Friendly Advice
TO THE
Gentlemen-Planters
OF THE
East and West
INDIES.

In Three Parts.

I. A brief Treatise of the most principal Fruits
   and Herbs that grow in the East & West Indies;
   giving an Account of their respective Vertues
   both for Food and Physick, and what Planet and
   Sign they are under. Together with some
   Directions for the Preservation of Health and
   Life in those hot Climates.

II. The Complaints of the Negro-Slaves against
   the hard Usages and barbarous Cruelties in-
   flicted upon them.

III. A Discourse in way of Dialogue, between
   an Ethiopean or Negro-Slave, and a Christian
   that was his Master in America.

By- Philotheos Physiologis.

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A Brief
TREATISE Of the Principal Fruits and Herbs That grow in Barbadoes, Jamaica, And other Plantations in the West-Indies.

The First Part.

This short discourse of the Qualities of the Fruits which that gallant Island of Barbadoes yields, I thought would not be improper, as well for that I do not know that any has hitherto distinctly spoken thereof, as also because they being for the
the most part the same with those produced, not only in the Western Plantations, but also in Guinea, the East Indies, and most hot Countries, one and the same pains will serve to describe the Properties of them all; or at least to give such a general Philosophical Account, that whatever you meet with in those Regions neighbouring to the Sun's more near and direct Beams, you may be well able by this Specimen, and from the Form, Taste, Colour, Smell and Signature of each Vegetable, to understand its Nature, Use and Operation.

In the first place, we must in general observe, that all Fruits in hot Climates are better, as being as by Nature prepared to an higher degree of Maturity, than in Cold; for the Sun making his nearer visits with auspicious Beams, and an innocent and complemenental Warmth, both better dispose the Earth's teeming Womb, and by a most excellent Chymistry, refines the ripening Fruits from their gross dull phlegmatick
mastic Juices; Winter, Snows, Frosts, and other Excesses, are there only re-
membered and talked of, not known; and that Sol’s too violent Kiltes may 
not be offensive, Nature provides always delicate cooling Breezes and re-
freshing Gales of Wind, which not only relieve the Inhabitants from the 
effects of an excessive Heat, but much contribute to the melioration of the 
Fruits. Which being thus brought to its full and absolute perfection, be-
fore gathered, may much later be eaten in those warm Countries, than in Cold, 
where they have not Sun enough to digest their Rawness into a Tempe-
ture so fit for Food. And as it is not 
sit for Man or Beast to labour so much 
and so hard in hot Regions, as in co’d; 
therefore the wise Creator has by his 
Hand-maid Nature given them food 
prepared to their hands, that they 
might have no such need of Toiling, 
there being there no Winter to con-
stume what Summer brings forth, but a 
continued Spring or perpetual Harvest.

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of most excellent and never-failing Vegetations some of the chief of which we shall proceed to speak of in particular.

Of Pine Apples.

This incomparable Fruit deservedly claims precedence for its delicacy and excellency; for when full ripe, its Taste is so exquisitely delightful and pleasant, that it seems to exceed all others that the Earth produces; whence 'tis reported, that when some of them, by great care, and the favour of a speedy Voyage, were brought into England, (for very rarely can they be preserv'd so long) and presented to King James, he was so ravisht with its charming deliciousness, that he said, "It was not fit to be tasted by a Subject, but only proper to Regale the Gusto of Princes, inured to the highest Delicacies." The four grand Qualities, whence all perfect Tastes do proceed, viz. the Astringent or Saltish; the Bitter, the Sweet and
and the Sour are herein so equally mixt
and compounded by Gods Hand-maid
(Nature) that tis hard to distinguish
which of them does predominate; but
the truth is, the most delightful Mo-
derator and King of all Tastes; viz.
the Sweet doth a little exceed all the
other three, so that there is nothing
appears but an inviting Beauty, delight-
ful Redolency, and ravishing Taste,
that feasts, in the highest degree, all
those Senses at once.

For it must be noted, That all the
various and numberless Tastes of
things, both in the Animal, Vegetable,
and Mineral Kingdoms do all proceed
and arise from the four grand Qualities
aforesaid, (as large described in my
Way to Health, and The Good Hous.
wife made a Doctor, &c.) so that there are
but four perfect Tastes, they being the
Radix of all others, as the seven Notes
are the Basis or Foundation of all Mu-
scical Harmony; and according to the
Equality of those four, or the weak-
ness or predominancy of each, such a
Taste does carry the upper dominion in all things, and accordingly is the same more or less grateful to the Pallate and Stomach, and homogeneal to the Body.

But though our Pines are one of the best sorts of Fruits in the world, they stand the Inhabitants of those parts, and the Eaters of them, but in very little stead, being by our English chiefly eaten after or betwixt Meals, to pleasure wanton Appetite and depraved Senses; for which cause their genuine nature and operation is hardly known to those that devour the most of them; however, their excellent Taste, pleasant Smell, and curious Shapes do declare their noble Vertues, being either eaten alone, or with Bread on a well prepared Stomach; for they moderate, cool, comfort and refresh the Spirits, cleanse the Passages, remove Obstructions that sur the Pipes, and also purge away and help to digest all slimy and sharp Juices that offend Nature, being light of Concoction, and if eaten full Ripe,
Ripe, on an empty stomach, it powerfully purgeth by Urine.

It makes a good breakfast or supper with the help of Bread, it being clean and easie, that the natural Heat can easily overcome and digest it at pleasure, and Bread does dry up the humidity of the Fruit, and renders the Nourishment more firm. But note likewise, that this rare Fruit is only good Raw (as we usually, but improperly call it) that without any other preparation, than what Nature, and the Sun's digestive Heat gives it; and entire and alone (except only a little Bread eat with it) it is so compleat, that it will not admit of any alteration or composition, since they cannot add to its Vertues, or raise Nature to an higher degree, as in many other things may be done; but here, what-ever humane Art is used, or things intermirt, it is still for the worse, because Nature (the Art of God) has already cook't it to the sublimest Perfection, it being the best and most fragrant Fruit.
Fruit the West-Indies do bring forth, most wholesome and healthy to be eaten now and then, viz. two or three times a week to make a Meal or part of a Meal with it; for the God of Eternal Wisdom hath appointed all things to be used with Sobriety, Temperance and Order, for which end he hath given all these brave comforts unto the Sons of men: This is a Fruit highly dignified with Celestial Energy, being under the Sun and Venus, in the Sign Leo.

Of Plantains.

This is a brave, noble Fruit, pleasant and grateful to the Senses, if not gathered till full ripen’d on the Trees, they afford a Nourishment of a middle nature, but not so quick nor brisk on the Pallate and Stomach, nor so ease of Concoction as Pines, because in these the Lunar Property does predominate, and the four Qualities or Tastes are not so equaliz’d; yet it must be
be acknowledged a good and wholesome Fruit, especially for such as live easily, and work but little; for hard Labourers ought to have food that affords a Nourishment more firm and substantial; and therefore such should eat Bread, or some other dry Food with them.

It is a general custom to gather them before they are ripe, and let them ripen off the Trees, which is both contrary to Reason and Nature; for thereby the purer brisk spirituous parts are as it were totally destroyed; so that the true lively Vertues and Sweetness become of a dull heavy nauseous and unpleasant Taste, and harder of Concoction, affording a much worse Nourishment. Nor is this Fruit good being any way prepar’d as by Art, tho’ it be customary for many to make Tarts with them, and compound them with several Ingredients, which is not commendable; for Nature has already advanced them to the highest degree, provided you let them alone long enough,
enough, \textit{viz.} till they are full Ripe; and all alteration then is for the worse, and not for the better. But the Women must be doing something, though it be Mischief, as Mother Eve has given them an Example.

