

**A LIST OF EMIGRANT  
MINISTERS TO  
AMERICA, 1690-1811**

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## INTRODUCTION

TO LIST OF MINISTERS AND SCHOOLMASTERS OF THE CHURCH OF ENGLAND WHO WENT TO THE WESTERN COLONIES, HAVING RECEIVED A BOUNTY OF TWENTY POUNDS FROM THE KING IN ORDER TO DEFRAY COST OF THE PASSAGE

THE object of this work has been to present in handy form for the historian, genealogist, and biographer a list of those who received the bounty.

The Treasury books for this date not being calendared, the exact origin of how this passage money came to be paid has not been discovered, nor has the actual warrant from the King to the Treasury, mentioned in the following letter from the Bishop of London to the Treasury, been found :

*' June 23, 1721. John, Bishop of London, to the Lords of the Treasury.*

' The Bishop of London was by King Charles II. entrusted with providing and sending ministers to the colonies and islands in America, and was directed by King William to apply to the Treasury for £20 to each missionary to defray his passage. This bounty was readily paid. Afterwards it was oftentimes delayed, and many of the missionaries were reduced to great straits. At present the answer given them is that several to whom the bounty has been given did not proceed on the mission, and therefore their Lordships made a difficulty to grant the same any longer.

' Hopes there was little ground for the remark in his predecessor's time. Although he once lost £20 of his own money, he has not lost any of His Majesty's, except in one instance, where the party fell into madness and was not suffered to go. Two persons who lately had the £20 did not proceed, but after their despatch at the Treasury they got preferment at home, and one of them refunded the £20, which he (the Bishop) applied to another missionary without troubling their Lord-

ships; the other has paid back one-half, and the remainder is daily expected, and he would apply it in the same way. But if (as there seems some reason to apprehend) their Lordships think it not fit to trust him any longer with this dispensation, presumes they will move His Majesty to employ some other person, for if this bounty were retrenched it would be impossible to get those colonies supplied. In that case, shall willingly acquiesce in the conviction that he has faithfully and honestly done his duty. This comfortable reflection has hitherto relieved him against malicious slanders, and will continue to do so, especially as he shall be freed from a great and vexatious trouble, which has no connection with the duty of a Bishop of London.'—'Treasury Papers,' vol. 234, folio 36.

An earlier mention that King William granted this bounty is to be found in this extract from the 'Treasury Papers':

'King William III. gave twenty pounds to each minister and schoolmaster going to the Western Colonies, and this was continued by her late Majesty—October 29, 1714.'—Vol. 181, folio 32.

The procedure adopted to obtain the grant was as follows: The Bishop of London would, by letter, ask for the bounty, and the Lords of the Treasury would then issue a warrant to the Receipt of the Exchequer for the payment; one form of the Bishop's letter is appended and two examples of warrant:

'May 26, 1690.

'MY LORDS,

'Mr. Gelibrand going over Chaplain for New York with Colonel Sclater I would humbly intreat yo<sup>r</sup> Lord<sup>sh</sup>s to let Colonel Sclater have ye King's benevolence of twenty pounds for his voyage.

'My Lords,

'Yo<sup>r</sup> Lord<sup>sh</sup>s most obedient sert.,

'H. LONDON.'

'By virtue of the General Letters Patent Dormant bearing date the 8th April, 1689. These are to pray and require you to draw one or more orders for payment unto Ar. Low, Clerk, of the sum of £20 without account in reward of his service and satisfaction for the charges of his Transportation to the Leward Islands whither he is going Chaplain 3 May, 1695.'—Money Book, 12-504.

'After a<sup>c</sup> By virtue of H.M. General Letters Patent Dormant bearing date the 22nd of June, 1727. These are to pray and require your Lordship to draw an order for paying unto

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Jeremiah Leaming the sum of £20 without account towards defraying the charge of his passage to the Province of New England in America, whither he is going a Minister according to the Certificate of the Lord Bishop of London hereunto annexed, and let the same be satisfied out of any money in the Receipt of the Exchequer applicable to the use of his Majesty's Civil Government, for which this shall be your Lordship's Warrant. Whitehall Treasury Chambers the 13th day of July, 1748.'

The materials for this list have been obtained from classes of records known as Money Books, King's Warrant Books, Treasury Papers, and Exchequer of Receipt Papers, all now preserved in the Public Record Office.

