

## VIRGINIA AND THE ELIZABETHAN CHARITABLE TRADITION

Efforts to colonize Virginia began in the 1580s, with the settlement of Roanoke Island. But these did not succeed until 1607, with the founding of Jamestown by the London Company under the direction of Captain John Smith. Unlike the religious dissenters who would settle New England nearly two decades later, the Virginia colonists were loyal adherents of the Church of England; while the New England colonies would be emphatically civilian efforts, Virginia colony was a military effort, with the settlers subjected to strict military discipline. In short, the Virginia colony was no effort to build a "city upon a hill" to provide an example for the reformation of mankind; it was a transposition of English institutions of the late middle ages to the frontier.

In 1610, Sir Thomas Gates, "Knight and Lieutenant General" set forth "Articles, Lawes, and Orders, Diune, Politique, and Martiall for the Colony in Virginia." "Exemplified, improved, and enlarged upon" by his successors, the Articles were published in London in 1612. They are marvellously evocative of the essentially feudal tenor of the southern colony in its early years and present a striking contrast with the sensibility evident in the documents produced later by Puritan settlers like John Winthrop. Notably absent from the Articles is any notion of voluntary activity: all is dictated from and by the government, including religious obligations. Charity as a personal or Christian attribute goes unmentioned. Indeed, the assumption seems to be that, to the extent that it is of concern at all, it is -- in line with the recently passed Elizabethan Poor Law -- an obligation of the State.

The prayer which concludes the pamphlet -- which was evidently repeated to the settlement twice daily -- serves to remind us that the Virginians, myth notwithstanding, were not merely jolly cavaliers. King James I, though no Puritan, was as intensely religious in his own way as those who dissented from the church he headed. Indeed,

understanding this period in the history of Anglo-American civilization and the emergence of philanthropic and charitable practices requires a sensitive appreciation of the importance of religion in the lives of all of the English-speaking peoples.

ARTICLES, LAWES, AND ORDERS, DIUINE, POLITIQUE, AND MARTIAL FOR THE COLONY IN VIRGINIA: FIRST ESTABLISHED BY SIR THOMAS GATES, KNIGHT, LIEUTENANT GENERAL, THE 24. OF MAY 1610. EXEMPLIFIED AND APPROUED BY THE RIGHT HONORABLE SIR THOMAS WEST KNIGHT, LORD LAWAIR, LORD GOVERNOUR AND CAPTAINE GENERALL THE 12. OF IUNE 1610. AGAINE EXEMPLIFIED AND ENLARGED BY SIR THOMAS DALE KNIGHT, MARSHALL, AND DEPUTIE GOVERNOUR, THE 22. OF IUNE. 1611.

Whereas his Maiestie like himselfe a most zealous Prince hath in his owne Realmes a principall care of true Religion, and reuerence to God, and hath alwaies strictly commaunded his Generals and Gouvernours, with all his forces wheresoeuer, to let their waies be like his ends, for the glorie of God.

And forasmuch as no good seruice can be performed, or warre well managed, where militarie discipline is not obserseued, and militarie discipline cannot be kept, where the rules or chiefe parts thereof, be not certainly set downe, and generally knowne, I haue (with the aduise and counsell of Sir *Thomas Gates* Knight, Lieutenant General) adhered vnto the lawes diuine, and orders politique, and martiall of his Lordship (the same exemplified) an addition of such others, as I haue found either the necessitie of the present State of the Colonie to require, or the infancie, and weaknesse of the body thereof, as yet able to digest, and doe now publish them to all persons in the Colonie, that they may as well take knowledge of the Lawes themselues, as of the penaltie and punishment, which without partialitie shall be inflicted vpon the breakers of the same.

First since we owe our highest and supreme duty, our greatest, and all our allegiance to him, from whom all power and authority is derived, and flows from as from the first, and only fountain, and being especially soldiers, engaged in this sacred cause, we must alone expect our success from him, who is only the blessing of all good attempts, the King of kings, the commander of commanders, and Lord of Hosts, I do strictly command and charge all Captains and Officers, of what quality or nature soever, where commanders in the field, or in town, or towns, forts or fortresses, to have a care that the Almighty God be duly and daily served, and that they call upon their people to hear sermons, as that also they diligently frequent morning and evening prayer themselves by their own exemplar and daily life, and duty herein, encouraging others thereunto, and that such, who shall often and wilfully absent themselves, be duly punished according to the martial law in that case provided.