But if when \textit{tis} full Ripe it be eaten temperately, either alone, or rather with some Bread, it is wholesome and profitable to Nature; but be advised not to eat them in wantonness on full Stomachs, or between Meals, as the custom of the English is, but not without great prejudice to Nature; for they are naturally a little dull and heavy, and therefore they require a brisk Appetite and well prepared Stomach, and store of heat to concoct them. This Fruit is under the dominion of the Moon, and the Sign Pisces; as to heat they are moderate, \textit{viz.} rather cooling than hot; when full ripe they gently open Obstructions of the breast, being eaten with Bread in a Morning; but unripe they are binding, and if baked with Sugar, Spices, and
and the like, lose their natural operation, and thereby become hot, and apt to obstruct the Passages, and tire the Appetite and Stomach, generate evil Juices, dull Spirits and thick Blood, and therefore so prepared are no commendable Food.

Of Hommanoes.

IT is a Fruit much of the nature with Plantains, but somewhat sweeter, or more Venereal, and easier of Concoction, very pleasant and delightful to the Palate, Stomach, and Senses, Nature having likewise prepared this to the height, so that whatever alteration Mrs. Housewife makes, proves improper and hurtful; the best way of eating them is like the rest before, either alone or with Bread; and so they cleanse, open and remove Obstructions, gently loosen the Belly, being of a middle Quality, neither hot nor cold in Excess; a Meal of them now and then will be not only grateful, but
also healthful; but if they are eaten green, or ripned off the Trees, then their nature and operations will be altogether contrary, and have many ill effects; for before Fruits arrive to their full Maturity, the Astringent, Bitter and Sour Qualities do too violently predominate, and all such things must therefore prove hurtful to the Body; whereas when full ripe, the sweet balamiak and pure Spirituous Qualities do tincture the Saturnine and Martial Properties, and as it were captivate their poysnonous fierce hot Natures, that they can scarce be felt or tasted; the powers and vertues of Sol and Venus being become more strong. Besides, ripening of Fruits off from the Trees is unnatural, and opposeth her method in the highest degree, as is before declared.

Of Cocce-Plnts.

The Kernels of this Fruit are of a full strong sweet and delightful Taste.
Taste to the Palate and Stomach, but apt to stop and fur the Passages, if eaten alone, or in Quantities. But on the contrary, if Order and Temperance be observed, it makes a brave sublime Food, very profitable for all Ages and Constitutions, affording a clear pure Nourishment, easie of Digestion, breeds good Blood, and pure fine brisk Spirits. Besides, this Fruit contains a thin or milky Substance, of a Cordial nature, if eaten with some dry Food, as Bread, and the like. But neither this nor the Kernel is not to be eaten alone on full Stomachs, or between Meals, as English People are apt to do in all places where they come, accounting nothing food but Flesh and Fish; whereas Herbs, Seeds, Fruits and Grains do far transcend them, as to brave firm substantial Nourishment, as I have else-where in several Treatises demonstrated, viz. in my Way to Health, long Life and Happiness, The good Housewife made a Doctor, &c. These Coccoe-Fruits are under the Sun and
and Venus, and the Celestial sign Libra, but its outward shell or covering is Martial and Saturnine.

Of Guobars.

This Fruit is under the dominion of the Moon and Mars, and the sign Scorpio; it hath its harsh Taste from Mars, its Sweetness from the Moon. If eaten unripe or green, then it binds the belly, but when full ripe, it is a good wholesome pleasant Fruit, may be eaten raw at Meals with bread and other food, as Milk; or the like: They are of a moderate cooling opening Quality; but there are two sorts, one that are white within, and the other Red, which last are the best of the two.

Of Sour-Sopps.

This is a good Fruit, agreeable to the Stomach if full ripe, and it lie not too long after it be gathered before
before it be eaten; it is endued with a grateful pleasant Taste, very easie of Concoction, if eaten moderately, especially with Bread, or some other dry food; if a Meal be so made now and then, it will prove very profitable to the breast, by cleansing and removing Obstructions that lie in those Passages; it also moderately cools and allays Drought, and gently loosens the belly, and if a Glass of White-Wine, allay'd with Water, be drank after it, or other proper Liquor, it will bravely cleanse the passages of the Urinists, and cause plentiful evacuation of Urine; but if they lie too long after gathering, before you use them, much of the good Qualities and natural Vertues will be abated, and it will be apt to have a contrary operation; it is cold in Quality, and therefore proves most profitable to the choleric and sanguine Complexions, but not so good for phlegmatisck Bodies. Mercury and the Moon have dominion over it, and it is to be attributed to the sign Taurus.

Pickle-
Of Prickle-Pears.

This is a pleasant delightful Fruit, very grateful to Nature, and may with safety be eaten both in health and sickness, being ease of concoction, it quickly passeth away, digesting and moving the Obstructions that offend the Passages, if eaten on an empty Stomach, either alone or with Bread, or some other food, it is moderately cooling, and good against the Stone and Gravel, if eaten alone in a Morning when fasting, and a glass of White-Wine, allay’d with Water (viz. one third part Wine and two Water) drank after it. Mercury governs it, and the Sign Aries. But neither this nor any other fruit ought to be eaten in wantonness, nor for state or vain pleasure, as between Meals and after Dinner, our Creator never intending them for such uses, but for the support and health of mankind, and those that abuse them otherwise, commit a very great
great Evil, of which they ought to Repent, and forfake all such superfluities.

Of Papaces.

This is an innocent, yet noble Fruit, of little Taste taken as it grows, and that which it hath not very delightful; but it hath a wonderful, and as it were, Paradisical and most ravishing Virtue that internally lies hid, which being awakened and raised up by the skill of the good Housewife, and proper Ingredients; it makes various sorts of most delightful food, but more especially Pyes or Tarts, there being no other fruit in the West-Indies (nor perhaps else-where in the world) comparable for that purpose; for it hath no manifast Taste or Quality that does too manifestly predominate, (as most other fruits have, that are used for such foods) and thereby it is capable of being raised to what degree of taste or pleasantness the Cook or G
good Housewife pleases, by mixing and adding proper Ingredients, which cannot be done with any fruits or things wherein any of the four Qualities do too violently over-rule; for such things as are unequal in their Properties or Qualifyings, or where unripe things are joyned with ripe, can very rarely be altered for the better. This fruit being so unparrelleld a thing for the use afore-aid, the good Dames of the Western Plantations have no reason to desire or long after other improper Fruits or Mixtures; for this being aptly prepared and made into Tarts, may yield the nicest Pallates most ample satisfaction: It is under the dominion of the Moon and Venus, in the sign Taurus, but the Moon predominating in its governance, hides the pleasant Qualities of Venus; but when other Ingredients are mixt with it, then the sleeping or captivated Vertues of Venus appear in their splendor or ravishing Tastes: They are of a cooling opening Nature and Operation of them-
themselves, but when mixed, are varied according to the nature of the Ingredients. I know no other fruit in the West-Indies that can be altered to so good advantage as this. And as the Pine-Apple is the King of all Fruits to be eaten Raw; so on the other side this is the best and properest to be used in variation or further prepared.

Of Water Melons.

