate.

[1738] Mar. 10, 1737/8: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 50-51. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 40.)

South Carolina, Charlestown, 10th March, 1737/8

My Lord,

A bad State of Health obliging Mr. Millechamp to change the Climate & try what the Sea & his native air may do towards his Recovery; I think it my Duty to certify your Lordship concerning him, that during the time he has been in this Province, his Behaviour has been altogether becoming his sacred Office & Character. That he has given none Offence in any thing; but in every thing, whether respecting his Life or Doctrine, acquitted himself answerably to the True Intent of his Mission; faithfully & with Diligence discharged his holy Function, & fed the Flock committed to his trust, to their full Approbation, & the Advancement of God's true Religion & Virtue amongst them. I shall only add, that as his good Behaviour here has gained him much good will & Esteem, so his Return hither (which he fully purposes, with God's leave, & the Society's Continuance of his Mission, as soon as possible) will be very agreeable to his Parishioners, his Brethren of the Clergy, & all that know him in the Province.

By this Opportunity, the Parish of Christ Church have repeated their Application to the Society for another Missionary; & have wrote to his Grace of Canterbury, to the same purpose, as I have also done in their Favour. I sent the same Account of Mr. Morritt's Case to the Society & by the same Opportunity as I did to your Lordship; & know not what to make of their absolute Silence upon it, except it be that they are disappointed in sending another Missionary; for if they had taken any Exception to that account, I presume they wou'd have long since signified it; that matters might be farther cleared to their Satisfaction (which I have sufficient Materials in my hands to do) and the Parish provided for one way or other, which has been almost three years vacant. I humbly crave your Lordship's Favour in behalf of the unhappy People, together with your Blessing for myself and am, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

1739

[1739] Jan. 7, 1738/9: **Wardens and Vestry of St. Bartholomew's Parish** to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 52-53) "Say that Thompson has served them diligently since he came among them and recommend that he be appointed as their minister" (Manross 1965: 149).

1739 May 4: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 54-55. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 41.)

South Carolina, Charlestown, May 4th, 1739

My Lord,

I have received the Honour of your Lordship's Letter of the 14th July, 1738; and am quite astonished at the Society's employing a Person of so notoriously vile a Character as Marsden for their Missionary. Let the Society inquire, my Lord, whether he has not fled almost every Colony in America for Crimes? Let them inquire whether when in Barbadoes, he was not accused of some very foul Actions, & particularly respecting one Mr. Beresford, a Brother Clergyman there? Whether in Jamaica, during the Government of the late Duke of Portland, he did not marry a second Wife, his former still living in England? And whether he fled not that Island on the Discovery? Let them inquire his Character of the Clergy of New-England, Maryland, & Virginia; & what his Behaviour was when in those Colonies; Let them inquire 'mong the Lisbon Merchants (I mean of the English Factory there) whether in the year 1729 he, the said Marsden, did not fraudulently obtain a Cargo of Goods from some of them, to the amount of £ 1500 Sterling, for which he drew Bills of Exchange on such Persons in London as either knew nothing of him or had no Dealings with him, & which were all returned back protested? Let them inquire, whether Meantime he was soliciting the Society's Mission for Cape-Fear, he was not at work also, in his usual way, to defraud one Mr. Austin of Liverpool or Chester⁴ (but who keeps a large Warehouse in London) of Goods to a considerable Value; as also two poor Milliners in London of considerable Sums for which he was pursued, endeavouring to make his Escape, arrested, & imprisoned at Chester? In a word, my Lord, let them inquire his Character of his own Wife & Children in or near Whitby in Yorkshire, if I mistake not the name of the Place. I cannot conceive by whom he can be recommended to the Society; I'm sure not by any Clergy, or Laymen of any Character, in America. And if by the Populace at Cape-Fear, I'm satisfied, that any one may have a hundred hands 'mong them, to any Certificate he shall desire, for a single Bowl of Punch.

The Bearer of this is one Mr. Moir, who came into this Province, a Missionary from the Kirk of Scotland, about six years ago, has ever since preached to a Congregation of that Persuasion, in a Place here called Edisto, in the Parish of St. John in Colleton County; and in that Station, has behaved himself in such manner, as very w[ell] to deserve the Certificate he brings with him from his Brethren here, who stile themselves a Presbytery. He always shewed a great Regard & Inclination towards the Church of England, & no[w] waits upon your Lordship to

receive her Holy Orders; and of whic[h] as I take leave to add my Testimony of his moral Character, so I hope that with Respect both to his Principles & Learning, your Lordship will find him not unworthy.

The second Instant, I held the annual Visitation of the Clergy at Charlestown; at which every Clergyman in this Province attended, to the Number of 14, (the Parishes being all now supplied with Missionaries, two new ones only excepted) and I bless God they all appear at present to behave in their respective Charges, in a diligent and regular Manner; Nor do I know of any thing amiss concerning any of them, worth troubling your Lordship with.

Boyd of North Carolina is dead; and as the Governor there writes me, he died in the same Beastly Manner he lived. I have no answer from the Society to my Letters concerning him; nor to those by Mr. Millechamp (though he be now returned) concerning Mr. Ludlam's Legacy, in my hands. I shall write them once more, & then shall have done corresponding with them, as I can be of no Service to them, without Answers to my Letters.

I humbly crave your Lordship's Blessing & am, My Lord, Your Lordship's most dutiful & obedient, humble Servant.

A. Garden

1739 Jun. 12: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 56-57. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 42.)

South Carolina, Charlestown, 12th June, 1739

My Lord,

My last Letter to your Lordship was of the 8th Ult[imo]; in which, 'mong other things, I took leave to certify your Lordship concerning the Bearer Mr. Moir, that he had served in this Province, as a Missionary from the Kirk of Scotland, for some years; & had behaved without any Exception to his moral Character, etc. This was doing the Gentleman but a Piece of common Justice, especially as he declared his Intention of applying to your Lordship for Church of England Orders. [faded] is a very exceptionable thing with his late Congregation here, & who have therefore done all they can to prejudice the Church of England People against him, as a lucrative Man, & One that is come over to the Church, not out of Principle, but for the Sake of a Better Provision. How false & uncharitable soever this Insinuation, it yet answers the End: For the Vestry of the Parish of St. John in Colleton County (a Parish lately divided from St. Paul's & has lately applied to your Lordship & the Society for a Missionary) have sent to me, to know, whether I have recommended the said Gentlemen to be appointed Missionary for that Parish, & to signify that he will not be acceptable there.

I have assured them that I have not recommended him to be appointed for theirs, nor any particular Parish in the Province; but only certified his Character in general as it appeared to me & against which have none other than the above pretended Objection. But however the Society should be minded to favour that Parish with a Missionary, and on such Recommendation as procures him Orders at your Lordships hand should appoint that Gentleman for the Service, I have thought it necessary to acquaint your Lordship as above, that I apprehend it will not be adviseable for him to accept of any [faded] the Prejudices gone out against him.

I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & Obedient, humble Servant.

A. Garden

1740

1740 Feb. 11: Alexander Garden and Wardens and Vestry of St. Philip's Church, Charlestown, to the Bishop of London (Fulham Palace Manuscripts, volume X, pages 72-73)
Requests a replacement for William Orr, Garden's assistant, if he is appointed to St. Paul's Parish.

1740 Apr. 24: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 58-59. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 43.)

South Carolina, Charlestown, April 24th, 1740

My Lord,

Your Lordship will be pleased to pardon my long Silence when I have acquainted you with the Reasons of it. Last August, September and October, we were visited, specially in Charles Town, with a very grievous Sickness and Mortality. My Assistant was meantime (& happily for him) gone to Mary Land, on some private Affairs, and the Distemper (a Bilious Fever) being commonly deemed infectious, deprived me of any Assistance from my Brethren in the Country, specially after the Death of Mr. Small, Missionary at Christ Church, (who came once to assist me on a Sunday, was taken with the Distemper & died the Week following,) so that I was alone to Struggle with the Duty, (from 4 to 12 Funerals of a Day, & as many Sick to Visit,) for many Days. It pleased God to support me in tolerable Health during that Calamity; but soon after I fell into my old Disorder, which pressed sore upon me, and quite disabled me from the Pen, 'till lately that it has been wholly imploy'd in guarding the People of my Charge, against the fascinating Gibberish of Young George Fox, alias Whitefield.

This Youth, either dissembled, or is greatly alter'd, in his Principles and Conduct, Since he was here 'bout two years ago. He then behaved in a very regular and modest manner, and accordingly I treated him with all the Civility due to a Stranger, and a Brother. I Observed indeed a Dash of the fanatick Phrase, in his Discourses and a Tendency towards some dogmatical Notions that prevailed in the Oliverian⁵ times, but as he was a young man and a Stranger, I was willing to make some Allowance, and pass them without farther Notice. But now he boasts himself to be some great One indeed, sent forth from God (like as Antonia Bourignon boasted⁶) to give light to the World, and restore the true Doctrines of the Gospel. When he arrived here last January in his Way from Philadelphia to Georgia, though I had not then received your Lordships Letter of last May, (which coming by way of Georgia, was either purposely detained or neglected there, so as it came not to Hand til after Whitefield's arrival,) yet having seen so much concerning Him in the Publick Prints, as well as some Sermons, & lastly your Lordships 4th Pastoral Letter, I Determined to be on my Guard with him. But in this I found no difficulty: for we had no sooner entered into Conversation, but it very plainly appear'd to me, that he was more desirous of being excluded, than admitted into the Pulpits of the Church of England.

In a Word, he gave himself such Liberties in accusing the Clergy of false Doctrines, Hypocrisie and neglect of Duty, that I very easily shewed him he was not to expect any Church Pulpit in this Province. Those of the Independent and other Dissenting Meeting Houses were

opened to him, and in them he exercised his Gifts, in the extempory way, twice every Day for 3 or 4 that he Stay'd. The Multitude ran to hear him; and the Ears and Passions, not the Understandings, of the Lower Sort, Specially Dissenters, were taken; but all of tolerable Capacities, regard him only as a weak and wild Visionary Youth, whose Head is filled with a Jumble of Antinomian & Quaker Notions, and turned with the Populace, every where running to hear him, owing wholly to his Talent of Delivery, and not the Doctrines he delivers.

When last here, he promised his young Converts (as he calls them) to visit them a 3rd time, in his way back to Philadelphia; but howsoever it comes to pass, whether he found that I neglected not my Duty in opposing him (having wrote him 4 Letters, which he refuses to answer, and preached two Sermons, on Regeneration, and the Witness of the Spirit, which will soon be Published;⁷ and more over prepared some of his doubting Converts with proper Queries in Writing, to be answer'd by him in Writing also, for solving their Difficulties,) or that he had got all he expected from the People here, towards that Bubble, the Orphan House in Georgia; he now writes them, in his usual Cant Phrase, That God has called him away to Philadelphia directly. From thence he intends to New York, Rhode Island, and Boston, and there to take Passage for London. I am very confident, my Lord, the Youth is running Such a Race of Popularity, as he can never hold longer than he continues Shifting, and that Speedily, from Place to Place. He has Publish'd two Letters here.⁸ The One, vindicating his Assertion, that A. B. [*i.e.*, *Archbishop*] Tillotson KNEW NO MORE OF CHRISTIANITY THAN Mahomet. The other Shewing the fundamental Error of the whole Duty of Man which his Converts are all ashamed of; as well indeed they may, for I really think George Fox would have managed the affair much better. I would have sent your Lordship a Copy of them, but I make no Question, he has vanity enough to have them Published in England.

The 16th Instant I held the Annual Visitation of the Clergy; at which the only material Occurrence worth troubling your Lordship with, was three of them declaring their Intention of going off the Province this Summer, Viz. Mr. Roe for the Recovery of his Health, Mr. Leslie & Mr. Thompson not for the Recovery, but for the Preservation of theirs. As to Mr. Roe, he has been long ill of a Dysentery, & therefore I have nothing to Object to his going for 2 or three months to the Northern Colonies for his Recovery. But as to the other two Gentlemen, I have opposed their going off the Province, they having no Shadow of Pretence to offer for their so doing, but their Fear of being Sick in the Summer. A Pretence which every Clergy Man here may offer for going off every Summer, and which, if admitted, I expect not above 2 or three to stay on, of any Summer for the Future. I have prevailed with Mr. Thompson to lay aside his Design for this Summer. But as to Mr. LESLIE, he acquaints me, that he will Return home, and give up his Mission. A very unhandsome way, sure, of treating both the Society and his Parish! But in this I have Grounds to Suspect he deals not so fairly with me as he ought to do; and therefore If he actually Returns home, I shall be obliged to trouble your Lordship and the Society with another Letter; meantime I humbly crave your Lordships Blessing, & remain, my Lord, Your Lordship's most dutiful & obedient, humble Servant.

A. Garden

1740 May 30: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 60-61. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 44.)

South Carolina, Charlestown, May 30, 1740

My Lord,

Mr. Leslie being now actually sailed from hence for England, your Lordship will excuse the Trouble of this, as a Supplement to my last of the 24th April.

He may not, my Lord, be so properly said to have left, as to have run away from his Parish. For however he pretends Want of Health for his Motive, yet every Body knows 'tis a mere Sham Pretence, & that his true Motives are not only the Contempt he is had in by all the better Sort of his Parishioners; but chiefly his Fear of being knocked o' the Head, in these troublesome Times, either by our foreign Enemies, the Spaniards & Indians, or by our Domestick ones, our own Slaves.

He has assured me under his Hand, that he will resign his Mission on his Arrival in England. If he does so, then all I shall add concerning him, is, that I wish he had done it, when last in England five years ago; for since his Return, he has not been a very profitable Missionary. But should he alter his Mind, & the Society should incline to send him back to his Parish, I then humbly request that I may be heard some farther objections to it, before he is actually returned thither. The Certificate he brings from his Parish is a Party one, & therefore not to be regarded.

Humbly craving your Lordship's Blessing, I am, My Lord, Your Lordship's most dutiful Son, & obedient, humble Servant.