2 That no man speak impiously or maliciously, against the holy and blessed Trinity, or any of the three persons . . . or against the known Articles of the Christian faith, upon pain of death.

3 That no man blaspheme Gods holy name upon pain of death, or use unlawful oaths, taking the name of God in vain, curse, or ban, upon pain of severe punishment for the first offence so committed, and for the second, to have a bodkin thrust through his tongue, and if he continue the blaspheming of Gods holy name, . . . he shall be brought to a martial court, and there receive censure of death for his offence.

4 No man shall use any traitorous words against his Majesties Person, or royal authority upon pain of death.

5 . . .Nor shall any man vnrworthily demeane himselfe vnto any Preacher or Minister of the same, but generally hold them all in reuerent regard, and dutiful intreatie, otherwise he the offender shall be openly whipt three time, and ask publike forgiueness in the assembly of the congregation three seueral Saboth daies.

6 Euery man and woman duly twice a day vpon the first towling of the Bell shall vpon the working daies repaire vnto the Church, to heare diuine Service vpon pain of losing his or her dayes allowance [of food] for the first omission, for the second to be whipt, and for the third to be condemned to the Gallies for six Moneths. Likewise no man or woman shall dare to violate or breake the Sabboth by any gaming, publique, or priuate abroad, or at home, but duly sanctifie and obserue the same, both himselfe and his familie, by preparing themselues at home with private prayer, that they may be better fitted for the publique, according to the commandements of God, and the orders of our Church, as also euery man and woman shall repaire in the morning to the diuine service, and Sermons preached vpon the Saboth day, and in the afternoon to diuine service, and Catechising, vpon paine for the first fault to lose their prouision, and allowance for the whole weeke following, for the second to lose the said allowance, and also to be whipt, and for the third to suffer death.

7 All Preachers or Ministers within this our Colonie, or Colonies, shall in the Forts, where they are resident, after diuine Seruice, duly preach euery Sabbath day in the forenoone, and Catechise in the afternoone, and weekely say the diuine seruice, twice euery day, and preach euery Wednesday, likewise euery Minister where he is resident, within the same Fort, or Fortresse, Townes or

Towne, shall chuse vnto him, foure of the most religious and better disposed as well to informe of the abuses and neglects of the people in their duties, and seruice to God, as also to the due reparation, and keep of the Church handsome, and fitted with all reuerent obseruances thereunto belonging: likewise euery Minister shall keepe a faithful and true Record, or Church Booke, of all Christnings, Marriages, and deaths of such our people, as shall happen . . . . vpon the burthen of a neglectful conscience, and vpon paine of losing their Entertainment. . . .

32 There is not one man nor woman in this Colonie now present, or hereafter to arriue, but shall giue vp an account of his and their faith, and religion, and repaire vnto the Minister, that by his conference with them, hee may vnderstand, and gather, where heretofore that have been sufficiently instructed, and catchised in the principles and grounds of Religion, whose weaknesse and ignorance herein, the Minister finding, and advising them in all loue and charitie, to repaire often vnto him, to receiue therein a greater measure of knowledge, if they shall refuse so to repaire vnto him, and he the Minister giue notice thereof vnto the Gouvernour, or that chiefe officer of that towne or fort, wherein he or shee, the parties so offending shall remaine, the Gouvernour shall cause the offender for his first time of refusal to be whipt, for the second time to be whipt twice, and to acknowledge his fault vpon the Saboth day, in the assembly of the congregation, and for the third time to be whipt every day vntil he hath made the same acknowledgement, and asked for forgiueness for the same, and shall repaire vnto the Minister, to be further instructed as aforesaid, and of him demaund any question concerning his faith and knowledge, he shall not refuse to make answer vpon the same peril. . . .

*A Praier duly said Morning and Eue-*  
ning vpon the Court of Guard, either by  
the Captaine of the watch himselfe, or by  
some one of his principall officers.

Merciful Father, and Lord of heauen. . .

And thou our Father of al mercies, that hast called vs unto thee, heare vs and pitie they poore seruants, we haue indeed sinned wonderously against thee through our blindnesse of mind, prophanenesse of spirit, hardnesse of heart, selfe loue, worldlinesse, carnall lusts, hypocrisie, pride vanities, vnthankfulnesse, infidelitie, and other our natiue corruptions, which being bred in vs, and with vs, haue defiled vs euen from the wombe, and vnto this day, and haue broken out as plague sores into innumerable transgressions of all thy holy lawes, (the good wies whereof we haue wilfilly declined,) & haue many times displeased thee, and our own consciences in chusing those things which thou hast most iustly & seuerely forbidden vs. And besides all this wee haue outstood the gracious time and meanes of our conuersion, or at least not stooped and humbled our selues before thee, as wee ought, although we haue wanted none of those helpes, which thou vouchsafest vnto thy wandering children to fetch them home withal, for we haue had together with thy glorious workes, they word calling vpon vs without, and thy spirit within, and haue been solicited by promises, by threatnings, by blessings, by chastisings, & by examples, on all hands: And yet out corrupted spirits cannot become wise before thee, to humble themselves, and to take heede as we ought, and wish to do.