This is a most delicious Fruit, very pleasant and delightful both to sickly and healthy People; if eaten moderately 'tis very profitable for hot Chollerick Complexions, and such as are subject to be feaverish, or fumes flying into their Heads; 'tis of a cooling cleansing Property, easie of Concoction, and dis-burthens the Passages of all gross offensive Matter, if eaten fasting in a Morning with a little Bread; also, it powerfully cleanseth the Reins and Melancholly, purges by Urine, and therefore the frequent use of

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of them moderates the astringent harsh Quality in such Constitutions as are liable to the Stone and Gravel, for which it is one of the best Remedies in the World. But if you mix Sugar, Wine, or the like Ingredients, then you cannot perceive nor feel its genuine vertue or operation; for thereby its nature and effects are changed, just as a Painter does alter one Colour into another, by adding other Colours, which ought seriously to be considered by all Compounders of food or Medicines, and the natural Reason to be well understood. This fruit is under the Moon and Venus (but Luna hath the greatest Share in Government) in the sign Libra, whence it is that they gallantly purge by Urine. There are two sorts, Red and White, but the Red are the best.

Of Musk-Melons.

There are two sorts of these, one about as big as our ordinary Pum-
Pumkins, the other smaller, not much bigger than those in England; of the two, this last sort are the best, though the other are very good in their kind, and to be preferred before any our Northern Climate produces. The best way of eating them is with Salt and Bread, which renders them more warming and grateful to the Stomach; nor do they gripe, except it be for want of the bodies being used to them. They gently loosen the belly, and moderately purge by Urine, if eaten for a breakfast with a glass or two of White-Wine, or White-Wine and Water mixt. or plain Water drank after them: They may be eaten by all Ages and Constitutions, but are best for young People, and especially for Chollerick hot Complexions; for they allay drought, and gently cool the whole body, but they may not be often eaten as food, because they afford not so firm a Nourishment, but between whiles it will be very profitable to make a whole Meal of them now & then with only Bread and Salt.
Of Pumpkins.

Pumpkins that grow in the West-Indies, are much of the nature of those we have here with us in England, but not altogether so cold, being brought to an higher degree of Maturity by the powerful Influences of the Sun-beams, who carest them with nearer Embraces; yet still, this Fruit is of a cold phlegmatick Nature, but eaten stew'd with warming Ingredients, makes an indifferent good food, taking store of Bread therewith, its Nourishment is not firm, but easie of concoction, loosens the belly, is not proper for cold phlegmatick Complexions, but very profitable to be used now and then by the Chollerick: It also gently purgeth by Urine, as indeed most of the fruits in the West-Indies doe; and 'tis a great Error in our Northern People, settled in those parts, especially such as are obnoxious to the Stone, Gravel, and the like, that they do
do not accustom themselves more to the use of those noble fruits; for if they did, they would not be so subject to those torturing Diseases as they are; for all foods, be they fruits or other things, and also Drinks, that moderately cool the body, and are of light concoction, do naturally prevent the generation of those cruel Diseases; as on the other side, such as heat, and are of an astringent nature, do generate them in all Complexions, but especially in those that are inclinable thereunto. The Coelestial Regiment of this fruit is to be attributed to the Moon, and to the sign Pisces.

Of Squashes.

These are of a mild gentle nature, and operation, being briskly boyled and eaten with Bread, Butter, Vinegar and Salt; they afford a good Nourishment, but not very firm, cool the body, and are quick of Concoction, cleanse the Passages, are good against the
the Obstructions of the breast, gently loosen the belly and purge by urine especially if a whole Meal be made of them without flesh, and only eaten as aforesaid. They are under the dominion of the Moon and Cancer.

Of Potato’s.

This is a very brave noble and more excellent Root than any other the West-Indies bring forth; of a friendly temperate Quality, somewhat windy if eaten hot, or whilst the fiery Atomes or Vapours be in it; therefore they are far better and wholesome cold, as many other of the like nature are: They afford a brave firm substantial Nourishment, surpassing therein all other Roots, but not comparative to that of Bread; they are Restorative, of a most pleasant Taste, comfort and strengthen the body, of a warming nature and operation; so that they are a good food eaten alone, or with Bread, Butter, Flesh, or the like.
The common ways of preparing or dressing them are divers, but the most common are Stewing, and Roasting them in the Embers, the last of which is most commendable, but being more tedious than the other, is not so frequently practised: either way they make a good Dish, being eaten when through cold with Oyl, Vinegar, Salt and Bread, or Butter instead of Oyl, to such as do not love it, or cannot procure it. As to Temperature they are of a middle Nature, but rather warm than cold, easy of Concoction, and the drier they are prepared, the warmer and firmer Nourishment they yield.

Likewise, they make a good sort of Drink, but it will not admit of much age, being apt then to become acid, sharp and keen; it may be made either stronger or smaller, according to the Quantity of Potato's allowed, and Water put to them. There are various sorts, but the driest and yellowest are best. They are under Sol, in the sign Taurus. The young and tender Leaves
Leaves are a pretty good Sallet boil'd, they cleanse the stomach and loosen the belly; being eaten with Butter, Vinegar, Salt and Bread, a fine Meal may be made of them.

Of Pans.

This also is an excellent Root, temperately hot, and more dry than moist, of a lovely white Colour, and pleasant innocent Taste, which demonstrates their good Vertues; they afford an harmless, clean, and yet pretty Substantial Nourishment, neither much bind nor relax the belly, but of the two, rather loosen. They are easie of Concoction, and if they be well prepared according to Art, make a brave friendly pleasant Food, dress'd with Butter, Vinegar and Salt, and eaten with Bread: They are good for every Age and Constitution, rarely disagreeing with any; they are very useful to be eaten with Flesh, a little Flesh and good Store of Yams. They are
are under the government of Venus and Luna, and the sign Libra.

Of Culada-Bread.

This Bread is of an innocent nature and operation, yet affords a strong substantial Nourishment, far beyond what most People suppose; for being put into any kind of Pottage, Milk, or the like; it dissolves its self into gellious substance, which is a token of its strength, as its pure white Colour and innocent Taste demonstrates its innate Vertues and Equality of Parts: The four grand Qualities (at large described in my other Treatises) whence the four perfect Tastes do proceed, being so equally mixt, that by its Taste it can hardly be distinguished which does carry the upper dominion, under which simplicity lies hid the most sovereign Vertues of Nature; it is most pleasant when new, but not then the wholesomest; 'tis a good Ingredient to be eaten with Butter,
Butter, Cheese, Herbs, Milk, or any kind of Pottages, as also with Flesh, and will alone sustain Nature; for a man may live as long without being tired, and be as well supported, as to health and strength, with it, as with the best Wheaten Bread; and being once familiariz'd through a little custom and use, it becomes pleasant to most Ages and Constitutions. I remember a Master of a Ship, that assured me, That being by stress of Weather kept out at Sea much longer than they expected, so that all their Provisions were spent, but Water and Cusado Bread, of which they had plenty; he and his Ships Crew lived thereon for many days, without any other Sustenance; and though at first (being used to variety of other Foods) they thought it some-what hard, yet after some days it became most pleasing; and they were so far from complaining of their strength being diminished, that they found themselves more than ordinary brisk and active. As for the Temperature of this Bread, it is rather hot than cold,
cold, and is of easie concoction; it is under the government of Saturn and Venus, in the sign Scorpio. Its poysonous Liquor which is press'd out of the Root when it is made into Bread, is Saturnine, and the white flowery substance or matter, is Venereal: Nor is it strange to those that understand Nature's course, that Poyson and most wholesome Food should proceed from one and the same Vegetable diversely prepared; for such do know that in all things, (as well as in this) there are luring Poysons that are the Root of every Life, and without which there could be neither Vitality nor Vegetation.

Of Ginger.