A. Garden

1740 Sept. 8: George Whitfield, on board the *Savannah*, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 62-63) "...on board the *Savannah*, bound from Charlestown to Boston.... As Garden has started proceedings against him for not using the Book of Common Prayer when officiating in a dissenting meeting in Charlestown, he asks the bishop for a statement whether the commissary's jurisdiction extends to clergymen not belonging to his province" (Manross 1965: 149).

1740 Nov. 20: Hugh Bryan on the 1740 Fire in Charleston (Fulham Papers, Lambeth Palace Library, volume X, page 64) "Postscript to the *South-Carolina Gazette*, no. 359. Contains a letter from Hugh Bryan, dated Nov. 20, 1740, in which he is prompted by a disastrous fire in south-east Charlestown and other recent calamities, such as drouths, epidemics, and slave insurrections, to hold forth on the lack of zeal of the clergy for evangelism, and their over-zeal for canonical regularity. The point of view seems to be Whitefieldan" (Manross 1965: 150).

1740 Dec. 10: Parishoners of St. Paul's Parish to Dr. Bearcroft (Fulham Papers, Lambeth Palace Library, volume X, pages 65-66) "Say that Leslie left them without making any provision for a supply or without bidding them farewell or saying whether or not he intended to return" (Manross 1965: 150).

1741

[1741] **Jan 28, 1740/1: Alexander Garden**, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 67-68. As printed in "Letters to the Bishop of

London from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 45.)

Charles Town, January 28, 1740/1

My Lord,

I hope that by this time my Letters & Papers relating to Mr. Whitefield are come safe to your Lordship's Hands. That Gentleman returned hither from the Northern Colonies (particularly New-England, where he professed himself wholly an Independent both in Principles & Practice, & was by some of their Teachers, & many of the People greatly caressed) some few Days before Christmas, & departed hence on Board the Minerva bound for London, the 20th Instant. But not so as his first coming hither has been his Departure. At his first coming hither (I mean since he commenced Apostle) he was much elated at the Numbers that run to hear him; but now he has departed, greatly mortified, on that Show's being over, & many of his rotten hearted Disciples (as he calls them) having forsaken him; and still more so, at his being taken up by a Warrant from the Chief Justice of this Province, & bound over with Sufficient Bail to the next Assizes, as an Accomplice with one Hugh Bryan, in composing & publishing a scurrilous Libel, by way of Postscripts to the South Carolina Gazette, intituled *A Letter from Mr. Hugh Bryan to his Friend*; a Copy of which I have sent your Lordship, herewith inclosed.⁹

Your Lordship will easily perceive that though Majesty itself be not exempted, yet the Libel is chiefly aimed at the Clergy of this Province, & more particularly at me. And though the Prosecution will be carried on at the King's Suit, yet your Lordship knows, that in all such Cases, the Parties agrieved must take Care that it fail not of due Effect, through Want of sufficient Council to manage it. And I beg leave to hint to your Lordship (not for my own sake; for my time cannot be long in this present stage; but for the support of your Lordship's & Successors Authority & Jurisdiction in America) that your respective Commissaries should, some way or other, be enabled to retain some Gentleman of the Law as their Standing Council, to assist & advise with on all emergent Occasions.

Sometime in October last arrived here one Levi Durand, a Clergyman from Ireland, but last from London, where he waited on your Lordship with his Credentials, in order to apply to the Society for their Mission, but as that Application (he says) would have taken up a longer time than his Affairs here (a small Estate he sues for) would permit, he therefore came over, not only without any such Mission, but also without a License from your Lordship, which he pretends he did not know was necessary. He appeared to be regularly ordained by the Archbishop of Dublin, & shewed me a part of a Letter from the Bishop (I think) of Kilmore recommending him to your Lordship, & which your Lordship sent certified to his Grace of Canterbury; on which I have consented that he may officiate in the vacant Parish of Christ Church, 'til I acquaint your Lordship of the Case, & receive your Directions upon it.

A sore Calamity has lately befallen poor Charlestown, viz. a very dreadful Fire, which burnt a full third Part of it to the Ground. Damage computed £100,000 Sterling at least; £500 of which has fallen to the Share of myself & Children. This Calamity is still the heavier on the Place, as it comes just on the Back of our ill Success at St. Augustine, owing to the ill Conduct of the Commanding Officers, as all agree; but whether that arose from Want of Experience, or some other Cause, remains doubtful.

I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

P.S. Just on finishing the above, I received your Lordship's Letter of the 9th September. The Society's Approbation of Mr. Leslie must be owing to the Miscarriage of my original Letters by the Baltick Merchant unfortunately taken into Spain, & the Duplicates by the Carolina Pacquet not coming time enough to hand. I return your Lordship my humble thanks for the Honour done me in giving Credit to my Letters concerning him; & am very sure, that the Letters now on their way from the Principal Inhabitants of that Parish to the Society (a copy of which I have inclosed) will fully Justify the Truth of mine, in that particular, & that the Character of an unprofitable Missionary was not grounded on Personal Prejudice in me but his own ill behaviour.

A. Garden

P.S. 2d. I have presumed to trouble your Lordship with a Copy of The Substance of 2 Sermons I have published, not for any Excellency in them but hope they contain nothing contrary to sound Doctrine.¹⁰

[1741] Jan. 30, 1740/1: Wardens and Vestry of St. John's Parish, Colleton, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 69-70) "Having received no reply to a former application to the S.P.G. for a missionary, they have renewed it. If the S.P.G. cannot afford to add another station, they ask the bishop to send them a man who will be willing to come for the legal stipend and whatever additional contributions they can raise" (Manross 1965: 150).

[1741] Feb. 9, 1740/1: William Orr, Charlestown, to Bishop Gibson (Fulham Papers, Lambeth Palace, volume X, page 71) "Asks to be appointed to St. Paul's in succession to Leslie" (Manross 1965: 150).

[1741] Feb. 9, 1740/1: William Orr, Charlestown, to the Vestry of St. Philip's (Fulham Papers, Lambeth Palace Library, volume X, pages 72-73) "Tells them of his intention of making the above application. (Copy.) Garden and wardens and vestry of St. Philip's to Bishop Gibson, Feb. 11, 1740. Ask appointment of a successor to Orr if he is appointed to St. Paul's. Assistant's salary is £50 from public funds, plus £50 from private contributions. Orr has received this plus another £20 from various sources" (Manross 1965: 150).

1741 Feb. 11: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 74-77. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 46.)

South Carolina, Charlestown, February 11, 1740/1

My Lord,

I am sorry that I'm obliged to trouble your Lordship with so many Letters. This accompanys one from my Vestry, & another from Mr. Orr,¹¹ & the Business of it is only to certify your Lordship of his good Behaviour during the time he has been my Assistant, & humbly to request, that if the Society shall think fit to appoint him their Missionary for St. Paul's, your Lordship would be pleased to appoint another Clergyman for this Place in his room, and if it may be, a single man.

I humbly beg your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

[1741] Feb. 21, 1740/1: **Alexander Garden**, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 78-79. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 47.)

South Carolina, Charlestown, February 21, 1740/1

My Lord,

This comes by the Hands of the reverend Mr. Thompson, & to certify your Lordship, that during the time he has served in this Province as a Missionary, he has behaved himself with Diligence & Fidelity in the Duties of his Mission to the advancement of God's true Religion, & the Benefit & Approbation of his Parishioners, who are all very desirous of his Returning back to them again.

By the same Opportunity, I transmit to your Lordship a Letter from the Parish of St. John in Colleton County, praying, that in Case the Society shall not think fit to appoint them a Missionary (being a new Parish) your Lordship would be pleased to appoint them one (if it may be) on the Encouragement of the Province Salary, & their Assurances to make it up a competent Provision for him. I verily believe they will be as good as their Word, & that a Minister may live comfortably enough amongst them.

I humbly crave your Lordship's Blessing & Pardon for the frequent (but unavoidable) Trouble I have lately given you, & am, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

[1741] Feb. 28, 1740/1: **Wardens and Vestry of St. Bartholomew's** to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 80-82). "A testimonial to Thompson" (Manross 1965: 150).

1741 Apr. 5: Wardens and Vestry of Christ Church Parish to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 82-85) "Ask appointment of Levi Durand, who has served among them for four months" (Manross 1965: 150).

1741 Jul. 30: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 86-89. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 48.)

South Carolina, Charlestown, July 30th, 1741

My Lord,

Among the many ill Effects of Whitefield's Licentious Example, one is, the starting of several Impostors in these parts, pretending themselves in Church of England Orders, & strolling about from Province to Province, preaching in Fields, etc.

One of this Stamp strolled hither from the Northern Colonies about a month ago, by the name of Thomson, & preach'd for some Days at Winnyaw pretending himself a Church of England Minister & Methodist. But he soon appeared not only an Impostor, but otherwise also a

very vicious & immoral man; & on his coming to Charlestown meeting with little Encouragement from the People, & less from myself (pretending to me that he had lost his Credentials on his Way hither), he very quickly embarked for England, to renew his Credentials, as he says. But rather, I suspect, to try if he can get into Orders, & so return into these Parts again.

I have thought it my Duly to give your Lordship this Notice, lest he should apply to your Lordship for Orders, & pretend any Encouragement or Recommendation from this place. He says he was Ordained by the Bishop of Lincoln; is a short & not very thick set man, a little pock-fretted, I think, speaks fast and something wild, or at least appeared to me in Confusion.

The Time limited for Whitefield's Prosecuting his Appeal is now expired, and no Injunction to stop my Proceedings, nor any Decree of the Lords Appellers upon that Appeal yet come to hand, nor any the least Direction from your Lordship about it: so that the Court is now on a regular Adjournment in order to proceed to a final Decree in that Cause.¹² If your Lordship wrote to me by Captain Foord, the Vessel was taken by the Spaniards.

I humbly crave your Lordship's Blessing, & am, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

1741 Aug. 15 & Sept. 8: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 88-89. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 49.)

Charlestown, August 15, 1741

My Lord,

The above¹³ is a Duplicate of what I wrote your Lordship as p[er] Date, & comes by Mr. Norrice returning home to complain of ill usage from General Oglethorpe in Georgia. His Testimonials from the Magistrates & other Gentlemen there, agree to the Character I have always heard of him, & which is still confirmed by all the People I have lately seen here from thence.

I am, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

P.S. September 8th. This Moment came to hand your Lordship's Letter & Duplicate of the 27th of January last, by Post from Virginia; the Honour of which with all Duty & thankfulness I take leave to acknowledge. As the time for Whitefield's Appeal expired the 19 of July, I have ever since kept the Court on regular Adjournments, and shall continue so to do, 'till I receive either the Lord's Appellers Orders, or your Lordship's farther Directions.

Your Lordship's Letter & Duplicate was certainly (through mistake) delivered into the Virginia instead of the Carolina Coffeehouse, and notwithstanding your plain Direction both came by the same vessel to Williamsburg, & a great Chance that either is now come to hand.

1741 Dec. 10: Wardens and Vestry of St. George's Parish to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 92-94) "Ask appointment of a minister to succeed Roe, who has been appointed assistant in King's Chapel, Boston" (Manross 1965: 151).

1742

[1742] Jan. 28, 1741/2 : **Alexander Garden**, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 95-96. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 50.)

South Carolina, Charlestown, January 28, 1741/2

My Lord,

I have received your Lordship's Letter by the Hands of Mr. Macgilchrist, (who arrived here safe the 24th Ult[imo]) & beg Leave to return your Lordship my grateful acknowledgement of your Goodness in sending to my Assistance a Gentleman so well recommended, & who I doubt not will merit & receive due Encouragement in this Place.

I have herewith transmitted to your Lordship, an authentick Copy of my farther & final Proceedings against Mr. Whitefield, by which I have suspended him from his Office pursuant to the 38th Canon. I had kept the Court on regular Adjournments for five Months after the Expiration of the Juratory Term, waiting for some Order or Other in the Affair. But understanding by Your Lordship's Letter, that Whitefield had deserted his Appeal (notwithstanding his solemn Oath, in open Court, bonafide to prosecute it) I saw it my Duty to proceed to a definitive Sentence, which accordingly I have done; & which if the Lords appellers approve not, they may annul; & either way the affair will be at an End, as far as I can carry it to any Effect on this side the Water.

I have wrote your Lordship so fully on the Subject of this unruly Man, & the Prosecution I have now finished, in my former Letters, that I have nothing farther to add, save only that I could have wished, that the council your Lordship employed had, on the Expiration of the Juratory Term, transmitted a proper Certificate from the Office, that Whitefield had deserted his Appeal; which (if I am rightly informed) is the Method in Cases of Appeals in Civil Matters from America, & would not have been denied them. I humbly crave your Lordship's Blessing, & remain, My Lord, Your Lordship's most dutiful & obedient, humble Servant

A. Garden

[c. 1742] The case against George Whitfield, Jul. 1740-Jul. 1741 (summarized in the Fulham Palace Manuscripts, volume X, pages 250-251)

Mr. Whitfield appeared on the return of the Citation, but doubting whether the Court had any authority to proceed in this Cause pray'd time to consider thereof which was granted Him to the next day to offer legal exceptions.

He then acknowledgd the Jurisdiction of an Ecclesiastical Court legally constituted, but gave exceptions in writing in recusation of the Judge & declination of his ability & audience, suspecting him not to be a Competent or Indifferent Judge, he having wrot, talkd & preachd with great personal enmity & bitterness against him, wherefore saving to himself all future exceptions to His Authority, He refuses to submit to his Jurisdiction, & refers the causes of his recusation to six Indifferent Arbitrators, naming at the same time on his part A. B. C or D, & desiring the Judge to name the three others.

He added likewise, that he conceives & is inform'd, that the Judge has no legal power to Convene him, that there is no book of prayer Intituled the Communion book, whereupon this Citation is grounded; and insisted that the Commissary's overruling his plea of recusation, for

want of Ability & indifference, was contrary to the Course and order of Court Christian [?], & therefore appeals to the Lords etc.

The presentation of his appeal seems to him chiefly on those two points, 1st that by his Majesty's Commission to the Bishop of London, His Commissary is empowered to punish all the Rectors, Curates, Ministers & Incumbents of the Churches within his district, but that it cant reach or affect the Appellant who is not within either of those denominations.