Wherefore O Lord God, we do acknowledge thy patience to haue beene infinite and incomparable, in that thou hast been able to hold they hands from

reuenging thy self vpon vs thus long, & yet pleasest to hold open the dore of grace, that we might come in vnto thee and be saued. . . .

O Lord, O God, our God, thou hast dearely bought for vs for thine owne selfe, giue vs so honest hearts as may be glad to yeeld the possession of thine owne. And be thou so gracious, as yet to take them vp, though we haue desperately held thee out of them in times past, and dwell in vs, and raigne in vs by thy spirit, that we may be sure to raigne with thee in thy glorious kingdome, according to thy promise through him that hath purchased that inheritance for all that trust in him.

And seeing thou doest so promise these graces to vs, as that thou requirest our industrie and diligence in the vse of such meanes as serue thereto (good Lord) let vs not so cross our praier for grace, as not to seeke that by diligence, which we make shew to seeke by prayer, lest our owne waies condemne vs of hypocrisie. Stirre vs vp therefore (O Lord) to the frequent vse of prayer, to reading, hearing, and meditating of thy holy word, teach vs to profit by the conversation of thy people, and to be profitable in our owne, make vs wise to apprehend all opportunities of doing or receiuing spirituall good, strengthen vs with grace to obserue our hearts and waies, to containe them in good order, or to reduce them quickly, let vs neuer thinke any company so good as thine, nor any time so well spent, as that which is in thy seruice, and beautifying of thine Image in our selues or others. . . .

Yea our Lord God we humbly desire to blesse with our praier the whole Church more specially our nation, and therein the kings Majestie our Soueraigne, his Queene and royall seede, with all that be in authoritie vnder him,

beseeching thee to follow him and them with those blessings of they protection and direction, which may preserue them safe from the malice of the world, and of Satan, and may yeeld them in their great places faithfull to thee for the good of thy people, and their owne eternall happinesse and honour.

We beseech thee to furnish the Churches with faithfull and fruitfull ministers, and to blesse their liues and labours for those mercifull vses, to which thou hast ordained them, sanctifie they people O God, and let them not deceiue themselues with a formalities of religion instead of the power thereof, giue them grace to profit both by those fauours, and by those chasticements which thou hast sent successiuey or mixedly amongst them. . . .

And now O Lord of mercie, O Father of the spirits of all flesh, looke in mercie vpon the Gentiles, who yet know thee not, O gracious God be mercifull to vs, and bless vs, and not vs alone, but let thy waies be knowne vpon earth, & thy sauing health amongst all nations: we praise thee, and we blesse thee: But let the people praise thee O God, yea let all the people praise thee, and let these ends of the world remember themseues and turne to thee the God of their saluation. And seeing thou hast honoured vs to choose vs out to beare thy name vnto the Gentiles: we therefore beseech thee to bless vs, and this our plantation, which we and our nation haue begun in thy feare, & for thy glory. We know O Lord, we haue the diuel and all the gates of hel against vs, but if thou O Lord be on our side, we care not who be against vs. . . . And seeing Lord the highest end of our plantation here, is to set vp the standard & display the banner of Jesus Christ, even here where satans throne is Lord, let out labour be blessed in laboring [for] the conversion of the heathen. And because thou vsest not to work such mighty workes by vnholly means, Lord sanctifie our spirits, & giue vs holy harts, that so

