

after many distractions and combates with himselfe (as he told me) settled his resolution, that God called him thither, and therefore he would goe; he accordingly made it good, notwithstanding the earnest dissuasions of many of his nearest friends, and the great discouragements he daily heard of, touching the businesse and countrey itselfe: and arrived there with Sir Thomas Dale, by a very speedy and safe passage (scarce of eight weeks long) in May, 1611, from whence he hath since then written many comfortable letters both to the Counsell and Committee and his private friends."¹⁷

Under the direction of Sir Thomas Dale new settlements were laid out and the first of these was called Henricopolis, after Prince Henry. Thither Alexander Whitaker went and built a church, and he is also described as minister of Bermuda Hundred, some five miles distant. Writing in 1615 Hamor states that at Coxendale "hath Mr. Whitaker chosen his parsonage on church land, some hundred acres impaled, and a faire framed house built thereupon, called Rock hall."¹⁸ He appears to have had as an assistant the Reverend William Wickham, then in deacon's orders, of whom John Rolfe said that he gave "good examples and godly instructions to the people." After he had labored in the colony for something over one year Whitaker had published in London a sermon entitled *Good News From Virginia*. Crashaw speaks of it as a "plaine, but pithy and godly exhortation, interlaced with narrations of many particulars, touching the Countrey, climate, and commodities worthie to bee knowne of all, especially coming from one of his place and profession, and of so good experience in the matter he writes of." In it he pleads for self-sacrifice on the part of those in England for the "poore estate of the ignorant inhabitants of Virginia," and compassion for the Indians whom he describes as "naked slaves of the devil." His faith in the enterprise finds apt expression in the closing words of the sermon: "God will treade Satan under your feet shortly, and the ages to come will eternize your names as the Apostles of Virginia."

Alexander Whitaker's name is inseparably associated with the romantic story of the conversion and subsequent marriage of Pocahontas, the Indian maiden. Her education had been rude, her manners barbarous, her generation accursed, but an attachment sprang up between her and John Rolfe, "an honest gentleman, and of good behavioür." She was instructed in the Christian faith, "renounced publickly her countrey's Idolatry," was baptized and married to Rolfe in the little church at Jamestown. In 1616 she went with her husband to England and took the country by storm. She died at Gravesend at the early age of twenty-two.

Purchas writes of her end:

"She came at Gravesend to her end and grave, having given great demonstration of her Christian sinceritie, as the first fruits of Virginia conversion, leaving here a goodly memory, and the hopes of her resurrection, her soule aspiring to see and enjoy presently in heaven, what here shee had ioyed to heare and beleieve of her beloved Savior."

Sometime in 1617 Alexander Whitaker died. The only reference to the fact is found in a communication of Governor Argall who wrote, "Want

¹⁷Anderson. Colonial Church, Vol. I, p. 233.

¹⁸Goodwin. Colonial Church in Virginia, v. 40.

Ministers, Mr. Whitaker being drowned," and preferring the request that the Archbishop of Canterbury be asked to empower Mr Wickham to administer the Sacrament, "there being no other parson." A Rev. Mr. Bargrave came to Virginia with his brother in 1619 and succeeded Whitaker at Henrico. He died in 1621 and left his library to the projected college at Henrico.¹⁹ During the administration of Argall a new church of wood, measuring fifty by twenty, was built at Jamestown²⁰ "wholly at the charge of the inhabitants of that cittie."

The year 1619 was the most memorable year in the history of the colony of Virginia. Sir George Yeardley superseded Argall as Governor and brought with him the commission to constitute a General Assembly. The obnoxious Laws, divine, martial and moral, were abrogated and the people were to be governed by those free laws which prevailed in England. The reform came in the nick of time to save the colony. When Yeardley arrived he found at Jamestown "only those houses that Sir Thomas Gates built in the tyme of his government, with one wherein the governour always dwelt, and a church, built of timber," and at Henrico "three old houses, a poor ruinated church, with some poore buildings in the islande." There were three ministers in holy orders—Richard Bucke, described as "a verrie good preacher"; William Mease, the minister at Hampton, and Thomas Bargrave. William Wickham and Samuel Maccock, "a Cambridge scholar," were in deacon's orders, and there appears to have been a Mr George Keith at Elizabeth City.