2dly the Commissary's refusing to name arbitrators, or to submit the recusatory causes to the Judgments of Indifferent Arbitrators.

Mr. G—— the Commissary is silent as to the first of these, but in the Record transmitted by Him to the Lords of Appeal assigns reasons for his repelling Mr. W's recusatory plea, viz that the exceptions therein contain'd are foreign and impertinent to the matters mention'd in the Citation, in which alone the office of the Judge is now promoted; that their different judgments in material points of Divinity are insufficient to sustain the purposes intended by the said exceptions, & if referd to Arbitrators and by them determined would be absolutely null & void and coram non Judice.

In his Letter * he adds that three of the Arbitrators named by Mr. Whitfield are Professed Presbyterians and his constant hearers, & nothing could be expected from such r[ecourse] but a disagreement of the Arbitrators, & conseq [uently the] total obstruction of Justice or any further pro[ceedings] in the Cause.

As to W's objection that there is no book of prayer [Intituled] the Communion book Mr. G observes that the w[ords are ["]forms] of prayer prescrib'd in the Communion book.["] A [torn] of the 38th Canon on which this prosecution is gr[ounded].

Mr. G says he would now proceed against W on the [torn] can't compell evidence if He cannot compell [evidence] he might probably prevail with some of his own peo[ple . . .] present at one of the Assemblyes, but He will certainly think it proper now, before he issue any new Citation against W, to wait your Lordship's Judgment on the first point in this appeal.

That their proceedings there may be conformable to ours here he reasonably requests a translation of the forms, and some further assistance where suit is contested or exceptions taken, but copies of a proceeding in a plenary Cause seem altogether unnecessary where they [*i.e., in the colonies*] are confined to a Summary method.

It is probable the first point before the Lords of Appeal will be, whether a Clergyman travelling through the Country & now & then officiating therein, if guilty of any breach of duty be not within the description of persons punishable by the Commissary.

If that be got over the great question will be, whether Mr G should not have admitted his Recusatory plea & in consequence thereof have named three Arbitrators on his part, who together with the others should have judg'd whether the reasons offerd by Mr. Whitfield were sufficient to sustain the exceptions he had made against Mr. G's being his Judge.

Had the majority of those Arbitrators deemd those reasons insufficient, Mr G might have proceeded, unless W had rested wholly on his protestation of his not being liable to be convened before the Commissary, as being neither Rector, nor etc.

If the Arbitrators had been equally divided in opinion, might not the Commissary have proceeded till Inhibited by His Superiors?

Supposing Mr G had good ground to except against three of the four named by W, he, (since Mr. W left him his choice) might have taken D instead of C, against whom he makes no exception.

The Lords probably may be surprizd to hear of a recusation of a Judge, but however uncommon it may be in Westminster Hall, 'tis certain we are not without great authorities to support such exceptions Maranta, Gail, & Clarke.²⁸ The last observes thus . . . [*There follows a legal quotation in Latin with which the document concludes*].

[1742] Feb. 27, 1741/2: Jos. (Archbishop of) Tuam, Bath, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 97-99) Asks for action on an enclosed, undated letter from [M. Durand, Dublin, to Mrs. Hort: “Her husband, Levi Durand, having gone to South Carolina as a missionary, she asks Mrs. Hort (wife of the Archbishop of Tuam) to intercede to secure the payment of the royal bounty so that she can follow her husband” (Manross 1965: 151).

[1742] Mar. 15, 1741/2: Philip Bearcroft, Charterhouse, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 100-101) “Durand's appointment as missionary to Christ Church started Lady Day, 1741. The royal bounty solicited by Mrs. Durand is paid by the Exchequer at the bishop's direction” (Manross 1965: 151).

1742 May 11: Wardens and Vestry of St. George's Parish to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 102-103) “As Roe has left for Boston, they again apply for a successor” (Manross 1965: 151).

1742 May 15: W. Sharpe, Council Office, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 104-105) “Whitefield called at the Council Office to learn what had happened to his appeal and was told that it was returned to his solicitor as improper to be presented to the King in Council since the King had appointed commissioners to hear such appeals. Whitefield then said that he would apply to the Archbishop of Canterbury (John Potter) as the first named of the commissioners’ (Manross 1965: 151).

1743

1743 Jul. 8: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 106-7. As printed in “Letters to the Bishop of London from the Commissaries in South Carolina” ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 51.)

South Carolina, July 8th,

1743

My Lord,

I have lately received Your Lordship's two Letters, of the 28th December 1742, & April 18th 1743; the former 'bout a month ago, the latter by my Nephew,¹⁴ who is safe arrived here & now employed in assisting Mr. Hassell as proposed. I return your Lordship most hearty thanks for your kind Regard to him, & hope he will approve himself an useful Missionary in Carolina.

I wrote to your Lordship, dated January 28th 1741 [2], & therewith sent you an Exemplification of my final Proceedings against Mr. Whitefield; both which I delivered into the Hands of Captain Charles Fanshaw of his Majesty's Ship, the Phoenix, long ago safe arriv'd in

England. But as your Lordship gives no Hint, in either of your Letters I have since received, of that Dispatch being come to your Hands, I must conclude, that either it is miscarried, or one of your Lordship's, Since your Receipt of it, to me. I have wrote to Captain Fanshaw on the Head, & beg your Lordship to signify in your next whether the said Dispatch by him came safe to Hand.

Mr. Whitefield's Pretence of Mistake in lodging his Appeal, is manifestly idle & groundless. Your Lordship knows, that his Appeal was directed not only in general, To the most reverend & most noble & right honourable the Lords Commissioners etc. but to them, by each of their Names & Titles at length set down, or specified; so that any such Mistake was impossible.

The Box of your Lordship's small Tracts came to hand safe by Captain Wedderburn, & for which he obliged me to pay 5 Shillings Sterling Freight. I shall disperse the Said Tracts in the best manner I can, so as they may best answer their respective Ends. I humbly crave your Lordships Blessing, & remain, My Lord, Your Lordships most dutiful, humble Servant

A. Garden

1743 Oct. 10: unknown correspondent [illegible signature] Charles Town, to the Society (SPGseries B, volume XI, pages 204-206)

The School for the education of the Negro children opened Sept. 12. The number of children is increasing so rapidly that they will have to hire an additional school master. The money has come primarily from benefactions, with the Society charged only for books. He requests that the Society send him 100 spelling books, 50 psalm books, 50 Testaments and 50 Bibles. He encloses a letter given him by a parishioner from St. George's written by Mr. Roos before his departure to Boston. The letter is dated 1736/37 and was written to Roos's friend. The letter is about Roo's wife, which he finds curious because Roos's had "declared himself a bachelor" and was "several ladyies' hero." These papers fell into the hands of the father of one of these several ladies.

1744

[1744] Jan. 6, 1743: Vestry of St. Bartholomew's Parish to the Society (SPG series B, volume XI, pages 208-210)

They want to send the Society a copy of Thompson's letter of resignation as well as their reply to it so that the Society will not think that the parishioners have mistreated him.

A copy of the resignation, addressed to the Vestry, follows: Thompson gives four reasons for wanting to resign.

1. There is no parish church, and there are no plans to build one.
2. The new parsonage has not been completed, and has become "riunous and unfit to be inhabited."
3. In nine years, despite urgings from the commissary, the parishioners have never held an election for him.
4. There are great "difficultys and hardships" in living and discharging his function because of the large size of the parish and the lack of suitable accomadations.

The Vestry's reply follows:

1. The latest Indian wars disrupted parish life completely. After some nomalcy had been restored, a chapel was constructed. Though this chapel was not as large as a church, it

was near the parsonage and equipped with a pulpit and a reading desk. The parishioners believe that this arrangement is sufficient.

2. Though the parsonage has been neither plastered or glazed, it is not in ruinous condition.
3. They were not aware that either Thompson or Garden wanted an election. If he wanted an election, it was Thompson's duty to apply for a precept, in accordance with the Church Act, without which no election can be legal.

Note: The original numbering of the letters in volume 13 apparently a continuation of volume 2, has been crossed out. The numbering used here is the new numbering for the volume, with the first letter of the volume beginning on page one.

1744 Jan. 31: unknown correspondent [illegible signature], Charlestown, to the Society (SPG series B, volume XI, pages 206-207)

[The signature on this letter is the same as that on the letter dated Oct. 10, 1743, but the handwriting is not the same.]

1744 Jul. 7: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Alexander Garden (SPG series B, volume XIII, letter number 52)

Lists the materials sent for the use of the Negro School. Regrets Mr. Thompson's improper behavior. Tells of Orr's complaint that the Vestry and Wardens are repairing neither the church nor the parsonage.

1744 Jul. 7: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Thomas Thompson, St. George's Parish, Dorchester (SPG series B, volume XIII, letter 53a)

Hopes that Thompson has ended his quarrel with Garden. "Toby" who had a puzzling sickness, died March 18.

1744 Jul. 7: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Lewis Jones, St. Helen's Parish (SPG series B, volume XIII, letter 53b)

Lists books sent to the parish.

1744 Jul. 7: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to William Orr, St. Paul's Parish (SPG series B, volume XIII, letter 54a)

Lists books sent to the parish. Tells of instructions to church wardens and vestry to repair the church and parsonage, to settle the glebe, and to elect him (Orr) rector.

1744 Jul. 7: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Church Wardens and Vestry of St. Paul's Parish (SPG series B, volume XIII, letter 54b)

Instructs them to repair the parsonage and church, to settle the glebe, and to elect Orr their rector.

1744 Jul. 7: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to John Fordyce, Prince Frederick's Parish (SPG series B, volume XIII, letter 55)

Lists books sent to the parish.

1744 Nov. 15: Timothy Millechamp, St. James's Parish, Goose Creek, to the Society (SPG series B, volume IV, pages 509-512)

He has read to the church vestry and wardens from the Society's last letter which stipulated that the school master's pay should be £100 sterling per annum. The parishioners are to build a school and a house for the master "at their own expence." They have resolved to produce the materials and build the school and house.

Those signing the subscription (a copy is included in the letter) agree to pay annually for their children's education; a minimum three year committment is required.

The vestry has also suggested that a poor children's school be build with the money from Ludlam's estate. Some objected on the grounds that the children would "receive no benefit of instruction unless boarded at the school, which their parents might not be able to comply with."

He has drawn up a proposal for the appointment of trustees over lands purchased, legacies, benefactions, and other gifts.

1. Ludlam left his entire estate to the parish to be sold for the benefit of children's education. Parishioners also contributed money so that the total would provide for the building of a new school house and the hiring of a school master.
2. The incumbent minister and his successors will be trustees over this fund, and any other money or benefactions which the parish receives. The trustees will oversee the building and maintenance of the school.
3. If a trustee dies, resigns, or is removed, the other trustees will choose a new trustee by majority vote.
4. The trustees will meet in May and Oct. (more often if necessary) to transact business.
5. Trustees may lend out money.
6. The schoolmaster must meet the following requirements: he must be appointed by the Society, be an Anglican, be a conformist, be able to teach, and know Latin, Greek, and arithmetic.
7. The schoolmaster will receive a house and £100 sterling per year. The trustees may discharge the schoolmaster if he fails to do his job. They will then apply to the Society for a new schoolmaster.
8. The schoolmaster must teach both rich and poor pupils; he may not collect separate fees.
9. For each paying pupil, the master shall teach one non-paying pupil. He is entitled to receive either £2 Proclamation money or £10 in the currency of the province.
10. The master may have an assistant if there are too many pupils. The assistant will be board and fed. Disputes between master and assistant will be decided by the trustees.

1744 Dec. 15: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Alexander Garden, Charles Town (SPG series B, volume XIII, letter 57)

The bearer of the books, Charles Boschi, a Franciscan "Fryer" is to replace Rev. Guy as the minister at St. Bartholomew's. Guy is to be transferred to St. Andrew's in accord with his request.

1744 Dec. 15: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Church Wardens at St. Bartholomew's (SPG series B, volume XIII, letter 58a)

Appointment of Charles Boschi as minister

1744 Dec. 15: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to William Guy, St. Andrew's Parish (SPG series B, volume XIII, letter 58b)

Informs him of Bosche's appointment. Informs him that Garden will be sending a Negro to aid in teaching at the Negro School.

1744 Dec. 26: Wardens and Vestry of St. John's Parish, Edisto, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 108-109) "A testimonial to Quincy who is applying for the post of assistant in King's Chapel, Boston" (Manross 1965: 152).

1745

1745 Apr. 27: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Alexander Garden, Charles Town (SPG series B, volume XIII, letter 349)

Alexander Garden, Commissary Garden's nephew, is appointed to replace the late Rev. Hassell in St. Thomas. He is to send the Negro youth to Allergy, manager of the Society's plantations, at Codrington College Barbadoes. He is instructed to purchase another Negro youth. He is to draw bill for any expenses from Thomas Tyson.

1745 Apr. 27: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Alexander Garden, Charles Town (SPG series B, volume XIII, letter 350A)

Appointment of Alexander Garden.

1745 Apr. 27: "P. B." [Rev. Dr. Philip Bearcroft] to the Vestry of St. Thomas' Parish (SPG series B, volume XIII, letter 350b)

Informs them of the appointment of Alexander Garden.

1745: Vestry of St. Jame's Parish to the Society (series C, AM7, letter 149)

Table of tax returns. Names of plantation owners, value of their lands and slaves, amount of taxes paid.

1746

1746 Mar. 26: William Guy, St. Andrew's Parish, to the Society (SPG series B, volume XIV, page 215)

Encloses Notitia Parochiali. He has drawn his salary in bill payable to William Cattell Sr., Esq.

1746 Mar. 31: William Orr, St. Bartholomew's Parish, to the Society (SPG series B, volume XIV, pages 233-234)

Requests a raise because of financial harship and faithful service. Encloses Notitia Parochiali.

1746 Apr. 10: Levi Durand, Christ's Church Parish, to the Society (SPG series B, volume XIV, page 229)

Complains of low church attendance, rising prices, increasing taxes and escalating war. He has drawn his salary.