we may be thy instruments in this most glorious work: lord inspire our souls with thy grace, kindle in vs zeale of thy glory: fill our arts with they feare, & our tongues with thy praise, furnish vs all from the highest to the lowest with all gifts & graces needful not onely for our saluation, but for the discharge of our duties in our seuerall places, adorne vs with garments of Justice, mercy, loue, pitie, faithfulness, humility, & all virtues, & teach vs to abhor al vice, that our lights may shine before these heathen, that they may see our good works, & so be brought to glorifie thee our heauenly Father. And seeing Lord we professe our selues thy servants, & are about thy worke, Lord blesse vs and arme vs against difficulties, strength[en] vs against all base thoughts & temptations that may make vs looke backe again. And seeing by thy motion & work in our harts, we haue left our warme nests at home, & put our liues into our hands principally to honour thy name, & aduance the kingdome of thy son, Lord giue vs leave to commit our liues into thy hands. . . . And whereas we haue by undertaking this plantation vndergone the reproofs of the base world, insomuch as many of our owne brethren laugh [at] vs to scorne, O Lord we pray thee fortifie vs against this temptation: let *Sanballat, & Tobias*, Papists & players, & such other *Amonits & Horonits* the scum & dregs of the earth, let them mocke such as helpe to build vp the wals of Jerusalem, and they that be filthy, let them be filthy still, & let such swine still wallow in their mire, but let not y<sup>e</sup> rod of the wicked fal vpon the lot of the righteous, let not them put forth their hands to such vanity, but let them that feare thee, reioyce & be glad in thee, & let them know, that it is thou O Lord, that raignest in England, & vnto the ends of the earth. And seeing this work must needs expose vs to many miseries, & dangers of soule & bodie, by land & sea, O Lord we earnestly beseech thee to receiue vs in thy favour & protection, defend vs from the delusion of the diuel, the malice of then heathen, the inuasions of our enemies, & mutinies & dissentions of our own people, knit our

hearts together in faith and feare of thee, & loue one another, giue vs patience, wisdom & constancy to goe on through all difficulties and temptations, til this blessed work be accomplished, for the honour of thy name, & glory of the Gospel of Jesus Christ. . . . Lord blesse England our sweet natiue countrey, saue it from Popery, this land from heathenisme, & from Athiesme. And Lord heare their praiers for vs, and vs for them, and Christ Jesus our glorious Mediator for vs all. Amen.

The missionary purposes expressed in Sir Thomas Gates's Articles were not an afterthought. They were written into the preamble of the London Company's 1606 charter.

LETTERS PATENT to Sir Thomas Gates, Sir George Somers, and others, for two several Colonies and Plantations, to be made in VIRGINIA, and other parts and Territories of  
America

(Dated April 10th, 1606. 4 James 1st.

James, by the grace of God, King of England, Scotland, France, Ireland, Defender of the Faith, &c. WHEREAS our loving and well-disposed subjects, . . . , have been humble suitors unto us, that we would vouchsafe unto them our licence, to make habitation, plantation, and to deduce a colony of sundry of our people into that part of America, commonly called Virginia, and other parts and territories in America. . . .

. . . . and wee doe hereby determine and ordaine, that every person and persons being our subjects of every the said colonies and plantations shall from time to time well entreate those salvages in those partes, and use all good

meanes to draw the salvages and heathen people of the said several places, and of the territories and countries adjoining to the true service and knowledge of God, and that all just, kind, and charitable courses, shall be holden with such of them as shall conforme themselves to any good and sociable traffique and dealing with the subjects of us, our heires and successors, which shall be planted there. . . .

In 1619, Sir Thomas Yeardley, the new governor, arrived in the colony, bearing with him instructions which permitted the settlers to elect a general assembly. This was the first representative legislative body in America. The assembly first met in Jamestown in July of that year and began passing laws for the regulation of life in the colony. The maintenance of religion was evidently high among their concerns. Note the mechanics of the system of public taxation used to support the church and the ministry. Note too that the provision for a "public granary" -- presumably for feeding the poor and distressed -- was placed under the control of the parish, as it was in England. (In New England, caring for the poor would be the responsibility of the civil authorities).

#### LAWS OF VIRGINIA -- MARCH 1623-4 -- 21st JAMES 1st

1. That there shall be in every plantation, where the people use to meete for the worship of God, a house or roome sequestered for that purpose, and not to be fore any temporal use whatsoever, and a place empaled in, sequestered only to the buryal of the dead.

2. That wosoever shall absent himself from divine service any Sunday without an allowable excuse shall forfeit a pound of tobacco, and he that absenteth himselfe a monthe shall forfeit 50lb. of tobacco.

3. That there be an uniformity in our church as neere as may be to the canons in England; both in substance and circumstance, and that all persons yeild readie obedience unto them under paine of censure. . . .

5. That no minister be absent from his church above two months in all the yeare upon penalty of forfeiting halfe his means, and whosoever shall absent above fowre months in the year shall forfeit his whole means and cure.