This is an excellent Spice, of an hot dry tart Nature, endued with a stronger and more durable heat than Pepper, and every way more efficacious, so that where-ever this Spice is, there is no need of Pepper;
it is chiefly good for cold and moist Stomachs, and such as are troubled with cold windy Diseases; for it disseffeth and helpeth Digestion, and in some degree consumes th' crude phlegmatick Humors; good especially for aged People in cold and moist Seasons of the year. But neither this sort of Spice, nor any other, is good to be used in hot Seasons or Climates, except in a Physical way, as I have else-where demonstrated. Particularly, in Young People and Chollerick Complexions the frequent use of such things does heat, dry and consume the purer Spirits and Radical Moisture, and inflame the Blood, and in some Constitutions makes it sharp and keen; they are also injurious to the natural Heat of the Stomach and digestive Faculty, whence the Scurvey, Joynt-Aches, and many cruel Distempers proceed, and assist not a little to the generation of the Stone, where-ever they meet apt matter for that purpose. The same is to be understood of all other things
in which heat and dryness do too violently predominate; the frequent use of which is like the common drinking of Brandy; when once the Stomach is accustomed to them, it cannot digest its food without them; and yet the Remedy is as bad as the Disease, for as the natural heat is more debilitated, so more Brandy is craved for, till People utterly destroy themselves.

Of Oranges.

There being various sorts of this Fruit, differing in their Temperature and Nature, they are to be considered according to the sweetness, sownerness and tartness of them; the sowerest sort are the coldest, most sharp and penetrating, and therefore are not so good and profitable as those called Sevil, which is a mean between the sower and the sweet, and therefore is best for sawce, and far more acceptable to the Pallate, but especially to the Stomach, than either the sweet or the sower
sour, which being full ripe fresh gathered, do not only make the best Sauces to most sorts of Food, as Herbs both raw and boyled, Flesh, &c. far exceeding all Vinegars made with Wine or other Liquors, but they also prove profitable in many Diseases, especially to allay Drought in Feavers, and prevent the putrefaction of the Humors; for they cool and refresh the Stomach, and are good moderately used in times of Health for Cholerick People; but eat them not too frequently, for they astringe or bind the belly, and are not proper for Phlegmatick or Melancholly Complexions; and as the moderate use of them for Sauce in food, does excite and sharpen the Appetite, so on the contrary the frequent custom of eating them is apt to hurt the digestive Faculty by their cold dry astringent Qualities, they being Extrems in Nature, and therefore cautiously to be used.

The Sweet Oranges are not good for Sauce, for they naturally dull or subvert
subvert the Appetite; nevertheless they being of a middle Nature or temperate Quality, are good and very grateful to well-prepared Stomachs to be eaten alone, or with some Bread or other dry food after them in time of Health, especially for Young People, and the Phlegmatick and Melancholly; but still they ought to remember their sure friend Temperance, else they will prove injurious, and hinder Composition.

Of Lemmons.

As these are sharper and more sour then Oranges, so they are colder, more keen or piercing, but they make a Sawce that does wonderfully cool, and for the present stir up the Appetite, comfort the Stomach, and are good against Vomiting, very grateful to such as have weak dull or flat Stomachs, they cut and attenuate gross Humors, allay Thirst, and are refreshing to such as have hot Livers; but on the
the other side, if not very moderately used, their astringent, sharp or keen Quality will by simile awaken the Saturnal and Martial Fires in the Body, and instead of allaying heat they inflame the Blood, and irritate the natural Spirits, which proves fatal as to Health; for as all such Fruits are unequal in their parts, so they by sympathy cause an unequal operation in the Humors, which is the Radix of all Distemperatures.

Of Limes.

Limes are an Immature Fruit, in which two extreme Properties do predominate, viz. the Saturnal and Martial Poisons, because the Sun and Celestial Influences, have not had Power to raise or awaken the balsamick or friendly Vertues of Nature, or bring the Properties into an equal operation, as is done in other Fruits; for these two fierce Qualites are so powerful, as indeed being the very Radix
Radix of the Fruit, that the friendly Property or good Vertue is wholly hid or captivated by them, so that it cannot be tasted or felt; hence the Juice of this fruit does contain (as I have elsewhere declared) a Saturnine churlish fire, which is of an hard coagulating astringent or binding nature and operation, like the raw cold saturnine Air of Winter, which does congeal the Water, and harden all things. 2dly, A sharp keen Martial Property, of a four harsh fretting nature and operation. Now these two Extremes meeting together, do render it very hurtful to the genuine nature of the Stomach, and generate bad Blood, stir up the original Poylions by simile, and the Saturnine Property does draw together and congeal the Excrements in the Bowels; and the Martial Fires are forth-driving, and cannot endure to be bounded, from whence proceed various Diseases, as Gripes, Collicks, Illiacal Passions, or cruel Belly-Akes.

For this cause, our English, and others,
others, that use these Juices in their Voyages to the East-Indies, and other parts, are sorely vexed with many Diseases, which they contract (though they little think it) from their Punch-Bowls, rather than the disagreeableness of the Climate. Moreover the sharp, cold Juices of Oranges and Lemmons, which in hot Countries they are greedy of, and do eat too freely, do prove very pernicious as to their Health; for the truth is, it is not the Climate, whether hot or cold, that causes so many Diseases, but Peoples Intemperances and taking wrong Measures; for the Natives both of the East, South and West are as healthy and long liv’d as those of the North; and these our frequent Distempers when we travel into those parts, do but declare our Intemperances, and that the Meats and Drinks we so much desire are not proper for our Bodies in such Climates, where not our own irregular Fancies, but the usages of the Natives of each Country ought to be our Guides and Examples,
Examples, both as to Meats, Drinks and Exercises, and then each Country would soon become as natural and wholesome to us as our own, our Bodies being assimilated thereunto.

Of Pinpilow-PEARS.

This is a Fruit that is not much in use, being somewhat troublesome to procure by reason of their Martial Weapons or Prickles; they are of a sharp brisk Taste, their Juices quick and penetrating, they cut Phlegm, beget Appetite and help Concoction, being of a cooling Nature, they may be eaten with a little Sugar with safety, but they are chiefly good for Chollerick and Sanguine People, and are under Mars in Aries.

Of Pepper, commonly called Guinea-Pepper.

Of this there are two sorts, one great the other small; but both...
are much of the same nature and operation, only the smallest is rather the hottest. They both contain three extrem Qualities, viz. 1. An astringent Sulpher, or stupifying Poyson from Saturn; 2. A fierce bitter keen Sharpness from Mars; And 3. An hot penetrating Poyson from Mercury.