1746 May 28: Charles Boschi, St. Bartholomew's Parish, to the Society (SPG series B, volume XIV, pages 235-237)

The Vestry are planning to choose and pay a minister on their own as he was informed in a letter from Mr. Golerthby and Dr. Shriven, two Justices of the Peace. Col. Hyrn(?) is chief advocator of the plan, believing that such a minister will be more responsive to the parish. Boshi believes that these men hope to frighten him and turn public opinion against him in his upcoming election. (A minister, appointed by the Society, must also be approved by his parishioners in an election after several months of residence.) He requests a transfer to another parish.

1746 Jun. 25: Vestry of St. James's Parish to the Society (SPG series B, volume IV, page 512)

They are beginning to gather timber and other building materials and hope to build the school next spring.

1746 Jul. 2: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Alexander Garden, Charles Town (SPG series B, volume XV, page 206)

Gives Millechamp and Izard power of attorney over the Ludlam estate, as Garden requested. Requests that Garden send the Negro youth, Andrew, to the manager of plantations at Coddington College in Barbados, This post, formerly held by Mr. Allyn, is now held by Mr. Pain. Instructs Garden to purchase another youth to aid in the Negro School, drawing on the Society's treasurer, Mr. Tryon, for the expense. Lists books sent. Tells of appointments of Alexander Garden (nephew) to St. Thomas' Parish, and William Orr to St. Helen's Parish.

1746 Jul. 2: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Timothy Mellechamp (SPG series B, volume XV, page 207)

Gives power of attorney over the Ludlam estate to him, Middleton, and Izard.

1746 Jul. 2: "P. B." [Rev. Dr. Philip Bearcroft] to William Orr (SPG series B, volume XV, page 208)

Appoints him to the parish of St. Helen's at a salary of £30 sterling per year. Enclosed is a letter to the churchwardens recommending him.

1746 Jul. 18: William Dry to the Society (SPG series B, volume IV, pages 513-515)

A document relating Ludlam's death and bequeathing the estate to the Society. William Dry is given power of attorney by Ruth Ludlam. (This letter is badly damaged and chiefly illegible.)

1746 Sept. 21: Church Wardens of St. George's Parish to the Society (SPG series B, volume XIV, page 225)

Request Quincy as their new minister

1746 Sept. 29: Daniel Dwight, St. John's Parish, Berkeley, to the Society (SPG series B, volume XIV, page 217)

Encloses Notitia Parochiali. Last April he was dangerously ill, and on the advice of his parishioners and freinds, he journeyed to New England. He has now returned to S.C., and is healthy.

1746 Sept. 30: William Guy, St. Andrew's Parish, to the Society (SPG series B, volume XIV, page 222)

Requests, as he has been doing for twenty-one years, permission to return to England, or at least to the northern colonies, to recover his health. Encloses Notitia Parochiali. Has drawn his salary in bills payable to William CattellSr., Esq.

1746 Sept. 30: Reverends William Guy, Daniel Dwight, and Robert Bentham, Charles Town, to the Society (SPG series B, volume XIV, page 231)

Testimony to Thompson's good character. Bentham was assistant at St. Philip's Church.

1746 Oct. 4: Alexander Garden, Jr., St. Thomas' Parish, to the Society (SPG series B, volume XIV, page 243)

He has assumed the duties of the late Rev. Hassel. Encloses Notitia Parochiali. He has drawn his salary.

1746 Oct. 6: John Fordyce, Prince Frederick's Parish, to the Society (SPG series B, volume XIV, page 239)

Account of those baptized. The parish is having difficulties because of the "French and Spanish War" and the Indian War. The Governor has sent George Pawley and Twenty men to the Cherokee and Creek Indians to prevent the French from turning those tribes against the English. He has drawn his salary.

1746 Oct. 18: Reverends William Guy, Timothy Millechamp, and William Orr to the Society (SPG series B, volume XIV, page 223)

Testimony to Quincy's good character.

1746 Oct. 28: Rev. Quincy to the Society (SPG series B, volume XIV, page 222A)

The church wardens of St. George's Parish have requested that he replace their former minister Rev. Thompson. He requests permission to do so.

1746 Oct. 28: Levi Durand, Christ's Church Parish, to the Society (SPG series B, volume XIV, page 241)

Account of those baptized. He has drawn his salary.

1746 Oct. 14: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Charles Boschi (SPG series B, volume XV, page 209)

Laments his financial problems. Refuses him a raise.

1746 Oct. 14: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Thomas Thompson (SPG series B, volume XV, page 209)

Grants him permission to return to England.

1747

1747 Apr. 23: Levi Durand, Christ Church Parish, to the Society (SPG series B, volume XV, page 171)

Parishioners engage in many sins. He is surprised at the number of miscarried letters; he sends six copies of each letter.

1747 Apr. 24: Alexander Garden, Charles Town, to the Society (SPG series B, volume XV, page 173)

Tells of his safe arrival and of the status of the Ludlams estate.

1747 Jun. 20: Charles Boschi, St. Bartholomew's Parish, to the Society (SPG series B, volume XV, page 175)

Copy of a letter written by Rev. Johnson and dated July 25, 1745: Johnson advises Boschi to be grateful to Barker for his appointment to the post of Chaplain at Fort Ralton.

Boschi says that he has received neither the post nor the accompanying commission. He will be happy to assume that post.

1747 Jun. 20: Charles Boschi, St. Bartholomew's Parish, to the Society (SPG series B, volume XV, pages 176-177)

He has been instructing a young servant of Col. Hyman's; she is almost ready for baptism. He requests additional money because of financial difficulties.

1747 Jun. 25: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Vestry of St. George's Parish (SPG series B, volume XV, page 223)

Appoints Rev. Quincy to replace Rev. Thompson.

1747 Jun. 25: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to William Guy (SPG series B, volume XV, page 225)

Grants him permission to return to England because of his poor health

1747 Jun. 25: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to William Orr (SPG series B, volume XV, page 225)

Grants him a benefaction of £10 sterling.

1747 Jun. 25: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Alexander Garden, Charles Town (SPG series B, volume XV, page 227)

Informs him of Millechamps return, Thompson's resignation, and Orr's benefaction.

1747 Jun. 25: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Rev. Quincy (SPG series B, volume XV, page 227)

Appoints him to the parish of St. George, at a salary of £30 per year.

1747 Aug. 22: Charles Boschi, St. Bartholomew's Parish, to the Society (SPG series B, volume XV, pages 178-180)

Encloses a copy of Sgt. Baker's letter appointing him to the Ratton mission. He requests permission to take the post at Baker's suggested salary of £220.

1747 Sept. 29: William Orr, St. Paul's Parish, to the Society (SPG series B, volume XV, page 182)

He is preparing several adult Negroes for baptism. He has drawn his £15 sterling salary. He requests a transfer.

1747 Oct. 1: Levi Durand, Christ's Church Parish, to the Society (SPG series B, volume XV, page 183)

Account of those baptized. The Council has ruled that he shall conduct services every third Sabbath at the Chapel of Ease at Pompion Hill.

1747 Oct. 6: John Fordyce, Prince Frederick's Parish, to the Society (SPG series B, volume XV, page 181)

Account of those baptized. Requests additional prayer books.

1748

1748 Jan. 21: Alexander Garden, Charles Town, to the Society (SPG series B, volume XVI, page 134)

He has delivered the books and letters to the parish ministers. He has delivered letters to Mr. Snow and Gov. Tinker.

1748 Jun. 23: Levi Durand, Christ's Church Parish, to the Society (SPG series B, volume XVI, page 135)

Encloses Nolitia Parochiali. He has drawn his salary.

1748 Jan. 28: Richard St. John, St. Helen's Parish, Port Royal, to the Society (SPG series B, volume XV, page 185)

He is pleased with "the place and the people" at his new parish, St. Helen's. Every third Sunday he officiates at the island church. He hopes to raise enough money by the end of the summer to enlarge the church there. He has paid his debt to Mr. Madden, and begs that the Society not listen to Madden's slander. He has drawn his half-year's salary, as well as a half-year's advance.

1748 Mar. 28: William Guy, St. Andrew's Parish, to the Society (SPG series B, volume XVI, page 129)

Thanks Society for permission to return to England. Encloses Notitia Parochiali.

1748 Mar. 31: William Orr, St. Paul's Parish, to the Society (SPG series B, volume XVI, page 130)

His house is to be sold in the spring and he has no other place to live. He will need to return to England. Encloses Notitia Parochiali.

1748 Apr. 1: Alexander Garden, Charles Town, to the Society (SPG series B, volume XVI, page 131)

His health has improved. Attendance at services has increased.

1748 Apr. 12: Levi Durand, Christ's Church Parish, to the Society (SPG series B, volume XVI, page 132)

Account of those baptized. He has drawn his salary.

1748 May 4: Alexander Garden, Charles Town, to the Society (SPG series B, volume XVI, page 137)

Boschi fears capture by the Spaniards, and refuses to go to Ratton unless he is transported in a Man of War. Rev. St. John continues his duties at Port Royal. Col. Blake (Barker?) informs him that Rev. Thompson is returning to N.C. Neither Gouberbuller nor Orr is a suitable replacement for the vacancy left by the death of Rev. Dwight.

1748 Jul. 4: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Alexander Garden, Charles Town (SPG series B, volume XV, page 247)

Hopes that Boschi has taken his post as Chaplain at the Ratlan Garrison. At Garden's recommendation, Rev. Costes has been appointed to St. George's Parish, and Rev. St. John to St. Helen's Parish. Lists Books sent. Informs him that Millechamp is now rector of Coleshire Gloucestershire and must be replaced as minister in Goosecreek and as executor of the Ludlam estate.

1748 Jul. 4: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Rev. Costes (SPG series B, volume XV, page 247)

Appointment to St. George's parish at a salary of £30 per year.

1748 Jul. 4: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Richard St. John (SPG series B, volume XV, page 248)

Appointment to St. Helen's parish at a salary of £30 per year. He will instruct the Vestry to fence in the glebe. His bill has been paid to Mr. Madden.

1748 Jul. 4: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Charles Boschi (SPG series B, volume XV, page 248)

Permission to accept post at the Garrison of Ratlan

1748 Jul. 4: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to John Fordyce (SPG series B, volume XV, page 249)

The books which he had requested have been sent.

1748 Jul. 4: "P. B." [Rev. Dr. Philip Bearcroft], Charterhouse, to Levi Durand (SPG series B, volume XV, page 249)

The books which he had requested have been sent.

1748 Jul. 12: Wardens and Vestry of St. James's Parish, Goose Creek, to Bishop Gibson (Fulham Papers, Lambeth Palace Library, volume X, pages 110-113) "As their rector, Millechamp, has been absent for two years because of ill health and they think it unlikely that he will return, they ask the bishop to name a successor" (Manross 1965: 152).

1748 Sept. 4: Vestry of St. John's Parish, Berkeley, to the Society (SPG series B, volume XVI, page 138. A similar letter to Bishop Gibson is in the Fulham Papers, Lambeth Palace Library, volume X, pages 114-115.)

Request a new minister to replace the late Rev. Dwight.

1748 Sept. 16: Alexander Garden, Charlestown, to the Bishop of London (Gibson; Fulham Palace Manuscripts volume X, leaves 116-119. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 52.)

South Carolina, Charlestown, 16th September, 1748

My Lord,

I am afraid that my Letters to your Lordship since my Arrival in Carolina are miscarried, as I have not receiv'd a Line in answer; But now by the Suspension of Arms, conveyances are more secure, I take leave to acquaint your Lordship, that by the Death of Mr. Dwight, his Parish is become vacant, & by the removal of Mr. Boschi, to Rattan,¹⁵ his Parish will soon be in the same condition, & if Mr. Millechamp (who has already been two Years absent) does not return will make a third vacancy, which added to the Two former ones of Long Standing, will make Five vacant Parishes in this province; which if not speedily supplied must prove very hurtful to the Interest of religion & the Church of England.

I beg Leave also to acquaint your Lordship, that my infirmity has quite disabled me from the pen, & almost from the pulpit, & my present Assistant being also a sickly & infirm person, it is become quite necessary for me to Request, that your Lordship woud be pleased, to send over an able & experienced Clergyman for the Assistants place in Charles Town (worth One hundred & Fifty pounds Sterling per Annum) or in Case of my Death or resignation, for my own much about the same value.

I have wrote to my Friend, Mr. Crockatt, Merchant in London, to Assist your Lordship in finding out a Clergyman that will sute the place. Meantime humbly craving your Lordship's Blessing, I remain, My Lord, Your Lordship's Most Dutiful & obedient, Humble Servant

A. Garden

1748 Sept. 19: Vestry of St. James's Parish to the Society (SPG series B, volume XVI, page 139)

Millechamp has been absent from the parish for two years. They request a new minister.

1748 Sept. 30: William Guy, St. Andrew's Parish, to the Society (SPG series B, volume XVI, page 140)

Enclosed Notitia Parochiali. Preaches occasionally at St. James and James Island. Has drawn his salary.

1748 Sept. 30: William Orr, St. Paul's Parish, to the Society (SPG series B, volume XVI, page 142)

Encloses Notitia Parochiali. He has travelled, on occasion, seventy miles to preach at St. John's parish, where there is no minister.

1748 Oct. 10: Alexander Garden, Charles Town, to the Society (SPG series B, volume XVI, page 136)

He thanks the Society for sending the books and will distribute them immediately. Notes the appointment of Rev. Cotes to St. George's. Requests additional ministers to fill the vacancies left by the death of Dwight, and the dismissals of Boschi and Millechamp. There is no necessity to appoint a third executor for the Ludlam estate.

1748 Oct. 22: Alexander Garden, Charles Town, to the Society (SPG series B, volume XVI, page 146)

He has refused to see Thompson, who has recently arrived in Charles Town. St. John's parish has independently employed Thompson on a six month trial basis. He requests a new minister for St. James's Parish.