6. That whosoever shall disparage a minister without bringing sufficient prooffe to justify his reports whereby the mindes of his parishioners may be alienated from him, and his ministry prove the less effectual by their prejudication, shall not only pay 500lb. waight of tobacco but also aske the minister so wronged forgiveness publickly in the congregacion.

7. That no man dispose of any of his tobacco before the minister be satisfied, upon pain of forfeiture double his part of the minister's means, and one man of every plantation to collect his means out of the first and best tobacco and corn. . . .

15. That there shall be in every parish a publick granary unto which there shall be contributed for every planter exceeding the adge of 18 years alive at the crop after he hath been heere a year a bushel of corne, the which shall be deposed for the publique uses of every parish by the major part of the freemen, the remainder yearly to be taken out by the owners at St. Tho's his day and the new bushell to be put in the roome.

In 1624, the London Company's charter had been revoked because of King James's dislike of the popular form of government developing in the colony (he was having troubles with his own parliament at home) and because of his disapproval of tobacco (which had quickly become Virginia's chief crop). Although Virginians continued to elect their assembly, ultimate authority rested with a governor and council appointed by the Crown. These changes further encouraged the promulgation of English modes of supporting religion and charity. If the growth of the church wardens as a parish body is any indication, the southern colony was developing a tradition of voluntary service -- but it was voluntary service to the State, not to any voluntarily-gathered body. Notable too is the extent to which the churches are held accountable to the State for performing its civil functions. These early practices of tying church and charity closely to the State would remain characteristic of the South until the end of the nineteenth century.

FEBRUARY, 1631-2 -- 7th CHARLES 1st.

ACT I.

*The 24th day of February [1631/2] was enacted this followinge*

*Order for the Mynisters.*

*IT is ordered,* That theire bee a uniformitie through-out his colony both in substance and circumstance to the cannons and constitution of the church of England as neere as may bee and that every person yeald readies obedience unto them uppon penaltie of the paynes and forfeitures in that case appoynted.

#### ACT II.

THAT the statutes for comminge to church every Sunday and holydays be duly executed. That is to say; that the church-wardens doe levy one shilling for every tyme of any person's absence from the church havinge no lawfull or reasonable excuse to bee absent. And for due execution hereof the Governor and Councell together with the burgisses of this grand assembly doe in God's name earnestlie require and chardge all commanders, captaynes and church-wardens that they shall endeavour themselves to the uttermost of theire knowledge that the due and true execution hereof may be done and had through this colony, as they will answeare before God for such evills and paynes wherewith Almighty God may justlie punish his people for neglectinge this good and wholesome lawe.

#### ACT III.

*IT is ordered,* That as many of the mynisters as convenientlie may, and one of the church-wardens at least, of every parish be present at midsomer quarter cort holden on the first day of June; and theire to make theire presentments uppon oath, together with a register of all burials, christnenings, & Marraiges, as likewise their accounts of all levyes, collections and disbursements concerninge the church affayres. And further that they choose church-wardens at the feast of Easter yearlie.

#### ACT IV.

*And it is further ordered and thought expedient, accordinge to a former order made, by the governor and councell that all church-wardens shall take this oath and that it bee admynistered before those that are of the commission for mounthlie corts, viz.*

"YOU shall sweare that you shall make presentments of all such persons as shall lead a prophayne or ungodlie life, of such as shall be common swearers, drunkards or blasphemers, that shall ordinarilie profane the saboth dayes or contemne God holy word or sacraments. You shall also present all adulterers or fornicators, or such as shall abuse their neighbors by slanderinge tale carryinge or back bitinge, or that shall not behave themselves orderlie and soberlie in the church duringe devyne servise. Likewise they shall present such maysters and mistresses as shall be delinquent in the catechisinge the youth and ignorant persons. So helpe yow God!"

#### ACT V.

NOE man shall disparage a mynister whereby the myndes of his parishioners may be alienated from him and his mynistrerie prove less effectuall upon payne of severe censure of the governor and counsell.

#### ACT VI.

NO mynister shall celebrate matrimony betweene any persons without a facultie or lycense graunted by the Governor, . . .

## ACT VII

EVERY mynister in this colony havinge cure of soules shall preach one sermon every sunday in the yeare, having no lawful impediment, and yf the mynisters shall neglect their charge by any unnecessarie absence or otherwise the churchwardens are to present it. But because in this colony the places of their cure are in many places ffar distant, *It is thought fitt* that the mynisters doe so divide their turnes as by joynt agreement of the parishioners they should be desired.