Yeardley convened the first General Assembly in the church at Jamestown on July 30, 1619, twenty elected Burgesses being presented. This was the first representative legislative body in the new world. The record reads:

"But forasmuche as men's affairs doe little prosper wher God's service is neglected, all the Burgesses took their place in the Quire till a prayer was said by Mr Buck, the Minister, that it would please God to guide and sanctifie all our proceedings to his owne glory and the good of this Plantation. Prayer being ended, to the intente that as we had begun at God Almighty, so we might proceed with awful and due respecte towards the Lieutenant, our most gracious and dread Soveraigne, all the Burgesses were intreated to retyre themselves into the body of the Church, which being done, before they were duly admitted, they were called in order and by name, and so every man (none staggering at it) tooke the oath of Supremacy, and so entred the Assembly."

Not a few of the laws adopted by the Assembly concerned religion and morals. Ministers were directed to reprove drunkards, first privately, then publicly in church. This Assembly made a brave effort to discourage extravagance in dress. The statute ran thus:

"Against excesses in Apparell (be it enacted) that every man be cessed in the churche for all publike contributions, if he be unmarried according to his owne apparell, if he be married according to his owne and his wife's, or either of their apparell."

The reason for such an enactment is illustrated in a letter written a few months later by one John Pory who said, "our cowkeeper here in

¹⁹Goodwin. Colonial Church in Virginia, p. 248.

²⁰The foundations of this church were discovered in 1891.

James City on Sundays goes accowterd all in fresh flaming silke," and describes the wife of a working man who "weares her rough bever hat with a faire perle hatband, and a silken suit thereto correspondent."

The punishment for swearing, after three admonitions, was a fine of five shillings for freemen, and for servants, a whipping as well as public acknowledgment of the fault before the congregation. Attendance at church was provided for in the enactment that "all persons whatsoever upon the Sabbath days shall frequente divine service and sermons, both forenoon and afternoone"; with the added proviso that "all such as bear armes shall bring their pieces, swordes, powder and shott"—a grim reminder that they were surrounded by enemies who would bear watching.

The matter of the education of the native children bore heavily upon the consciences of all who were interested in the colony. The project owed much to Sir Edwin Sandys, treasurer of the Virginia Company. As early as 1616 King James issued a command to the Archbishops of Canterbury and York to take up within two years four collections throughout the English church for the purpose of establishing a college in Virginia. In 1618 the Company issued instructions to Governor Yardley reading:

"Whereas, by special grant and license from his Majesty, a general contribution over this Realm hath been made for the building and planting of a College for the training up of the children of those Infidels in true Religion, moral virtue, and civility, and for other godlynesse, We do, therefore, according to a former Grant and order, hereby ratify, confirm, and ordain that a convenient place be chosen and set out for the planting of a University at the said Henrico in time to come, and that in the meantime preparation be there made for the building of the said College for the Children of the Infidels, according to such instructions as we shall deliver. And we will and ordain that ten thousand acres of land within the territory of the said Henrico, be allotted and set out for the endowing of the said University and College with convenient possessions."

Private individuals contributed liberally. King, Bishop of London, paid one thousand pounds and Nicholas Ferrar three hundred to be expended as soon as ten children were resident in the college. An anyonomous donor promised

"A Communion Cup with the cover and vase;
A trencher plate for the bread;
A Carpett of crimson velvet;
A Linnen damaske table cloth."

In 1620 George Thorpe, a relative of Sir Thomas Dale, was sent over to superintend the laying out of the property and he was followed by a group of artisans. The inhabitants of Henrico subscribed fifteen hundred pounds and the Rev. Thomas Bargrave bequeathed his library to the college.

Nor was this the only contribution of the church in Virginia to education. The Rev. Patrick Copeland, while chaplain on board an East India-man, gathered a substantial gift from the officers and seamen for a free school in Virginia to be designated the "East India School." It was designed to be preparatory to Henrico College and its location was fixed at Charles City. One thousand acres of land were assigned for the mainte-