1748 Dec. 7: Vestry and Wardens of St. George's Parish to the Society (SPG series B, volume XVI, page 148)

Assures Society that Cotes has assumed his duties.

1748 Dec. 29: Alexander Garden, Charlestown, to the Bishop of London (Sherlock; Fulham Palace Manuscripts volume X, leaves 118-119. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 53.)

South Carolina, Charlestown, December 29, 1748

My Lord,

The above¹⁶ is the copy of a Letter to my late Lord of London, from his Commissary in South Carolina, which I hope has been put into your Lordships hands as his worthy Successor; but least it shou'd not, I take this leave to repeat it, & more particularly to acquaint your Lordship, that my present Assistant has given the Parish notice of his resolution to quit the place, & return home to England, in 4 or 5 months time, which is but a short warning for being provided with another.

I must therefore humbly beg your Lordship, that you wou'd be pleased to send over some discreet, able, & experienc'd Clergy man to succeed in the said Assistant's place in Charlestown, as soon as possible.

My Age & Infirmities render me incapable of the whole Ministerial Duty of so great a Charge, as at least of 2000 Souls; & therefore if my present Assistant leaves me before the arrival of another from your Lordship, I shall be put to great distress. The said Assistant's place has always been worth £ 150 Sterling per Annum, & to a Popular Preacher it will be worth more.

I have wrote also, by the same Opportunity with this to your Lordship, to my Friend Mr. James Crockatt, Merchant in London (who was parishoner for many Years in Charlestown) praying the favour of him to Assist your Lordship, in enquiring out & recommending some worthy Clergyman for the place, such as he believes will sute it; I beg your Lordship to [illegible] recommendation.

It wou'd be no Compliment to congratulate your Lord [ship] on your advancement to the See of London; but as I [lamented] with the Clergy of the Diocese on the death of their late wo[rthy] Diocesan, so I congratulate with them on the happiness [of] having a Prelate of your known worth and abilities to su[ccceed] him, & compensate that loss.

May God long preserve your Lordship's Blessing to your Clergy & people, is the hearty prayer of, My Lord, Your Lordship's Most dutiful & Obedient, Humble Servant

A. Garden

1749

1749 Jan. 4: Rev. Cotes, St. George's Parish, to the Society (SPG series B, volume XVI, page 147)

Thanks the society for his appointment of St. George's. He regrets the congregation of Anabaptists six miles from the parish. He conducts services in the parishes of St. John's and St. James'. He began his duties in July, not in December, and has drawn his salary for that time period. Encloses Notitia Parochiali.

1749 Jan. 6: Charles Boschi, Rattan, to the Society (SPG series B, volume XVII, page 177)

Account of his arrival at Rattan on Captain Miller's Man of War. James Wedderburn can attest to the fact that he tried to get to Rattan as soon as he could. After making arrangements for the voyage with Miller, he visited James Reed, who gave him a letter from Major Carfield instructing him to report to Rattan immediately. A few hours later, he received Baker's letter stating that because the size of the Rattan garrison had been reduced, his services there were no longer necessary.

1749 Feb. 10: Charles Boschi, St. Bartholomew's Parish, to the Society (SPG series B, volume XVI, page 149)

Account of those baptized. He is willing to go to Rattan, but will only travel in a Man of War as he fears capture by the Spanish because he is a convert from Catholicism.

1749 Feb. 14: Richard St. John, Charles Town, to the Society (SPG series B, volume XVI, page 150)

The General Assembly has granted £250 for the enlargement of the church at St. Helen's Parish; he hopes to complete construction by the end of the summer. He has been so sick, as a result of his travels to preach at the Prince William and St. Helen parishes, that he has been unable to perform any duties for the past two months. On the advice of his doctor, he requests two months leave to go to Providence. He has drawn his salary.

1749 Feb. 20: Levi Durand, Christ's Church Parish, to the Society (SPG series B, volume XVII, page 181)

Account of those baptized. Thanks Society for sending books.

1749 Feb. 20: Middleton and Stone to the Society (SPG series B, volume IV, pages 516-520)

They regret that the power of attorney has been limited to land security. The the interest derived from the money of the estate "will be dead until it comes to a considerable sum." People will not borrow on land security because of high mortgages, while they will borrow on personal security. There would have been no interest on the legacy had Gordon not "gone beyond his commission."

The parishioners are ready to begin building the school, and await only the Society's passing into law their stipulations for better regulation of the school.

1749 Mar. 6: Robert Stone, St. James's Parish, Goose Creek (SPG series B, volume XVII, page 182)

Encloses Notitia Parochiali. Requests permission to draw his salary. Hopes the ministers will soon receive a raise.

1749 Mar. 29: John Fordyce, Prince Frederick's Parish, to the Society (SPG series B, volume XVII, page 171)

Account of those baptized. Thanks Society for sending prayer books, but reminds them of his two year request for Anniversary Sermons. Has drawn his salary.

1749 Mar. 31: William Orr, St. Paul's Parish, to the Society (SPG series B, volume XVII, pages 172-173)

He is ill as a result of travelling to vacant parishes to preach. He has drawn his salary. Encloses Notitia Parochiali.

1749 Apr. 7: Alexander Garden, Jr., St. Thomas' Parish, to the Society (SPG series B, volume XVII, page 176)

The free school, founded by Richard Beresford, is flourishing. Account of those baptized.

1749 Apr. 8: Vestry and Wardens of St. Bartholomew's Parish to the Society (SPG series B, volume XVII, page 144)

Request a new minister to replace Boschi, who has gone to Rattan.

1749 May 10: Levi Durand, Christ's Church Parish, to the Society (SPG series B, volume XVII, pages 174-175)

Thanks the Society for sending books. The arrival of Mr. Loulby, a dissenting teacher, "has in some measure thin'ed the Church." He has drawn his salary.

1749 May 15: Gov. James Glen to Bishop Sherlock (Fulham Papers, Lambeth Palace Library, volume X, pages 120-121) "After expressing his sorrow on the death of Bishop Gibson, he introduces[John] Gisendeiner, 'a foreigner' from Orangeburgh, a settlement peopled entirely by his own countrymen. Though bred a Calvinist, he is, at their desire, going to England for orders" (Manross 1965: 152).

1749 May 27: Petition of the Inhabitants of Orangeburg to Gov. James Glen (Fulham Papers, Lambeth Palace Library, volume X, pages 122-123) "Ask him to assist in securing the ordination of John Gisendanner. Bartholomew Zouberbuhler, previously sent home for this purpose, went to Savannah instead of returning to them" (Manross 1965: 152).

1749 Jun. 12: Wardens and Vestry of St. John's Parish, Colleton, to Bishop Sherlock (Fulham Papers, Lambeth Palace Library, volume X, pages 124-127) "Ask for a minister" (Manross 1965: 152).

1749 Aug. 14: Richard St. John, Charles Town, to the Society (SPG series B, volume XVII, page 191)

He has recovered his health, but lost his voice. His physicians advise that he must pass the winter in a colder climate if his voice is to return. Requests permission to return to England. Snow's death was seen as a blessing by his parish, though they are unhappy about Tinker's suggestion that Carter replace him.

1749 Oct. 2: Alexander Garden, Charlestown, to the Bishop of London (Sherlock; Fulham Palace Manuscripts volume X, leaves 128-129. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 54.)

South Carolina, Charlestown, October 2,

1749

My Lord,

I take leave to trouble your Lordship with these few Lines by the Rev. Mr. St. John, Missionary to the Parish of St. Hellen's in this Province, to acquaint your Lordship, that he is oblig'd to take a Voyage to England, to try if he can recover his Voice (which he lost by a great Cold many Months ago) either by the change of Climate, or the advice of abler Physicians than this Country affords. He has behaved himself very well in that Parish, & his Parishoners are much concern'd at the unhappy Event, & are very willing to wait a Twelve Month for his recovery & return to them.

My late Assistant left me about the beginning of July, so that I have been ever since distress'd with the whole Duty of this Parish; but am in daily hopes of being relieved by another from your Lordship, by the first Ships from England. Meantime, humbly craving your Lordships blessing, I remain, My Lord, Your Lordship's most dutiful & Obedient, Humble Servant

A. Garden

1749 Oct. 3: William Guy, St. Andrew's Parish, to the Society (SPG series B, volume XVII, page 179)

Encloses Notitia Parochiali.

1749 Oct. 23: Alexander Garden, Charlestown, to the Bishop of London (Sherlock; Fulham Palace Manuscripts volume X, leaves 130-131.) As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 55.)

South Carolina, Charlestown, October 23, 1749

My Lord,

I lately gave your Lordship the Trouble of a few Lines by the Reverend Mr. St. John, in which I acquainted your Lordship of my Distress for want of an Assistant, my former having left me last July, and expressed my hopes of being reliev'd by one from your Lordship by the first Vessel from London. But as the Reverend Mr. Stone is since arriv'd here for the Parish of Goose Creek without a Line from your Lordship to me or the least Notice of any Person's being appointed for this Place gives me a very sensible concern; and makes me to give your Lordship the farther Trouble of this earnestly to request your Lordship wou'd be pleas'd to send over some

worthy Clergy Man as soon as possible, for the said Assistant's Place, to prevent this important Parish's becoming entirely vacant. Here as it is now impossible for me to Discharge all the Ministerial Offices in so large a Parish, and in so bad a state of health as I now am, so shall I be obliged to depart the Province next Summer (please God that I hold it till then) for my Recovery. I am very sorry that I'm obliged to give your Lordship this repeated trouble, which I by no means wou'd chuse to do, if it was not unavoidable.

I humbly crave your Lordship's Blessing, and remain, My Lord, Your Lordships most dutiful and obedient, humble Servant

A. Garden

1749 Nov. 3: Helena Boschi, St. Bartholomew's Parish (SPG series B, volume XVII, page 180)

She informs the Society of her husband's death on Oct. 10. She requests information about aid to the widows and families of ministers.

1749 Dec. 5: Alexander Garden and Wardens and Vestry of St. Philip's Church, Charlestown, to the Bishop of London (Fulham Palace Manuscripts, volume X, pages 132-133)

Follows directly on Garden's letter to Bishop Sherlock dated Oct. 23, 1749 (Letter 55) requesting an assistant; it informs the Bishop that a new assistant has been employed.

1750

1750 Jan. 24: Vestry of St. Andrew's Parish to the Society (SPG series B, volume XVIII, page 192)

Request Samuel Quincy as their new minister. They plan to finish repairs on the parsonage by the summer.

1750 Feb. 4: Alexander Garden, Charles Town, to the Society (SPG series B, volume XVIII, page 183)

He requests books. Langhorne has arrived and replaced Rev. Boschi; his conduct is exemplary.

1750 Mar. 18: Rev. Langhorn, St. Bartholomew's Parish, to the Society (SPG series B, volume XVIII, page 190)

There is much sickness in the parish. He has refused the £16 offered by the parish for weekly preaching because Garden disapproved. There are now more dissenters than churchmen in the parish. With parish contributions and the money allotted by the General Assembly, they will be able to restore the church and parsonage.

1750 Mar. 22: Robert Stone, St. James's Parish, Goose Creek, to the Society (SPG series B, volume XVIII, page 186)

Hopes to build another church in Charles Town if the Governor passes the Act. Many Negroes come to church. Encloses Notitia Parochiali.

1750 Mar. 30: William Orr, St. Paul's Parish, to the Society (SPG series B, volume XVIII, page 188)

He has travelled to the parishes of St. Bartholomew and St. John to preach. He is ill. Encloses Notitia Parochiali.

[1750 c. Mar.] n. d.: Rev. Langhorn, St. Bartholomew's Parish, to the Society (SPG series B, volume XVIII, page 191)

Rev. Rowan has arrived and is preaching at St. Paul's parish. He wishes to transfer to St. Andrew's parish as the parsonage at St. Bartholomew's is in ruins.

1750 Apr. 5: Rev. Cotes, Charles Town, to the Society (SPG series B, volume XVIII, page 185)

He is recovering in Charles Town from an operation, and cannot send a Notitia Parochiali.

1750 Jun. 15: William Orr, St. John's Parish, to the Society (SPG series B, volume XVIII, page 189)

He has moved from St. Paul's parish to St. John's parish.

1750 Jul. 12: William Orr, St. John's Parish, Colleton, to Bishop Sherlock (Fulham Papers, Lambeth Palace Library, volume X, pages 136-137) "Since St. Paul's Parish would not meet the directions of the S.P.G. in contributing to his support, he was obliged to leave it. He is now settled in St. John's and asks the bishop to appoint him its minister" (Manross 1965: 153).

1750 Sept. 9: Alexander Garden, Charles Town, to the Society (SPG series B, volume XVIII, page 182)

Information about the Ludlam estate and the purchase of land for the building of a new school. Requests books for the Negro School, which is flourishing.

1750 Oct. 4: Alexander Garden, Jr., St. Thomas' Parish, to the Society (SPG series B, volume XVIII, page 187)

The church has been enlarged. Thanks the Society for the books and requests more. Has drawn his salary.

1751

[1751] Feb. 1, 1750/1: Alexander Garden, Charlestown, to the Bishop of London (Sherlock; Fulham Palace Manuscripts volume X, leaves 134-135. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 56.)

South Carolina, Charlestown, February 1st, 1750/1

My Lord,

I have received the honour of your Lordship's Letter of 20th September last past, in which you are pleased to mention the several steps you had taken in soliciting the Establishment of one or two Bishops, to reside in proper Parts of, & govern the episcopal Churches of England, in America; & also the uncertain State in which that Affair still depends. Your Lordship is also

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pleased to desire me to inform you, how the Jurisdiction was carried on during the time that the late Bishop of London, noted under a Patent from the Crown; & also of any Observation, which my Experience may have furnish'd me with, respecting some Defects which your Lordship apprehends in the said Patent, even as restricted only to the Clergy.

The episcopal Churches in America, are greatly beholden to your Lordship, for your Pious & Assiduous endeavours to obtain for them so essential a part of their Being, as that of a Bishop or Bishops personally presiding over, & governing them. In their present Condition they are certainly without a parallel in the Christian Church, in any Age or Country from the beginning.