The value of the fact that a warrant was issued for the payment of the £20 is that it shows the Bishop of London had appointed the payee to some definite cure in the colonies, and no doubt in the majority of cases the recipient went to his preferment; the reports of the Society for the Propagation of the Gospel show that many who received the benevolence had been born in the colonies, and had been to England for Holy Orders, so that each individual name in this book must depend on outside evidence to determine the natal place of the emigrant; if after some research in American or colonial records a clergyman totally disappears, and his name is in these pages at an earlier date than the one on which he was last known on the other side, it seems in that case presumptive evidence that he was a native of England and left these shores for the first time. In this way these contents may save much useless searching in America and the colonies when the research ought to be on this side. Another use that can be made is to trace removals of clergymen, which is very often a difficult genealogical feat. Appended are instances:

'Francis Hoyland went to S. Christopher in 1754, and in 1769 a Francis Hoyland went to S. Carolina.'

'Brian Hunt, 1709-10, to Barbadoes, and in 1722 to Virginia.'

This book will be found of further value in correction and annotation of biographical works. For instance:

'Sprague says that Tho. Craddock came to America in 1742'; but he did not receive the bounty till 1743-1744.

Also, additions can be made, for Sprague mentions:

'That it is not improbable that Hugh Jones paid a visit to



England in 1722, for he had left Virginia, and in 1728 he published a book in London.'

This was so, as this list shows that he returned to Virginia September 18, 1724; and in the case of John Ogilvie, Sprague says he 'can find no account of his going to England for Orders.' He will be found here as returning July 12, 1749.

In order that this book can be readily consulted, it has been arranged alphabetically, although it has not been thought necessary to repeat the word minister after each entry; but in every case where the passenger was a schoolmaster this has been stated, and without doubt they would be in Holy Orders.

One or two others, neither ministers nor schoolmasters, are to be found in this list; they being buried away in the Money Books, it was thought best to include them.

The number of emigrants to be found here is over 1,200. It has been considered desirable to append some account of the first Anglican priests settled in the New World.

First  
Ministers in  
Virginia.

The history of the settlement of ministers of the Church of England in the North American colonies seems to commence with Virginia, whither Robert Hunt, A.M., on Friday, December 19, 1606, sailed in an expedition from Blackwall. He migrated as a missionary to Virginia from the Primate of all England. This missionary's home appears to have been in Kent, and prior to this mission he was doubtless the Vicar of Reculver, whose appointment to that cure was dated January 18, 1594. His resignation took place in 1602, at which time he appears associated with Gosnold, Smith, and Wingfield, in plans for the settlement of Virginia. The date of his death is unknown.<sup>1</sup>

From the first the ministers could not keep pace with the increase of population, for Perry says, 'Messrs. Whitaker, Stockham, Mease, Bargrave, and Wickham were unable to render the services required by the rapidly-extending colonists.' The number of boroughs was now eleven. Services and Sacraments were in danger of a widespread neglect, and, in this extremity, the Virginia Company sought the aid of the Bishop of London in supplying the colony 'with pious, learned, and painful ministers.' Bishop King, who then filled the see, had already shown his personal interest in the Christianizing of Virginia and in the establishment of the college for the Indians. The Bishop had been chosen a member of the King's Council for Virginia; it was but natural that in all matters ecclesiastical his opinions should have great weight, and there grew out of this personal interest and episcopal care the recognition of the

<sup>1</sup> Perry, 'American Episcopal Church,' vol. i., p. 42.

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spiritual jurisdiction of the Bishop of London over the colonies which existed, almost without question, until the issue of the War of Independence secured the ecclesiastical as well as the civil independence of the United States.<sup>1</sup>

An early list of the clergy of Virginia is to be found in 'Lists of the Living and Dead in Virginia, Feby. 16, 1623,' published by the State of Virginia, 1874; another list is to be found in Neill, 'Notes on the Virginia Colonial Clergy.'

The first visitor to New England in Holy Orders was the Rev. William Morell, who came over in 1623 with Robert Gorges, but saw no opportunity to exercise his ministry, and returned to England.<sup>2</sup>

Early  
Ministers in  
New England.

The Church in Maryland was ministered to by the Rev. Richard James, who embarked for Virginia in 1635. Years passed, and in the re-establishment of the monarchy and the restoration of the authority of the Proprietary, we find but little mention of the Church, though the records inform us that about the year 1650 the Rev. William Wilkinson, clerk, fifty years of age, with his wife and family and servants, arrived in the colony. It would seem that Mr. Wilkinson was the first resident clergyman of the Church in the province other than the ministers of Kent Island.