In this Vegetation all friendliness and pure Vertues are captivated, and the original forms of Nature do predominate, there being in it no kind of Equality or Harmony, but all is out of Tune, and the four grand Qualities, whence all Tastes proceed, have here their operations in Discord, and confusedly combate one another; therefore whatever any may pretend, the frequent eating of it must needs prove pernicious to Health; for those forementioned fierce poysonous Qualities do by degrees as it were insensibly prey upon and violate the natural Heat, and hinders the way of the Spirits, as if men designed to mortifie their natural Legs, on purpose to use Wooden one
or Crutches; so they destroy the genuine innate heat of their Stomachs, and vainly endeavour to procure a false and adventitious one, that may better (forsooth) supply Nature. The truth is, this hot fiery Sawce does powerfully stir up or beget Appetite, and warms the Stomach, which does intice many to eat it with their common food, but they never consider the mischiefs it brings unto Health, being like Brandy, a dram of which after a full Meal of heavy Victuals, will help Concoction, and ease the burthened Stomach, but the frequent use of it will so destroy the natural Heat, that the Stomach will not be able, after a little time, to digest its food, neither with it nor without it: So this Spice being too much eaten, wounds Nature to the very Heart; for by degrees it debilitates the proper Heat, infects the Blood with a salt sharp keen Quality, parches up and consumes the sweet Oyl and Radical Moisture, suffocates the pure Spirits by whole-sale, causing
the Blood (their lumpid Fountain and natural habitation) to become wheyish and watery. Especially, if Chollerick or Sanguine Complexion'd People shall accustom themselves to the eating of such Sawces, it will much sooner and more deplorably vitiate the Tone of their Stomachs, than of such as are Plegmatick; but they are not good nor natural for any whatsoever, except now and then in a Physical way for very cold dull heavy Plegmatick People, and they must eat it sparingly too; but the mischief is, whoever shall accustom themselves to these Sawces, cannot forbear from Excess therein, without great trouble and constraint upon themselves: The very same is to be understood of all other Extreams, as Brandy, Tobacco, and the like.

Besides, all such things are far more pernicious, and bring greater danger to Health in hot Countries, than in colder Climates, as many have found by woful Experience, because there the central Heat is nothing so strong and
and powerful as in colder Regions, and consequently the pure Spirits and Radical Moisture weaker, and more apt to be wounded, suffocated or evaporated, as all do know that have Eyes that can see into the Arcana of Nature.

But to return to our Guinea-Pepper, it is such an Extream in Nature, viz. so hot and poysonous, that if the bigger sort be dryed, and the Cods cut, and the Seeds scattered amongst Clothes, Hats, or the like, that are to be packt up, it proves the best Preservative from the Moth, and other Vermin that is known; for its excessive keeness destroys all Generation, even in the very bud. Likewise, if it be burnt in a Room, the Doors and Windows being close shut, it will destroy and kill all Buggs, Fleas, or the like, and you too, if you do not get out in time, its fumes are so hot, poysonous and penetrating, when once the fire has open'd its body, and manifested what before internally lay hid.

This
This bigger sort our English do commonly pickle, and so preserve it for a common Sawce to eat with Flesh: Now this pickling of it with Salt and Vinegar does still add to its heat and sharpness; For Salt is of an hot harsh sharp Nature, and if it be not moderately eaten, dries, heats, and is of a partaking operation, very inimical to Health, but a Ring-leader to the Scurvy and other Diseases, and Vinegar is also of an hot keen fretting Nature, especially when joyned or incorporated with such high fires and things of unequal Natures: Therefore the frequent use of this sort of Sawce is to be accounted very injurious to Health, especially in such hot Climates where the continual influences of the Sun do more-exhale and draw forth the Radical Moiture, thereby weakening the central parts, which ought therefore rather to be refresh'd and cherish'd by proper Foods, than annoy'd and prejudiced by such hot violent things as do yet further depress and debilitate them.
Of Oscura, or Grumner.

This is a brave Noble Fruit, and being boyled, they make a gallant substantial Food, affording a good firm Nourishment, being eaten with Butter, Vinegar, and Bread. Some will boyl and eat them with Flesh, but they do not eat so well as many other sorts of Herbs and Roots do in that case; for they being in themselves of a jellyous Nature, do not seem so proper to be eaten with Flesh: But they make an excellent Pottage, which if well prepared, and proper Ingredients added, afford a brave strong firm Nourishment, and yet ease of Conceotion. If the intrinsick Vertues of this Fruit were understood, the Food made thereof would be had in far greater estimation than it is; for both the Fruit it self and the Pottage made thereof are of singular Vertues and use for weakly People, and such as are inclinable to Consumptions, weak Heats and Obstructi-
one of the Breast, far more excellent than Mr. Doctor's Jelly made of Harts'-Horn, and the like, as being much more natural and agreeable to the Stomach.

Which way ever you dress them they are not only delightful to the Palate, when a little innur'd to them, but also easie of Concoction, gently loosing the Belly, of a moderate or middle Nature as to heat, and may by all Ages and Constitutions, healthy or sickly, be eaten with safety, and to the advantage of Health and Strength; and we do advise all the English to eat of it more frequently, and then they shall assuredly find more Vertues therein than is here set down.

Of Aguma.

This is an Herb of a bitter Nature, but when boyled, that Martial Taste is much allayed, and it becomes a brave noble Salad or Food, being boyled in plenty of good Water, and eaten
eaten with *Butter*, *Vinegar*, *Salt* and *Bread*, or with *Flesh*; for it powerfully opens the gates of Nature, and the obstructions of the Breast and Stomach, it moderately relaxes the Belly, cools and refresheth all the internal parts, affording brisk lively Spirits, pure Blood, and a good Habit of Body, if Temperance be observed by the eaters thereof, which does give the greatest Credit and Reputation to all sorts of Meats and Drinks; for the best and most Natural cannot but prove burthensome and harmful, when Sobriety is wanting. *The excellency of this Herb does chiefly reside in the dis-tasteful or bitter Quality, which at first eating is somewhat unpleasant, but a little custome will make it friend and more delightsom than others that are less bitter; for all Herbs are the most grateful to the Stomach, and easiest of Digestion, in which the Bitter Quality or Taste is a little predominant, for this property is lively, and the cause of Motions quick and pene-trating*;
trating; for which cause the wise Antients have noted, and not without sufficient ground, all or most bitter Herbs to be good against most kinds of Stoppages and Obstructions. And therefore on that account, this Herb is to be preferred before those of a sweeter milder Nature, because all sweet things are heavy and more flat on the Stomach, and harder of Concoction, and nothing so brisk and lively; for which reason the Natives in Guinea, have a certain Root or Fruit call’d Tantarobois, which is full of bitter Seeds, and them they mix with their Foods, which proves very profitable to their Healths, so that they live strong and lusty to very great Ages. This herb Agamma, is under the Government of Mercury and Mars, in the sign Gemini.

Of Red-weed, or Catterpillars.

This is an Herb of a mild gentle friendly Nature and Operation, ease of Concoction, cleanseth the Stomach,
Stomach, and gently loosens the Belly, and is very profitable boyled in plenty of Water, and eaten with Butter, Salt and Bread, as also with Flesh, but especially with salt-Fish; for by its mild friendly Nature it allayes the harsh stubborn fierceness of such Flesh, and the heat of the Salt, which if frequently eaten without store of either Herbs or Roots to qualify them, proves very prejudicial to Health, especially in hot Countries. The truth is, this is an excellent Herb, and ought to be encouraged and planted for general use; for it ought to be held in greater estimation than either Mutton or Beef, or indeed any other sort of Flesh, it being an al-layer of all immoderate heat: It is under the Dominion of Jupiter, in Pisces.

There are also a great Number of brave Herbs in the West-Indies, which are transplanted from the more Northern Climates, and thrive very well there, viz. Sage, Rosemary, Thyme, Winter and Summer Savory, Mint, Pennyroyal,
Parsley, Chervil, Onions, Lettuce, Sorrel, Beets both white and Red, Spinage, Cabbage or Coiworts, Comfrey, and many other gallant wholesome Herbs, and they are all or most of them by the Celestial influences and continual enlivening Beams of that Fountain of heat, the Sun, rendered far more fragrant and salutiferous than in colder Regions, and so do make most excellent Salads, which being mixt with Oyl or Butter, the Juice of Oranges and Salt, warm the whole Body, and more naturally and pleasantly exhilarate the Spirits than any sort of Wine drank in Moderation.

Some brief Directions for the Preservation of Health and Life in hot Climates.