When my late Lord of London, sent me his Commission appointing me his Commissary, pursuant to his Patent from the Crown, he therewith also sent me some printed Papers, intituled *Methodus Procedendi contra Clericos Irregularis in Plantationibus Americanis*,¹⁷ (which doubtless your Lordship will find among the records of your See) containing, first, his Lordship's Appointment of a Commissary; 2dly his Directions to the Commissary, 3dly The Method of Proceeding, etc., 4thly Instruments, & other Things, referr'd to in the Method of Proceeding; being Extracts from Clark's Praxis, Oughton's Ordo Judiciorum, etc.¹⁸ Pursuant to the said Directions, I always held an Annual Visitation of the Clergy of this Province, on the 2nd Wednesday after Easter-day at Charlestown; & took that Opportunity punctually to comply with all the other Particulars of his Lordship's 5th and following Directions.

Whether any of his Lordship's Commissaries in the other Colonies, ever Proceeded against any irregular Clergy-man, I know not; but as to myself, I Proceeded against 4, viz, Wintely, Morritt, Fulton, & Whitefield. The two Former chose to resign their Livings rather than stand their Trials; & the two Latter I Suspended; the one (Fulton) from his Office & Benefice; & the other (Whitefield) only from his Office, being a Vagabond Clergy-man having no Benefice to be suspended from.

In all these proceedings (my Lord) I did not observe any Defect in that Royal Patent; but several Difficulties occur'd & perplexed me with respect to the Laws. On Process instituted against Whitefield, for Transgressing the 38th Canon of the Church, or as a Revolter after Subscription, he exhibited in writing a recusatio Judicis, or a refusal of me for his Judge; alledging for Causes, that I was his Enemy, & had printed & preached against him with great Bitterness & Enmity; & referring the same to Six Arbiters, Three of whom he named on his part, who were two Independents, & one french Calvinist, & all of them his zealous Admirers. On this Event several Difficulties occur'd; as viz., First, Whether, as the Law only prescribes *probi viri*, i.e. as explain'd, *indifferentes & docti*,¹⁹ for Arbiters, I might not reject those named, as non indifferentes, for the reasons above mention'd. (2ly) Admitting that I had taken no exception to the Three persons nam'd, but had nam'd Three others on my part to join them for Arbiters, put the Case (as it certainly wou'd have turn'd out) of their coming to no Agreement or Conclusion, what then was to be done? or what was to become of the principal Cause? The Laws are silent as to such a Case, nor do I find it either put or resolv'd by Clark, Oughton, Conset,²⁰ or any other. I cou'd neither see nor be advised, that it was in my power to proceed in Case of their non Agreement, & so the Cause instituted must have dropt, & Whitefield, escaped without Censure Again. (3dly) Supposing the Arbiters had agreed & given Judgment against me, who in that Case shou'd be Judge in the Cause instituted? I find this Query put by the above nam'd Authors, but not otherwise resolv'd than by *dicunt aliqui; arbitri accusationis*: And this again Queried, *quo Jure?*²¹ & so the point left moot, or undecided. Amidst these Difficulties, & for reasons inserted at large in the Proceedings transmitted to my late Lord of London, I repell'd his Recusation; on

which he interposed an Appeal to the Lords named in the Royal Patent, & had the same granted him; but which he either wilfully or ignorantly neglected to Prosecute until the Juratory Term assign'd, viz., the space of Twelve Months was expired, & then the Process against him was carried on here, Witnesses were Examined, & Sentence of Suspension from his Office was Pronounc'd, & still stands in Force against him. But this Sentence having had no effect upon him, for his Reformation & Submission, I shou'd have long since proceeded, pursuant to the Canon, to that of Excommunication, but for a Defect in the Law, which wou'd have render'd it as ineffectual as the other, viz., that the Writ de Excommunicato capiendo, (which by the by I cou'd wish was altered into a Writ de Contumaci capiendo²²) cou'd not be Issued against him here, because the Statutes of Queen Elizabeth, on which that Writ is grounded, do not extend to America.

These, my Lord, were the Difficulties which occur'd to me, in the Execution of my late Lord of London's Jurisdiction in this Province. And I am firmly of Opinion, that if they are not some way or other removed, a Commissary's Office or Authority will be of little avail against any Irregularities of the Clergy. For, First, as it will be easy for an irregular Clergy-man to except against the Commissary for his Judge, by alledging Enmity, specially on a Prosecution ex Officio mero,²³ so neither will it be a difficult matter for him, to name Two or Three persons for Arbiters, who will stand it out against the Commissary, as an unfit person for his Judge, & so by a disagreement of the Arbiters, Suspend the Arbitration without decision, & consequently, as far as I can perceive, defeat the whole Process. Or (2dly) In Case the Arbiters decide against the Commissary, the Law not providing who shall succeed for Judge to carry on the Process, it must therefore also of course drop & come to nothing.

Concerning dilapidations either of Churches, or Parsonage Houses, I had no occasion to inquire, for by a particular Law of this Province the Clergy are exempted from that charge, which is defray'd partly by the Publick, & partly by the Parishioners.²⁴ But whether, had there been occasion, I cou'd have carried on a Process for dilapidations, I am doubtful; The Patent not being so explicite on that head, & seeming rather to confine the Authority to the inquirendi de moribus.²⁵

But it is high time to put an end to this long Epistle, containing all I can offer in answer to your Lordship's; & Therefore humbly craving your Blessing & Protection, I remain, My Lord, Your Lordship's most dutiful Son & Obedient, Humble Servant

A. Garden

1751 Apr. 4: Alexander Garden, Charles Town, to the Society (SPG series B, volume XIX, page 131)

Three ministers, Mends, Goodwin, and Hudson have been preaching in the "Whitefieldian manner." To retain "peace and good order" he requests that they not be ordained.

1751 Apr. 8: Vestry of Christ's Church Parish to the Society (SPG series B, volume XIX, page 144)

List of monetary awards made by the vestry to parishioners who have undergone various misfortunes.

1751 Apr. 17: Rev. Cotes, St. George's Parish, to the Society (SPG series B, volume XIX, page 140)

He has just returned from two months in the Bahamas recovering from an operation.

1751 Sept. 12: Rev. Peasely (Pawley?), St. Helen's Parish, to the Society (SPG series B, volume XIX, page 137)

He has been preaching at the Prince William parish because the people of St. Helen's are satisfied with Rev. Goodwin. He requests new prayer books and Bibles to replace those which arrived damaged in the last shipment. Bull, the Lt. Governor, is building a new brick church [at Sheldon].

1751 Oct. 14: Alexander Garden, Jr., St. Thomas' Parish, to the Society (SPG series B, volume XIX, page 139)

Requests new ministers be sent to replace the late Revs. Fordyce and Cummings, as he cannot perform their duties in addition to his own. Has drawn his salary.

1751 Oct. 23: Vestry of Prince Frederick's Parish to the Society (SPG series B, volume XIX, page 147. A similar letter to Bishop Sherlock is in the Fulham Papers, Lambeth Palace Library, volume X, page 138.)

Requests a new minister to replace the late Rev. Fordyce.

1751 Nov. 19: Vestry of St. James's Parish, Goose Creek, to the Society (SPG series B, volume XIX, page 134)

Request that Rev. Copp replace that late Rev. Stone.

1751 Nov. 20: Alexander Garden, Charles Town, to the Society (SPG series B, volume XIX, page 133)

Revs. Stone, Fordyce, and Cummings have all died; he requests three new ministers. St. John's parish has requested that Rev. Durand replace Rev. Cummings. He supports this requests. Goosecreek requests that Rev. Copp replace Stone. Prince Fredrick's parish requests that a new minister be sent.

1751 Nov. 20: Rev. Middleton, St. James's Parish, Goose Creek, to the Society (SPG series B, volume XIX, page 135)

Informs Society of Stone's death. Recommends Peter Taylor as the new executor for the Ludlam estate. Recommends Rev. Copp as the new minister.

1751 Dec. 2: Rev. Cotes, St. George's Parish, to the Society (SPG series B, volume XIX, page 141)

Encloses Notitia Parochiali. Has received the books. Tells of slaves' attempts to poison their masters.

1751 Dec. 4: Vestry of St. John's Parish to the Society (SPG series B, volume XIX, page 146)

Request the appointment of Rev. Durand to replace the late Rev. Cummings.

1751 Dec. 5: Rev. Langhorn, Brandsby, to the Society (SPG series B, volume XIX, page 136)

Requests appointment to Prince William's parish.

1751 Dec. 10: Levi Durand, Christ's Church Parish, to the Society (SPG series B, volume XIX, pages 142-143)

He is having trouble with the dissenters, led by Jacob Bond, who refuse to attend church and prevent others from doing so. Requests transfer to St. John's parish.

1753

1753 Mar. 30: Alexander Garden, Charlestown, to the Bishop of London (Sherlock; Fulham Palace Manuscripts volume XXIII, leaves 245-246. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 57.)

South Carolina, Charlestown, 30th March, 1753

My Lord,

The Bearer Mr. Alexander Baron, waits on your Lordship, to be admitted into Holy Orders; & for that purpose, (pursuant to the enclosed Directions²⁶ from your Lordship's last Predecessor) has brought with him, such a Title as can be had here, viz. from the Vestry & Church wardens of the Parish of St. Paul, who by the Laws of this Province, are impower'd to agree with any Lawful Minister of the Church of England to supply the vacant Cure of the same, till such Time as he may be Elected; & the truth of which Title, I hereby Certify your Lordship. He will also produce to your Lordship, a Certificate of his Sober Life & Conversation, during the space of 4 Years last past, that he serv'd as Master of the Publick grammar School in Charlestown, Sign'd by myself & 3 or 4 of my Brethren; together also with a Certificate from the Commissioners of the said School, of his Diligence & Fidelity in that Station.

At the same time also I take leave to acquaint your Lordship, that my Age & Infirmities have determin'd me, to resign my present Charge in Charlestown, as soon as the new Parish Church²⁷ can be provided with a Minister. Charlestown is now divided into two Parishes, & the new Church in such forwardness, that I hope it will be finished & provided with a Minister, by this Time Twelve Month; when, if God preserved my Life to that Time, I am fully determin'd to resign.

I humbly crave your Lordship's Blessing, & remain, My Lord, Your Lordship's most dutiful & Obedient, humble Servant

A. Garden

P.S. Some Gentlemen of Charlestown, now in London, will apply to your Lordship, for your Appointment of a Minister for the said new Parish.

1753 May 13: Michael Smith, Prince Frederick Parish, to Bishop Sherlock (Fulham Papers, Lambeth Palace Library, volume X, pages 139-140) "Because of illness in his large family and inability to obtain servants, he has been obliged to move to a small town outside his parish. There are five dissenting teachers in the parish and most of the people are dissenters. He thinks that the Church in the province has suffered from having too many Scotch clergymen. As Garden has resigned his parish, because of ill health, Smith applies for that position and the post of commissary" (Manross 1965: 153).

1754

1754 Mar. 6: Middleton and Stone to the Society (SPG series B, volume IV, page 521)
Records of the transactions concerning the Ludlam legacy.

1754 Jul. 27: Harrison and Taylor to the Society (SPG series B, volume IV, pages 522-525)
Description of the difficulties of lending money. They believe that lending out on land security is expensive. It would be more advantageous to lend money on personal security.

1754 Sept. 18: Alexander Garden, Chelsea, to the Bishop of London (Sherlock; Fulham Palace Manuscripts volume XXIV, leaves 59-60. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 58.)

Chelsea, September 18, 1754

My Lord,

The Bearer, Mr. James Garden, is my near Kinsman, but of whose being in London I did not know till the Day after I paid my Duty to your Lordship. He is come from Virginia, a Candidate for holy Orders, but it seems that the Reverend Mr. Dawson, on whose Advice & Direction He depended, has through Mistake, detained the proper Credentials, which ought to have been transmitted to Your Lordship, & only certify'd, that they are in his Hands. I am very sorry for this Mistake: but humbly hope that as it is Mr. Dawson's and not the young Man's Mistake, and if your Lordship can rely on Mr. Dawson's Veracity, You'll be pleased to ordain Him notwithstanding without waiting for Letters from Virginia at an Expence to the Young Man, which He is not well able to bear. Your Lordship's not receiving a Letter from the Governor of Virginia in his Favour, I conceive, must be owing either to its being miscarried, or not improbably, by the present Multiplicity of Affairs occasioned by the late Irruption of the French into that Colony, his Promise of writing may have escaped his Memory. I beg your Lordship to excuse this Trouble and, humbly craving Your Blessing, I remain, My Lord, Your most dutiful Son and Obedient Servant

A. Garden

1755

1755 Jun. 23: Alexander Garden, Eton, to the Bishop of London (Sherlock; Fulham Palace Manuscripts volume XXIII, leaves 261-262. As printed in "Letters to the Bishop of London from the Commissaries in South Carolina" ed. by George W. Williams; *South Carolina Historical Magazine*, volume 78 [1977], letter 59.)

Eton, June 23d, 1755

My Lord,

The Vestry of the Parish of Prince William in South Carolina, having requested the favor of my good offices, for enquiring out, and recommending some Worthy Clergyman, for the charge of that Vacant Cure; And the Bearer, The Reverend Mr. Jenkin Lewis, a worthy Clergyman of this Neighbourhood, being willing to go over for the said charge; I therefore take

leave to recommend him to your Lordship, for your Licence for the said Province, and Letter to his Majesty's Treasury for the royal Bounty, to defray the Charges of his Passage thither. He bears a very good Character from the Clergy of Exeter, and brings Credentials with him, which I presume may be to your Lordships Satisfaction.

The Cold Climate of Great Britain proves so disagreeable to my health and Constitution, after having been so long accustom'd to the Warmer one of South Carolina, that I am fully determin'd, with Gods leave, to return thither by the first good Opportunity, which will be about the beginning of next August. And therefore if your Lordship shall think fit to charge me with any Commands, relating to religion, the Church of England, or Clergy there, that I am capable to execute, you may depend on the due Execution of them to the Utmost of my Capacity & Power.