## ACT VIII.

*IT is also thought fit,* That upon every Sunday the mynister shall halfe an hower or more before evenenge prayer examine, catechise, and instruct the youth and ignorant persons of his parrish, in the ten commandments the articles of the beliefe and in the Lord's prayer; and shall diligentlie heere, instruct and teach the catechisme, sett forth in the booke of common prayer. And all fathers, mothers, maysters and mistresses shall cause their children, servants or apprentizes which have not learned the catechisme to come to the church at the tyme appointed, obedientlie to heare, and to be ordered by the mynister untill they have learned the same: And yf any of the sayd ffathers, mothers, mysters and mistresses, children, servants or apprentises, shall neglect their duties as the one sorte in not causinge them to come and the other in refusinge to learne as aforesayd, they shall be censured by the corts in those places holden. And this act to take beginninge at Easter next.

#### ACT IX.

WHEN any person is dangerouslie sicke in any parrish, the mynister haveinge knowledge thereof shall resort unto him or her to instruct and comfort them in their distresse.

#### ACT X.

IN every parrish church within this colony shall be kept by the mynister a booke wherein shall be written the day and yeare of every christeninge, weddinge, and buriall.

#### ACT XI.

MYNISTERS shall not give themselves to excesse in drinkinge, or riott, spendinge their tyme idellye by daye or night, playinge at dice, cards, or any other unlawfull game; but at all tymes convenient they shall heare or reade somewhat of the holy scriptures, or shall occupie themselves with some other honest study or exercise, alwayes doinge the thinges which shall apperteyne to honesty, and endeavour to profitt the church of God, alwayes havinge in mynd that they ought to excell all others in puritie of life, and should be examples to the people to live well and christianlie. . . .

#### ACT XIV.

THE governor and counsell together with the burgisses in this present grand assembly, uppon the petition of the mynisters within this colony, have taken into their consideration by what waye they might be a sufficient meanes allowed unto the sayde mynisters for their better subsistence and encouragement in

their mynistrerie; and thereuppon have ordayned and enacted that there shall be payd unto the sayde mynisters the former allowance of 10lb. of tobaccoe and a bushell of corne, in such manner as formerlie hath beene done; and because of the lowe rates of tobacco at this present [time] *It is further graunted and ordered,* that their shall be likewise due to the mynisters from the first day of March next ensuinge the 20th calfe, the 20th kidd of goates, and the 20th pigge, throughout all plantations within this colony; and that their may arise no difficultie nor controversie in the payment of this new allowance of meanes, *It is thought fitt and ordered,* That where any parishioners shall not have the complete number of 20 calves, kidds or piggs, then the number which hath fallen att the feast of Easter shall be prayd and rated between the mynisters and one or more of his parishioners, and the 20th part thereof allowed to the mynister proportionably; but yf it fall out the number of calves, kidds or piggs arise to twenty then the owner is to choose five out of the sayd number and the mynister to make his choise in the sixt place, and *it is thought fitt* that the owners keepe the syde calves, kidds, or piggs until the time that they bee weaneable, that is to say, for calves the owner to keepe them 7 weekes, and kidds likewise 7 weeks and piggs a month. And the parishioners are to give notice to the mynisters when they shall fetch their calves, kidds, or piggs that be due unto them. . . .

. . . *It is ordered,* That uppon the 25th day of October if it be not Sunday, and then the day followinge, the church-wardens shall give notice to the parishioners that they bringe the dutie of 10 lb of tobacco for the mynisters unto a place appoynted within that plantation by the sayd church-wardens, and that the mynister bee warned to be there or appoynte some other to receive the same. . . .  
. And if the church-wardens shall fayle in the execution of their office hereby

injoynd then the commander shall take order that it be levied by distresse out of the church-wardens' goods and chatells.

#### ACT XV.

IT is ordered and enacted that in all such places where any churches are wantinge, or decayed, the inhabitants shall be tyed to contribute towards the buildinge of a church, or repayringe any decayed church, the commissioners, together with the mynisters, church-wardens and chiefe of the parish to appoynte both the most convenient place for all parts to assemble together, and also to hire and procure any workemen, and order such necessaries as are requisite to be done in such workes. This they are to effect before the feat of the nativitie of our Saviour Christ, or else the sayd commissioners, yf they be deficient in their duties, to forfeit 50lb. in money, to be employed as the whole bodie of the Assembly shall dipose.

*And it is ordered in like manner, That there be a certayne portion of ground appoynted out, and impayled or fenced in (uppon the penalty of twenty Margues) to be for the buriall of the dead. . . .*

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