It is a very common conceit amongst the Europeans, that of late are come to Inhabit in Plantations of America, that by the Nature of the Climate
Climate or by reason of the unusual Heats, People there are not so long-liv'd as in the more cold Northern parts of the World; and for this they appeal to Experience; Do not we see (say they) how men are cut off by Diseases in the prime of their Years, and very few attain to old Age? Whence 'tis a common Proverb amongst them, Soon Ripe, Soon Rotten, as if this were the very Nature of the Climate; but this is all Mistake; they blame the Climate, when themselves are only to blame: 'Tis their own Intemperance, not that of the Heavens, which shortens their days: The wise and merciful God hath ordered so providentially all parts of this habitable World, that his Creature [Man] may thereon live comfortably, if he please: 'Twas the Error of the Antients when they divided the Earthly Globe into five Zones, to imagine two of them uninhabitable, one of which they called the Frigid Zone, through excessive Cold, and the other Torrid Zone, through
through extremity of Heat. But Experience has confuted their guessing Philosophy, and shews us, that both these are commodious enough to dwell in, if Discretion and Sobriety be used; Is one Region cold? God has given its Inhabitants strong Constitutions, great Stomachs, gross suitable Food, and Furze wherewith to defend them. Is another very hot? Here are refreshing Brieses constantly employed by Nature, to fan and divert them, rare delicate Fruits, ease of Digestion, to supply all the necessities of Nature, and support them in Strength and Health. But such is the Perversity of men, that being depraved by custom, they pursue and take quite contrary measures to those that Nature dictates and in the hottest Climates gorge themselves with the grossest Foods, various Dishes of Fish, Fish and Fowl, whereof they daily eat to Gluttony and the strongest Liquors, as Maderas Wines, Brandy and Punch; so that where they need the least, finest and lightest
lightest Meats and Drinks, they cloy and oppress Nature with the grossest and strongest; And is it any wonder that they are then afflicted with Diseases, or cut off by immature Deaths? If a man will turn the top of his Candle downwards, and extinguish it by excess of Tallow, how unjustly does such an one blame the Winds for putting out its light?

The sweet Influences of the Celestialls, and especially the heat of Heaven's bright Eye (the Sun) does in hot Countries prepare all sorts of Vegetations and Fruits, so as that they become more wholesome and proper for the Body, than in colder Regions, thereby pointing out which is the most natural food in such Climates; of which the Natives (though by us esteemed Barbarous) are so wise as to take notice; for they in most hot Countries do more incline to eat Herbs and Fruits (though not so much as they ought, nor do they prepare many of them so well as they should) yet thereby,
thereby, and by being strangers to Riot and Intemperance, they retain an undisturbed Health to very great Ages; So in the East-Indies, where the food is chiefly Herbs, Fruits and Grains, and their Drink only Water, to meet with Persons of One Hundred Years of Age, is common; nay, it is credibly reported, that some of those called Brachmans, who do wholly abstain from eating either Flesh or Fish, do lengthen out their days to One Hundred and Twenty, and One Hundred and Fifty Years: And in Guinea, tho’ it be a very hot Country, and generally the Constitution of the Air accounted very unwholsom, yet you shall see the Ethiopians frequently live One Hundred and Twenty Years in great strength and vigour. By all which it is plain, that the fault is neither in the Soil, nor the Climate, but it is Intemperance both in Quantity and Quality, is the main cause of the grievous Distempers and short Lives of our English that travel into hot Countries, and also of the Weakness
Weakness and untimely Death of so many of their Children. For Prodigious in the Excess they commit, such as cannot rationally be imagined of any that had not a mind willfully to destroy themselves: for to omit their Extravagances in ordinary Diet, the vast Quantities of Flesh and Fish which they unnecessarily devour, I have heard it credibly related and affirmed, That there has been the Quantity of One Thousand or One Thousand Two Hundred Bottles of Wine, Madera and Claret, consumed at one Feast, made by a common Planter of Barbadoes; and that the like Superfluity (as if they would vye for Luxury with the old Romans, in the declining Age of their Empire) is not infrequent in that and other Western Plantations.

Now let all the World judge, if men will thus seek Death in the Errors of their Lives, how is the Country to be complained of? He that takes his share of three or four such Treats, will have little reason to accuse the Heat of the
the Weather for casting him into a Fever. If our English, and others, that travel to and live in those Western, Eastern or Southern Regions would be but so obedient to Nature, and kind to themselves as to observe a proper Order and right Method of Living, they would not only live long, but healthy. And for their furtherance and benefit therein (I mean, such as have not absolutely forsworn hearkening to any Remonstrances of Reason, nor betrothed themselves to Madness and ruining Debauchery) I shall here add a few general Rules or Directions for the Preservation of Health, very necessary to be regarded by all such as live in Hot Climates.

1. Flesh ought not to be eaten at all, or very sparingly; for Flesh in hot Countries is nothing so firm, good and wholesome as in cold (though the eating thereof may well be spared in both) but on the other side, Herbs, Roots and most Fruits are abundantly more
more excellent for Food in hot Climates than in Cold; The same is to be understood by Fish, as experience has taught the Natives of all such places, who therefore do more incline to eat Herbs, Fruits and Vegetables; and for want of this Prudence, have not many of our Northern People after a full Meal of Flesh or Fish in those hot parts, been suddenly surprized with various cruel Diseases, as Fevers, Fluxes, and be like.

2. Full and Liberal Eating of any sort of Food, proves of more dangerous consequence to Health, especially the Foods be gross, fat and succulent, cause the natural and central Heat by the great Power of the Coelestial Influences continually exhaled, and so becomes more external, which does in degree debilitate the Digestive Faculty; for which cause a mans Stomach and Appetite is rarely so sharp and strong as in cold Countries.
3. Great Drinking, especially of strong exhilarating Liquors, as Wine, Brandy, or other Spirits, is very pernicious; for all such Drinks, if not cautiously used, and well allay’d with Water, proves of fatal consequence, and wounds Nature to the very heart, as daily Experience does testify, and doth sooner destroy Health than in cold Countries, though bad in both. I know this is contrary to the Vulgar Notions, but it is agreeable to Truth, Experience and Reason; only People, by a vitious Inclination, had a mind to debauch themselves with strong Liquors, and the Devil, to humor them, suggested that such Liquors (forsooth!) were necessary, and most to be used in hot Countries; and so they got a colour for their Excess, and continue the Maxime: and now, plead, They must be Drunk if they mean to be Healthy, &c. But Nature, as well as Christianity, will read them another Lesson; for in hot Climates, the natural or central
Heat being not so strong, by reason of the forcible Influences of the Sun, powerfully exhaling the Radical Moisture, opening the Pores, and too violently evaporating the Spirits, the Stomach and Digestive Faculty thereby become weak, and the inclination to drinking is increased; for which reason many desire hot spirituous Drinks, finding a present Refreshment; for such Liquors do powerfully awaken the internal or central Spirits by Simile, which makes the Drinkers quick, lively and brisk, during the time of their operation, which is but for a Moment, but afterwards they find themselves heavy, dull and indisposed, their Stomach more feeble, cold and raw than before, which inclines them to take t’other Dram; and still, the more the worse, till Nature be debilitated to the utmost Extremity. The same operation have all Wines and other Drinks, if Temperance be wanting, but not so violently as the former; therefore in all hot Climates
there ought to be double the care and temperance, as in cold, both in Meats, Drinks and Exercises; of which, the Natives of hot Countries may be our Examples; for they do, for the most part live temperately, their Drink Water, or Wine alloy’d with Water; their Food mean, or more simple and innocent than ours, whereby they are better preserved in Health; the Constructions of all People in hot Climates being not so able to bear or endure great Meats and superfluous Drinking of strong Liquors, as in cold. Therefore most of those that in such places accustom themselves to the frequent use of those strong spiritsuous fiery Drinks, and the common course of gormandizing on Flesh and Fish, become very obnoxious to the Dry Belly-Ake, or Griping of the Guts, Dropset and the Gout. For all such Foods and Drinks too violently stir up and consume the natural Heat and Moisture, whereby the digestive Faculty of the Stomach is rendred uncapable to concoct or make
make any perfect separation, whereby the body grows oppressed with a Mass of Crudities and noxious Juices, that sometimes fall into the Joints, infesting and tormenting them; and this is the original of that Rich Evil, call'd, The Sout. In other Complexions these and the like Disorders prey upon the solid parts, and waste the Flesh, taking away natural strength and vigour; so that such Persons pine and languish under such a load of daily ingested Aliment; for nothing is more usual in Nature, than for Extremes to generate or occasion each other, and these you call Consumptions. In others, for want of Heat and Moisture the Excrement in the Bowels, is contracted into so hard a substance, that it cannot freely pass; and this is that which the learned call, The Iliacal Passion, and the Vulgar, The Plague in the Guts, for which most cruel Disease there is scarce a Doctor that hath yet found out a certain Remedy.