In the meantime, I humbly crave your Lordships Blessing, & remain, My Lord, Your Lordship's most dutiful and obedient, humble Servant

A. Garden

1756

1756 May 1: Wardens and Vestry of Prince Frederick Parish, Black River, to Bishop Sherlock (Fulham Papers, Lambeth Palace Library, volume X, pages 141-142) "As the parish is again vacant, they ask the appointment of a minister" (Manross 1965: 153).

1759

1759 Oct. 31: Alexander Garden to the Society (SPG series B, volume IV, page 526)

He has been officiating at Christ's Church parish, since the removal of Rev. Serjeant(?). A war with the Cherokee seems likely. He has drawn on his half yearly salary of £30.

1759 Nov. 11: Levi Durand, St. John's Parish, Berkeley, to the Society (SPG series B, volume V, letter number 243)

He and Garden travelled through the northern colonies to improve their health. They were well received by ministers in all of the places that they visited—Newport, Boston, Phila., and New York. His health has worsened since his return.

1759 Nov. 21: Levi Durand, St. John's Parish, Berkeley, to the Society (SPG series B, volume V, letter number 242)

He includes an account of baptisms and marriages. He has been ill. He has drawn his year's salary.

1759: The Society, Charthouse, to Rev. Stone (SPG series C, AM7, letter 153)

Advise Stone, trustee of the Ludlam estate, to set up a school for poor children in St. James' parish.

1760

1760 Jan. 8: Charles Martyn, St. Andrew's Parish, to the Society (SPG series B, volume V, letter number 226)

He took a trip to the "back parts" of the province in order to baptize children; he was shocked at the "infelicity and hedonism" that he encountered. While traveling, he preached twice in Augusta. He has drawn his years salary, in a bill payable to Samuel Case.

1760 Apr. 12: Rev. Harrison, St. James's Parish, Goose Creek, to the Society (SPG series B, volume V, letter number 230)

He estimates that there are 32 white and 28 Negro communicants, though the war with the Cherokees prevents him from determining the precise number of people in the parish. He has baptized 19 children and five adult Negros.

1760 May 25: Samuel Fayerweather, Charles Town, to the Society (SPG series B, volume V, letter number 236)

Mr. Berriman has just informed him of his appointment to Naragansett. He is happy with that cure as he is a Boston native. He has also received two letters from D. Beacroft.

1760 May 25: Vestry of St. George's Parish to the Society (SPG series B, volume V, letter number 240)

As they have received no answer to their letter requesting a replacement for Lanhorne, they have hired Rev. Serjeant. They hope that this action meets with the Society's approval.

1760 Jun. 20: Alexander Baron, St. Bartholemew's Parish, to the Society (SPG series B, volume V, letter number 212A)

The new church is beautiful, but lacks Bibles and prayer books. He reminds them of his previous requests for Bibles and prayer books.

1760 Jun. 30: Samuel Fayerweather, George Town, to the Society (SPG series B, volume V, letter number 237)

He has discovered their letter sent twelve months ago appointing him to Naragansett, behind a looking glass. His parish is distressed at the prospect of his departure. He recommends Mr. Pollin of Rhode Island as his replacement.

1760 Nov. 18: Robert Smith, St. Philip's Church, Charles Town, to the Society (SPG series B, volume V, letter number 253)

He has delivered the letters which the Society enclosed in their letter to him; he was unable to deliver the letter to Mr. Luberbuller because that man had sailed for England. Because of the small pox epidemic, the Negro School is not flourishing as it had been. War with the Cherokee's continues. He expects to hear details about the fighting soon from General Amherst.

[1760?] n. d.: Alexander Baron, St. Bartholemew's Parish, to the Society (SPG series B, volume V, letter number 213)

The parishioners have contributed enough money to begin building two brick chapels. He requests 2 Bibles and 2 prayer books. Presently, there are 70 communicants in the parish. He has been in good health.

1761

1761 Feb. 12: Rev. Abraham Immer to the Society (report in German translated and abstracted by Francis Newton)

After a mostly calm voyage of seven weeks and three days, arrived in Charleston June 17th, 1760; continued journey by land, arriving in "Purzburg" June 25th with wife and children safe.

Parishioners divided into French and Germans, the latter more numerous. His immediate predecessor was expert in French, but had little skill in German. Learning that Immer came from the same city as his predecessor, his parishioners feared the same of him, but the following Sunday he read prayers and preached in both languages, and there was a sudden change. Thanks were expressed to him for not spurning the call. Older colonists were born and educated in Germany and Switzerland, but their young ones were very ignorant. No schoolmaster.

The morals of Purryburgers are not conspicuous in the matter of purity one could wish for.

Very few know how to read, and none of the Germans. Need for a schoolmaster. Seven or eight months ago, a traveling teacher came and stayed, but knew only English. He undertook to teach the young, but the poorer people could not afford the 12 Carolina pounds per year req. for each little boy or girl.

Need to have parish houses built of brick.

Immer prays for help to educate the children. Books are needed, especially with prayers, catechism, etc., translated into German.

No one is concerned for salvation of the Black slaves. Those born in Africa were very slow to learn European languages, so cannot be taught Christianity.

Neighboring parishes (e.g. St. Helena's) show influence of Anabaptists.

Ends with salutation to recipient and, through him, to the Archbishop of Canterbury.

1761 Feb. 14: Vestry of Prince George's Parish to the Society (SPG series B, volume V, letter number 241)

They are unhappy with Rev. Pollen, who has replaced Fayreweather. They request that the Society send them a new minister. The salary is £108 per year.

1761 Feb.: Alexander Garden (?) to the Society (SPG series B, volume IV, pages 527-529)

This letter is written in Latin.

1761 Mar. 24: Rev. Beaucroft to John MacDowell (SPG series B, volume V, letter number 224)

The Vestry will allow him to switch his days of obligation preaching from very hot or cold weather to time in a more moderate season.

The vestry is unwilling to give him the raise he requests; he had agreed to work for £100, then received £50 more from the Society and demanded £20 in addition from the parish. [Some pages are missing.]

1761 Apr. 2: Alexander Baron, St. Bartholemew's Parish, and Alexander Garden to the Society (SPG series B, volume V, letter number 215)

An account of Baron's coming to S.C. from Philadelphia. There has been an increase in the mortality rate in the parish. He has drawn five bills of exchange for £45 sterling from the Society's treasurer, payable to Samson Neyle, a Charles Town merchant.

1761 Apr. 29: Robert Smith, St. Philip's Church, Charles Town, to the Society (SPG series B, volume V, letter number 254)

He has distributed the books sent with Duncanson. The Negro School flourishes. He trusts that Rev. Martyn, sailing soon for England, will give the Society a detailed report on the province.

1761 May 5: John MacDowell, Charles Town, to the Society (SPG series B, volume V, letter number 223)

His poor health prevents him from holding services

1761 Jul. 16: Rev. Harrison, St. James's Parish, Goose Creek (SPG series B, volume V, letter number 231)

War with the Cherokees has created problems in the parish. Three white communicants are dead, one has moved. Two black communicants are dead. He has baptized 15 children and two adult Negroes. He has drawn bills payable to Messers. Carne ad Wilson.

1761 Oct. 2: Levi Durand, St. John's Parish, Berkeley, to the Society (SPG series B, volume V, letter number 244)

Account of communicants and baptisms. Work has begun on the new brick church. He has drawn his salary.

[1761?] n. d.: Thomas Boone to the Society (SPG series B, volume V, letter number 255)

[illegible letter]

[1761?] n. d.: Louis de St. Pierre, New Bordeaux, to the Society (SPG series B, volume V, letter number 256)

He petitions the Society for a new minister for the 300 French Protestant inhabitants of Hillsborough, or New Bordeaux. They have had no minister since Mr. Boutiton who came from France with them, died in 1763. They request that Peter Levies, presently in S.C., be appointed as their minister. They also request that the Society pay his salary because they cannot afford to do so. They would hope to be able to pay his salary themselves in two or three years when they are better established and more prosperous.

1762

1762 Feb. 25: Wardens and Vestry of Prince Frederick's Parish to Bishop Osbaldeston (Fulham Papers, Lambeth Palace Library, volume X, pages 143-144) "Ask him to appoint a minister to succeed James Dormer who is resigning" (Manross 1965: 154).

1762 Feb. 25: James Dormer, Prince Frederick's Parish to Bishop Osbaldeston (Fulham Papers, Lambeth Palace Library, volume X, pages 145-146) "Says that he is separating from his parishioners in amity as the result of a desire to return to his native country. Clergy of South Carolina now receive £100 sterling, plus house, glebe and various fees" (Manross 1965: 154).

1762 Mar. 30: List of Parishes in South Carolina with Some Comments (Fulham Papers, Lambeth Palace Library, volume X, pages 147-148 and 153-154) "List of parishes in South Carolina with some comments. Attributed in *notation* to Charles Martyn, Mar. 30, 1762. Four of the nineteen parishes are listed as missions. Salary in the others is said to be £110 sterling, plus house and glebe. Rectors are elected by members of the parish who adhere to the Church of England, and are usually elected after a year's probation. Usual method of obtaining a rector is to apply to a merchant in Charlestown, who writes to his correspondent in England. As a result, many unworthy clergymen have come in. The appointment of a commissary would be desirable."

"Further notes attributed to Charles Martyn, Apr. 11, 1762. Extent of glebes varies from 100 to 500 A. Surplice fees are regulated by custom, not law. They are: Marriages with banns, 15s., with licence, £1.10s.; burials in churchyard, 9s., in plantations, 15s. Fees for baptisms depend on the generosity of the families, which is generally 'diffusive'. Public register kept in every parish. Parochial business is conducted by a select vestry of seven. A duly elected rector is entitled to preside at vestry meetings. A probationer merely has the right to attend. White population about 20,000 of whom 5,000 are 'sectaries' and the rest adhere to the Church of England. There are 46,000 Negroes of whom about 500 are Christians. 'Some few Indians.'" (Manross 1965: 154).

1762 Apr. 3: Robert Parkington, Sedgwick Inn, to F. W. Osbaldeston (Fulham Papers, Lambeth Palace Library, volume X, pages 149-150) "Introduces Martyn as a worthy clergyman, about to return to South Carolina after visiting England for his health, who can supply the bishop with information about the province" (Manross 1965: 154).

1762 Apr. 10: Gov. Glen, Poland St., to a brother of Bishop Osbaldeston (Fulham Papers, Lambeth Palace Library, volume X, pages 151-152) "introducing Martyn and recommending his appointment as commissary" (Manross 1965: 154).

1762 Apr. 20: Levi Durand, St. John's Parish, Berkeley, to the Society (SPG series B, volume V, letter number 245)

He has few communicants and is very ill. he has drawn his salary.

1762 Apr. 22: Alexander Garden, Jr., St. Thomas' Parish, to the Society (SPG series B, volume V, letter number 216)

He has baptized 20 children since his last letter. The mortality rate has increased. The sixty-year old chapel has become too small and is run down. The parishioners wish to build a new chapel, which will cost £600. They have raised £400 of this money. The General Assembly may give some assistance. He praises the parishioners actions in these days of high taxes. He has drawn a bill of £30 sterling, a half year's salary.

1762 June 23: Wardens and Vestry of Price Frederick Parish to Bishop Osbaldeston (Fulham Papers, Lambeth Palace Library, volume X, pages 155-157) “They have elected George Skene as rector. He came well recommended, with an 'open mission” (Manross 1965: 154).

1762 Jun. 24: Alexander Baron, St. Bartholemew’s Parish, to the Society (SPG series B, volume V, letter number 214)

He had bought Bibles and prayer books himself since he had not heard from Cornelius Humphreys, who was to buy the books. In the past few days, however, he has been in touch with Humphreys. He was drawn bills to Humphreys for £15, his half year's salary.

He has baptized 9 in his own parish since June 1760, 2 adults and 35 children in St. Helena's Parish, and 2 children in Prince William’s Parish. Ministers are absent in both of these parishes.

1762 Jul. 16: Rev. Harrison, St. James’s Parish, Goose Creek, to the Society (SPG series B, volume V, letter number 232)

He is convinced that there will be peace with the Cherokees; some families are returning to the parish. Presently there are 32 white communicants and 16 Negro communicants. He has baptized 16 white children, 3 adult Negroes. He has drawn bills for his salary payable to Messrs. Acrin, Lance, and Loocock.

1763

1763 Jan. 12: Levi Durand, St. John’s Parish, Berkeley, to the Society (SPG series B, volume V, letter number 246)

Account of communicants and baptisms. He has drawn his salary.

1763 Feb. 1: Charles Martyn, St. Andrew’s Parish, to Bishop Osbaldeston (Fulham Papers, Lambeth Palace Library, volume X, pages 158-159) “St. John's, Colleton County, which has a reputation for ill-treating the clergy, has sent to England for a clergyman, but resolved to keep him on permanent probation. Martyn suggests that such abuses can be prevented if the bishop refuses to license a clergyman unless he has commitment from the parish to elect him after a year's probation unless immoralities are proven against him. A young clergyman, recently arrived and only in deacon's orders, insists on officiating as a priest and there is no authority that can stop him. Most of the present clergy are men of good character and the Church is growing, but an ecclesiastical authority is much needed” (Manross 1965: 154).

1763 May 7: Levi Durand, St. John’s Parish, Berkeley, to the Society (SPG series B, volume V, letter number 247)

Account of communicants and baptisms. He has drawn his salary.

1763 May 10: Alexander Garden, Jr., St. Thomas’ Parish, to the Society (SPG series B, volume V, letter number 217)

The problem between the governor and the General Assembly has prevented their application for funds from being heard. Workers have agreed to do the job for £3,000; they are

£600 short. The workers will finish and adorn the inside for £1,000 more, a sum expected from the Assembly. The free school founded by the late Richard Beresford Esq. has 8 poor children, clothed, boarded and educated. They have a school master and will eventually become apprentices. He has drawn a bill for a year's salary from the treasury.