At length there appears to have been in the colony, in the year 1675, three clergymen of the Church of England.<sup>3</sup> In 1681 an allowance was made from the King's Secret Service Fund for the payment of the cost of passage of Rev. Jonathan Sanders to Maryland, and there is among the records of the State Papers Office a recommendation of the Rev. Ambrose Sanderson by the Privy Council, dated October 8, 1681, as a suitable minister for Maryland, while, two years later, the Rev. Duell Pead and the Rev. William Mullett were designated for service in the province.<sup>4</sup> On September 29, 1695, a Secret Service grant was made to defray the passage of Rev. Paul Bertrand to Maryland.<sup>5</sup>

In June, 1691, King William complied with the popular wish, and Maryland was constituted a royal colony. The following year, on the arrival of the royal Governor, Sir Lionel Copley, the Crown was finally recognised as the sole source of authority, and the Protestant religion was established.<sup>6</sup> In April, 1696, the Bishop of London offered the appointment of Commissary to Dr. Bray, who accepted, and spared neither labour nor time in securing mission-priests. Through his exertions the number

<sup>1</sup> Perry, 'American Episcopal Church,' vol. i., p. 74. <sup>2</sup> *Ibid.*, vol. i., p. 81.

<sup>3</sup> *Ibid.*, vol. i., p. 134. <sup>4</sup> *Ibid.*, vol. i., p. 135. <sup>5</sup> *Ibid.*, vol. i., p. 136.

<sup>6</sup> *Ibid.*, vol. i., p. 137.

of the clergy was increased to sixteen ere he set foot upon the soil of Maryland.<sup>1</sup>

Beginning of  
the Ministry  
in New York  
and the  
Middle  
Colonies.

At the conquest of this colony by the English, under Colonel Richard Nicolls, in 1664, the Church of England service was introduced; and as there was no place of worship but the Dutch Church within the fort, it was cordially arranged by the articles of capitulation that, after the Dutch had finished their use of the building, the chaplain of the British forces should have the occupancy of the same. 'This,' says Brodhead,<sup>2</sup> 'was all the footing that the English Church had in New York for more than thirty years.' In the ship which brought Governor Andros from England, there came a clergyman who had both Dutch and English Orders—Domine Nicolaus Van Rensselaer.<sup>3</sup> In 1677 he was deposed from his ministry on account of his bad life, and the year following he died.<sup>4</sup> In 1678 the Rev. Charles Wolley came with Governor Andros to New York; he had license to return to England in 1680.<sup>5</sup> Two years elapsed before the vacant chaplaincy was filled, when Dr. John Gordon was appointed; he remained but a short time, and, on his return, the Rev. Josias Clarke became chaplain. The Rev. Alexander Innes succeeded Mr. Clarke as chaplain of the garrison, and his commission is dated April 20, 1686.<sup>6</sup>

The first minister of Trinity Church, New York, was the Rev. William Vesey, who went to England in 1697 to receive Holy Orders.

Ministry in  
New Jersey.

In the year 1700 Colonel Lewis Morris sent a memorial to the authorities at home as to the state of religion in the Jerseys, and expressed a wish for the ministry of the famous ex-Quaker, Keith, who held his first service at Amboy, October 4, 1702. In connection with the services of Keith is to be noted the labours of Rev. Alexander Innes and the Rev. John Talbot, who became the apostle of the New Jersey Church.<sup>7</sup>

Boston.

On Saturday, May 15, 1686, the *Rose* frigate entered Boston, bearing the Rev. Robert Ratcliffe, M.A., to whom had been assigned the task of inaugurating the services of the Church in Boston. According to Foster, 'he was the son of Rich, of Broad Clist, Devon; matriculated, 1674; aged 17.'<sup>8</sup> The next minister at Boston was the Rev. Samuel Myles, June 30, 1689, he having been to England for ordination in 1687.

A slight attempt has been made to annotate the information

<sup>1</sup> 'American Episcopal Church,' vol. i., p. 138.

<sup>2</sup> Brodhead's 'History of New York,' vol. i., p. 762.

<sup>3</sup> 'History of the Episcopal Church,' vol. i., p. 149.

<sup>4</sup> *Ibid.*, vol. i., p. 150. <sup>5</sup> *Ibid.*, vol. i., p. 152. <sup>6</sup> *Ibid.*, vol. i., p. 155.

<sup>7</sup> *Ibid.*, vol. i., p. 166. <sup>8</sup> 'Alumni Oxonienses.'