Now in these our Western Plantations
tions all these tormenting Diseases are much encreased by the frequent Tipppling of that pernicious Drink called Dutch, the Nature and effects of which I have herein before hinted but more fully demonstrated in my Treatise, entituled, The Country-Man's Companion, pag. 110.

In some other Constitutions the central Heat and Humor Radicalis being wasted by such unfit Meats and Drinks so received, is turn'd into a flux of Humors, both windy and watery, which swells the lower parts of the body; and this is the generation of your Dyspieses.

But as the Lord our bountiful Creator is always good, and his Hand-maid (Nature) an indulgent Mother; so they have, as it were, chalked out the means of preventing these Evils, and prescribed proper Diet and Drinks in every Country and Climate to its Inhabitants, by the natural Productions of each respective Region, would men be so wise to follow those Dictates.
for all hot Climates, (as is before intimated) do furnish their Inhabitants with wonderful variety and plenty of brave noble, and most fragrant Herbs, Fruits, Roots and Grains, and most pure Water, far exceeding those of cold Countries, both in Quantity and Quality; for in those hot Regions, Heaven's bright Lamp, that central Fire of the Universe, the SUN, has greater power, strength and virtue to fit and prepare all things for our use; and if our English, and others, would be so prudent as to accustom themselves to those harmless natural simple Food and moderate Drinks, then the fore-mentioned Distempers would hardly be known amongst them.

4. They ought likewise to have regard to the proper Times of their eating, or Meals, that is to say, to eat about Eight or Nine a Clock in the Morning, and then again at Four or Five 'th Afternoon; for the common time
time of Dinner about Twelve or One, is neither Rational nor Natural, be-
cause the Sun is then near the Meridian, and doth then so powerfully draw
forth, exhale, and weaken the Natural and Central heat of the Stomach,
that it indisposes the whole Body, more than at any other time of the
day, so that then Nature is not so well
able to perform her Kitchen-work in the
Stomach, by a perfect Concoction or
Separation of the Meats and Drinks,
and so all the Senses are dulled, and the
Intellect stupified, and not a few seeds
of diseases are thereby sown through-
out the Body. Besides the long Morn-
ings Work or Exercise, has by that time
pretty much wearied, dulled, or eva-
porated the brisk lively Spirits, which
are always the main supports of Con-
coction and Digestion, and so Nature is
still rendred the more incapable of
doing her work with ease. But in the
Morning, after Nocturnal Repose has
recovered the wasted Spirits, and
made them Brisk, Airy, and full of
Life,
Life, the digestive faculty is fortified, and rendered able to digest the same quantity of Food, with much more ease and safety. The same is to be understood in the Afternoon, or towards Night, for then the heat of the day being over, and the Body becomes Cool, Airy, and full of Life, and being a sufficient time before sleep, as at Four or Five a Clock, such Suppers will not Incommode Nature, nor hinder Rest, as late eating is apt to do, especially in hot Countries, and still the more in maturer Age, or such as begin to be striken in years, to whom such Meals are most injurious.

5. Such as have due regard to their Health and Strength, ought for the reasons aforesaid to Rest from Eleven a Clock till Two in the Afternoon, which will wonderfully recover their Spirits, and render them much better able to go through with their Labour with a lively Vigour, and to do more Work
Work, and with less prejudice than such as moil at it all day, and the same will so encrease and strengthen the natural heat that they will have better Appetites, and their Food will more easily be Concocted: Therefore this advice ought by no means to be neglected, being in all hot Countries a main expedient for the preservation of Health and Strength.

6. All violent Exercises are to be avoided, and long tedious Labour and Travel, for they put Nature on the Rack, and Wound so deep that the Cure becomes very hard, if not desparate.

7. Foods most proper for hot Climates are Bread, Herbs (both raw and boyled) Fruits, (some to be eaten as Nature has prepared them, others to be further prepared, each according to its kind) Grains, Roots, Milk, and the various sorts of Food that may be made thereof, viz., Milk intire as it
comes from the Cow, raw or made into Milk-Pottage, or sometimes turned and the Whey drank, which is admirable for many People, as to wholesomeness and Health, especially for such as are subject to windy diseases, it powerfully carries the windy matter downwards, and causes it to pass away freely, in fumo: Also, Milk skimm'd and the skimm'd Milk drank, effects the same far better than the Milk with the Cream. Also, Milk, Water and Flower made into a Pap, according to our directions, in our Treatise entitled, The Good Housewife made a Doctor, &c. is a brave Noble Substantial Food; so is Water, Eggs and Flower made into a Pap, and Water-gruel, Herb-Pottage, Eggs, Butter and the like, are very gallant Healthy and most Natural Foods, far excelling all Flesh and Fish, especially in hot Countries. as a little resolved Experience will certainly teach any that shall try it; with many other proper Foods you shall find in my aforesaid Treatise, and the right
preparation of each of them; together with the Nature and Operation of various drinks, as most sorts of Wine, Ale, Beer, Syder, each spoken to distinctly by themselves, &c.