1763 Nov. 20: Levi Durand, St. John's Parish, Berkeley, to the Society (SPG series B, volume V, letter number 248)

Account of baptisms and communicants. He believes that missionaries serving under hardship for many years (as he has done for 23 years) should be allowed to return to England, and have "some small benefice bestowed on them." This will encourage others to become missionaries. The building of the new church has stopped because of the death of the man in charge. He hopes that work will soon resume because the parishioners have contributed £ 3000, and the government £ 1000. He has drawn his salary.

[1763?]: Deucauson to the Society.

Vol. 5, letter 225

[Read at a committee meeting on May 16, 1763. The first part of this letter is missing.]

The Society's last letter to Savannah has ruined his health and his reputation. Mr. McGullvery took care of him for three months and gave him £20 when Deucauson left. In August, he slighted the daughter of his host. This man became violent, and has sought to destroy him through the letter. He requests that an answer be sent to Charles Shinar, Chief Justice of Charles Town.

1764

1764 Jan. 20: Rev. Harrison, St. James's Parish, Goose Creek, to the Society (SPG series B, volume V, letter number 233)

The number of parishioners has decreased to 26 white and 16 Negro Communicants. He has baptized 33 white children and 3 Negro Children. He has drawn bills payable to Charles Martyn.

1764 Feb. 20: Alexander Garden, Jr., St. Thomas' Parish, to the Society (SPG series B, volume V, letter number 218)

He takes exception to the thanks extended to Rev. Charles Martyn who resigned the missionary's salary because he felt himself able to survive without it. He wishes to set the case straight. (Garden read about the Society's thanks to Martyn in the Society's *Abstracts*.) All ministers receive £100 Proclamation money from the Treasurer of the province; this money is not enough on which to live. Those ministers who have missions receive £30 extra. Since there were not as many missions as there were ministers who desired them, the province gave other ministers the £30 extra. By giving up his mission, Martyn saved the Society £30, but the province will pay him the same amount. Martyn now, in fact, has the advantages of not having to draw bills to receive his pay, not being subject to the Society's directions, and being able to leave his parish for a trip with only the consent of the General Assembly, not the Society.

1764 Feb. 29: Charles Martyn, St. Andrew's Parish, to the Society (SPG series B, volume V, letter number 227)

He requests that prayer books and Bibles be distributed to the poor Irish and Germans. He urges that a minister be sent to Charles Town.

1764 Oct. 1: Levi Durand, St. John's Parish, Berkeley, to the Society (SPG series B, volume V, letter number 249)

Account of baptisms and communicants. He officiates at three locations in his parish: the chapel in the middle, and a "logg-house" in the upper part. His work is taxing and he is ill. He laments that "Mr. Charles Martyn could not burn incense to himself without singeing the wings of his Brother Missionaries." Martyn claimed that the St. Andrew's minister did not need the Society's allowance, though he himself received an equivalent amount from the government.

1764 Dec. 3: Unknown sender, Charles Town, to the Society (SPG series B, volume V, letter number 228)

He thanks the Society for the Anniversary sermons, and the Bibles and prayer books. Some books were distributed to the French and Irish, who have settled 200 miles from Charles Town.

1765

1765 May 6: Alexander Garden, Jr., St. Thomas' Parish, to the Society (SPG series B, volume V, letter number 220)

The chapel is almost finished. The Assembly has granted £200, which will be used with other subscriptions to decorate the interior. Gabreil Manning has donated £50 and 950 floor tiles. He (Garden) has taken on the duties of late Rev. Durands at St. John's Parish. He has baptized 11 children, one a Negro of Christian parents. The number of parishioners remains the same. He has drawn 10 bills payable to Joseph Nicholson, and a bill for £20 payable to Dr. John Farquharson.

1765 Jun. 30: Vestry of St. John's Parish, Berkeley, to the Society (SPG series B, volume V, letter number 251)

They inform the Society of the death of Levi Durand.

1765 Jul. 1: Susannah Durand to the Society (SPG series B, volume V, letter number 250)

Her husband Levi Durand, died March 20. The executors of his estate are John Boon (her brother) and Peter Bacot. She requests the Society's aid in financing the lawsuit that had begun just prior to her husband's death.

1765 Oct. 20: Charles Martyn to Bishop Terrick (Fulham Palace, Lambeth Palace Library, volume X, pages 160-161) "Two bills, one to erect a college and another to raise the salaries of the clergy to £150, had been approved by the legislature, and would have been sent to the governor, but news of the Stamp Act has driven everything else from the public mind. To evade the law which allows a clergyman to sue for election after a year's probation, many parishes will

only hire a minister who agrees not to sue. A number of missionaries recently sent to Florida have accepted parishes in South Carolina” (Manross 1965: 155).

1765: Alexander Garden, Jr., St. Thomas Parish, to the Society (SPG series B, volume V, letter number 219)

A new brick chapel has been built on Pompion Hill; the surrounding wall is 10 feet high. With the cold weather, many workers are sick. Problems continue between the governor and the Assembly; the money has not yet come. He has baptized 10 white children. Six people have died in the last year. The total number of parishioners is now 57. 20 and 30 attend services every Sunday, 30–40 on Easter and Christmas. He has drawn a bill of £30, a half year's salary.

1766

1766 Apr. 15: Alexander Garden, Jr., St. Thomas' Parish, to the Society (SPG series B, volume V, letter number 221)

The number of communicants has decreased to 50; families have moved to Charles Town for their health. He has baptized 12 children in his parish, and 2 in St. John's.

The new chapel is nearly completed; he has been preaching in it since January. The public school of the Beresford Foundation burned down and will require £300 to re-build. School is currently being held in his parsonage. He has drawn a bill of £30 payable to Dr. Farquharson.

1766 Oct. 19: Charles Woodmason, Charlestown, to Bishop Terrick (Fulham Papers, Lambeth Palace Library, volume X, pages 162-163). “He arrived Aug. 12 and has made a tour of the frontier region for which he was ordained. An unusually hot spring and summer have produced more than the usual illness. He lists eight Church clergymen who have died during the summer and early fall, besides a Dutch minister and a Presbyterian minister from Ireland. Five other clergy are seriously ill and he doubts of their recovery. The frontier region is filling rapidly, but the legislature refuses to divide it into parishes. The province is still torn by the Stamp Act controversy. Town clergy receive twice as much as the country clergy but do less work. A bill to rectify this just failed of passage” (Manross 1965: 155).

1766 Dec. 15: Rev. Harrison, St. James's Parish, Goose Creek, to the Society (SPG series B, volume V, letter number 234)

He is considering leaving the parish because of ill-will which has developed between him and the the vestry because of their refusal to replace the outhouse in the parsonage. The vestry has requested that Mr. Hart, the assistant rector of St. Michael's, be made the new minister. He has received an invitation to preach in the northern colonies and hopes to go there; he believes that it will be good for his presently poor health. Other motives for his leaving are a desire to study further and to rid himself of the great financial expense of a parish. A new parish has been established, made up in part of St. James' lands.

The vestry have decided that upon the death or suspension of the school master, he or his family will receive only 2/3 of the salary. The Society will then appoint a new school master.

1766 Dec. 30: Alexander Keith, St. Stephen's Parish, to Bishop Terrick (Fulham Papers, Lambeth Palace Library, volume X, pages 164-165) "Forwards a request from Prince Frederick Parish for a minister to succeed Skene, deceased. Salaries of country clergy are £760 currency, worth £100-110 sterling. Perquisites bring the amount to about £120. Parish, which reaches to the border of North Carolina, has two Presbyterian meetings, whose members sometimes attend the services of the Church of England when without a minister of their own. There are a few Anabaptists" (Manross 1965: 155).

1767

1767 Mar. 31: Alexander Garden, Jr., St. Thomas' Parish, to the Society
An acknowledgement of receipt of their letters of dismissal

1767 Apr. 20: Wardens and Vestry of St. Mark's Parish to Bishop Terrick (Fulham Papers, Lambeth Palace Library, volume X, page 166; copy without signatures) "Ask a minister to replace — Evans, who has gone to St. Paul's. Theirs is the largest parish in the province, but it is not a laborious one, as much of the work is done by an itinerant (cf. 201 [Jun. 6, 1769]).

1767: Remonstrances Presented by Inhabitants of the Back Country to Gov. Charles Grenville Montagu and the Legislature with Notes Added (copy in Fulham Papers, Lambeth Palace Library, volume X, pages 168-191) "Because of the centralization of government in Charlestown, the laws are very unevenly enforced in the back country. The criminals whom they want punished escape and they themselves are harassed by prosecutions which they consider illegitimate. Because of these conditions, they have resorted to defending themselves by lynch law."

"Notes on this remonstrance, probably by Charles Woodmason to —, undated, but enclosing (168-91). Protestors have obtained one of their aims, the creation of circuit courts, but they still have a good many grievances, and some of them have been prosecuted for their actions" (Manross 1965: 155).

1768

1768 May 8: Gov. G. Montagu, Charlestown, to Bishop Terrick (Fulham Papers, Lambeth Palace Library, volume X, page 198) "Introducing Charles Martyn" (Manross 1965: 156).

1768 Aug. 6: Printed proclamation of Gov. William Bull (Fulham Papers, Lambeth Palace Library, volume X, pages 199-200) "Orders suppression of lynch mobs, but recognizing that they were organized in defence against dangerous bands of criminals, he grants an amnesty for all offences committed prior to this proclamation, except to those who whipped George Thomson, a constable engaged in the lawful performance of his duty. Gideon Gibson is named as the chief offender in that crime" (Manross 1965: 156).

1768 Oct. 14: Rev. Harrison, St. James's Parish, Goose Creek, to the Society (SPG series B, volume V, letter number 235)

They are planning to build a new school. The plans are being hurried along because he is about to leave and has power of attorney. He wishes to transfer power of attorney to Henry Middleton, Esq.

1769

1769 Jul. 25: Robert Smith, St. Philip's Church, Charles Town, to the Society (SPG series B, volume V, letter number 252)

He has succeeded the late Rev. Clarke. The Negro School is flourishing. He requests more primers, Common Prayer books and Bibles.

1769 Jun. 6: Testimonial of Wardens and Vestry of St. Mark's Parish to Charles Woodmason (Fulham Papers, Lambeth Palace Library, volume X, pages 201) "...who has occasionally officiated among them" (Manross 1965: 156).

1769 Jul. 7: Non-Importation Agreement (printed copy; Fulham Papers, Lambeth Palace Library, volume X, pages 202-203)

1769 Jul. 13: J. Adam de Martel, Purrysburg, to Bishop Terrick (Fulham Papers, Lambeth Palace Library, volume X, pages 204-205) "Of the colony with which he came over, half died on shipboard and most of the others since landing. The few remaining have had to become slaves (indentured servants?) to obtain any support in the new country. He has become minister in Purrysburg. The leader of his expedition, unnamed, cheated him out of all the money he had with him. Provisions are scarce and the climate is so hot that a man of 40 is as old as one of 60 in Europe" (Manross 1965: 156).

1769 Jul. 26: Wardens and Vestry of Price Frederick Parish, Black River, to Bishop Terrick (Fulham Papers, Lambeth Palace Library, volume X, page 206) "Report death of their rector, George Spencer, who has been ill ever since he came, and ask for another minister" (Manross 1965: 156).

1769 Jul. 28: Rev. Pownall to the Society (SPG series C, AM8, letter 75)

Encloses petition from the Palatines of S.C. to the Earl of Hillsborough and Lord Commissioners for Trade and Plantations. The Palatines are distressed by the lack of clergymen, but they cannot afford to pay any additional clergy. They have applied to Dr. Wachsels, who may have some suggestions. The petition is signed by Gustavus Wachel, Minister of the German Lutherans, St. George's Chapel.

[c. 1769] n. d.: Charles Woodmason to unknown recipient (Fulham Papers, Lambeth Palace Library, volume X, pages 207-222) "207-8. Charles Woodmason to ———, undated, but enclosing copies of published pieces relating to the back-country insurrection, some of which are dated in 1769 (209-22). Says that former lieutenant-governor, now dead, endeavoured to redress their grievances, but was prevented by the lowland legislators, who were all preoccupied with

resistance to Britain. Though the South Carolina insurrectionists take the name of Regulators, he denies that they are related to the North Carolina Regulators, but the grievances complained of seem to be about the same.

209-22. The pieces enclosed in (207-8). (1) Extract from a letter in defence of the Regulators, written to Henry Laurens, undated. (Each piece is followed by extensive notes by Woodmason, who is probably also the author of the pieces.) (2) An advertisement, ironic in tone, offering the Carolina highlands as a summer resort in competition with those in New York and Rhode Island favoured by the lowland planters. (3) A mock advertisement representing the inhabitants of the back country as being sold as slaves. (4) A letter probably written to the *South Carolina Gazette*, comparing the grievances of the back country against the lowland with those of the colonies against Great Britain. (5) A reply to Mr. Gadsen's answer to no. 4. 'Not suffd to be printed.' (6) A letter sent to 'I. R., Esq.' by the Regulators, evidently in answer to an attack by him on them" (Manross 1965: 156).

1769: Preamble for an act regulating courts (printed document; Fulham Papers, Lambeth Palace Library, volume XXXVI, page 298; Manross 1965: 343)

[c. 1769] n. d.: **Charles Woodmason** to unknown recipient (Fulham Papers, Lambeth Palace Library, volume X, pages 254-257) "A further exposition of back-country politics. Says that the inhabitants are mostly Baptist, Methodist, or New Light" (Manross 1965: 158).

1771

1771 Mar. 26: Charles Woodmason, St. Mark's Parish, to unknown recipient (Fulham Papers, Lambeth Palace Library, volume X, pages 224-229) "Defending himself against criticism by Mr. Smith, the rector in Charlestown, he reviews the grievances of the back country and some of his own. He lists thirty clergymen who have died since his last letter (207-8?)" (Manross 1965: 157).

1775

1775 Feb. 10: Wardens and Vestry of Prince Frederick's Parish to Bishop Terrick (Fulham Papers, Lambeth Palace Library, volume X, pages 230-233) "Beg for a minister, having been without one since — Vilette left for England three years ago" (Manross 1965: 157).