8. They ought to avoid the frequent eating and drinking of all Foods or Liquors in which the Sweet Quality is too highly predominant; for sweet Foods are of far more dangerous consequence as to Health, than most People imagin; for all Sweet things when fermented in the Stomach do turn to the highest Sovereness, viz. into a keen Sharpness, which does not only spoil the digestive Faculty, but infests the Blood with a Mange, Scorbibick Humour, causing stoppages in all the external parts, whence proceed Indispositions, and akeing Loyns, and seable Joynts. For the same cause it is, that such as eat much Sugar or sweet food, are extremly troubled with rotten decay'd Teeth, and Gumes; for those dullified foods cause such a sour acid Quality
Quality as generates putrefaction, which centers on the Teeth and between the Gumes, and so destroys them: And it were far better and more healthy for People, if they would accustom themselves to Foods and Drinks in which the Bitter and Sower Qualities were more predominant, especially in hot Climates, where most sorts of Fruits are sweetish, for the Root of all Motion, Opening and Cleansing, consists in the Bitter Quality; for which reason the Sophy or Wise-men, both of the Southern and Eastern Countries have taught the People to moderate all or most of their foods with Herbs and Fruits that are of a bitterish Quality, which does wonderfully support Nature and preserve health, whereby they attain to very great Ages, as we noted before of those in Guinean, and the same may be observed elsewhere; for those Patriarchs whose Longevity we find Recorded, did all of them live in very hot Countries: But their Temperance supported Nature, and so it will in a proportionable
tionable degree) all that practice it. And therefore if these Rules of Health be seriously regarded and followed, those causeless scandals on the Climate, the Heat, &c. of these happy Western, Southern and Eastern Regions (not inferior for Health or Pleasantness (if rightly understood) to any in the World) will cease, and the English Traders or Inhabitants may there extend their lives in Comfort to as good an old Age, as they would have promised themselves in their Native Country: But without Discretion and Temperance in Diet, Drinks, Exercises and Affections of the mind, Diseases will certainly attend us, wherever we reside; and an immature Death be apt to seize us: There is no Region so happy, no Elevation of the Pole so temperate, no Air so salubrious, as to keep People in Health whether they will or no, and those that obstinately violate Nature, and wilfully pursue courses absolutely destructive, may justly be rank't amongst the number of Self-Murthers.
Self-Murthers; for it matters not much whether a man kill himself all at once, or by repeated Acts and degrees, only the latter seems less excuseable, since it has not the pretext of a sudden Temptation or Passion, but seems a more deliberate design of destroying both his Body and Soul, against all Cautions and Arguments from time to time offered to him, both by Reason and Experience to the contrary: Those therefore that would avoid the Brand of being Aela's-de-se, let them before it be too late abandon Riot and Excess, and embrace Temperance and Sobriety, so shall they have Health of Body and Strength of mind, and length of days here, and a blissful Eternity hereafter.

A Caution.

Let no sober well minded men, nor any that profess the honourable name of Christianity be so frequent in those places of Debauchery, viz., Taverns and Ale-houses, the first whereof
whereof being the only places of all manner of wickedness, where all the high lofty state of Superfluity is practised, being the haunts of evil Spirits, and where their chief work is done, Women are desloured, and Estates spent, the Soul made incapable of Salvation, the Health destroyed; in a word, the whole Microcosmical man ruined, and is the very Radix of devilish Fewds and cruel Murders: Therefore let no good Christians dare to be seen in any such places; for tell me, I pray, what pleasure or delight can a sober, well-minded man take in being amongst such a devilish Croud, where there is all kinds of wicked lewd Behaviour, as Swearing, Lying, bawdy Songs, drunken Healths, and roaring Huzza's, where a man can hardly hear himself speake, like the fiery unequal operations of the Elements, or Sea-Tempests and Storms. Now if Christian men scruple the wearing of needless Ornements and Garments, with other things of Gallantry and State,
wherefore should they not shun and avoid the greater Evils: And although it be lawful to drink Wine in a Tavern, and Ale in an Ale-house, in cases of necessity, as Travelling or the like, yet they ought in Cities and Towns to avoid drinking or frequenting such places, whereby you will discountenance the Evils thereof, and preserve your selves Harmless and Innocent.

2. All sober People ought to refrain drinking between Meals, especially all Gentlemen, Merchants, Shop-keepers, &c. who are the men that drink the brave noble exhilerating Liquors in Superfluity; which a little custom would make most pleasant and easy; besides, it would free the Passages, and disburthen the Stomach from all superfluous matter, by which the Blood would become fine, and cause it to circulate freely, whence will proceed pure brisk lively Spirits, which will also render the whole Body and Mind lightsome.
lightsome, Strong and Healthy; besides it would cut off all Superfluity and Wantonness in the bud, and gain time, which being well improved becomes a great Blessing.

3. Not only abstaining from Wine ought to be minded but also in Foods, great care must be observed; for those People that live mostly upon clean innocent Foods, are brisker, more lightsome and Airy, and their minds better disposed, and there does naturally arise in them Praises and Thanks to God for what they have, be it never so mean. As I remember one assured me, that after a little time of living on mean Foods, was more apt to give praise in his Heart to God, for a piece of Bread, than before for the highest delicacies.

4. Whosoever any Persons of Quality, or men of Estates shall in private Quarrels commit Murder, or kill a man; if the Friends of this Murderer
Murderer shall obtain a Pardon from the Prince or Governour of the place or Country, then let it be a custom for his whole Estate (if Childless) to be forfeited and given to the Poor, and a good part of it to the use and Children of the killed Person; but if the Murderer have Children, then but one half of his Estate. By which means in a few years there would be yearly Revenues for the Poor, Old, Blind and Lame of most Countries and Cities; besides, it would in some degree put a stop to such vile Practices, and render such Savages uncapable of committing the like offence for the future.

The End of the First Part.
The Negro's Complaint of their Hard Servitude, and the Cruelties Practised upon them by divers of their Masters professing Christianity in the West Indian Plantations.

The Second Part.

Complaints and Lamentations are the natural Language of the Miserable. 'Tis some kind of Ease to Hearts swell'd with Grief, and almost broken with the Rigors of Oppression,
Oppression, to tell the sad Stories of their Lives, and when they have lost all other Liberty, to bemoan themselves with Freedom: More especially, since Nature does not so readily furnish us with Tears, (the usual Expressions of Sorrow) we hope we may be allow'd to make our Groans articulate, and declare in words how intolerably we suffer by the deeds of unreasonable men.

But alas! what Language is suitable for such a purpose? What Expressions will be able to equal our Afflictions? Or to whom shall we address our mournful Appeals? If to our Country-men, the Inhabitants of those Lands where we first suck'd in vital Air, and unhappily saluted the Light, they are too remote to hear us, as well as unable to help us; nay more, many of us owe the original of all our Miseries to some of their unnatural Cruelty, Revenge or Avarice: Shall we present our doleful Narratives to Strangers? They will scarce be able to
to credit us when we set forth nothing but certain Truths and woful Experiences; such superlative Inhumanity amongst Nominal Christians will surpass all Belief, and the Extremity of our Calamities making them seem Romantick, debars us even of Pity and Commiseration, those general Slaves of helples Misery: Shall we then fling our selves at our Masters feet, and with universal Cries importune them to Compassion and Charity? Alas! those Vertues are Plants that scarce grow in these Islands; nothing thrives here so fast as poisonous Tobacco and furious Pride, sweet Sugar and most bitter ill Nature: A false conceit of Interest has blinded their Eyes and stopp their Ears, and rendred their Hearts harder than Rocks of Adam-nt, more Remorseless than hungry Bears or Tygers in the Hercanian Wilderness: To Sigh they interpret to Rebell, and if we do in the least complain, 'tis with them a sufficient cause for addition of Stripes, and escrease of ill Usage.
Beset thus with thick-coming Sorrows, and without Prospect of Help or Relief from men, to whom can we apply our selves, but to the Fountain of Mercy and Goodness, from whom we and all other Creatures derive their being?

To thee therefore, O thou Eternal and Infinite unknown Parent of Angels and Men! who numberest the Sands of the Shore, and didst pour forth the Ocean-Sea, who formedst the glorious Sun, and endued all the Stars with their Lustre, in comparison of whom Princes are Vanity, and Kings but animated Shadows, who art gracious in thy Goodness to the Poor and Oppressed, and whose Vengeance shall be terrible to the Proud and the Cruel. To thee, the only Refuge of the Distressed, we direct our Complaints! By thy holy Power, Heaven and Earth, and all things therein, were made, and by the same preserved and sustained! Thou hast formed Man in thy own Likeness, and given
given him dominion and government, not only over the inferior Creatures, but also over each other, in Clemency and Well-doing; but instead thereof he hath turned away the Eye of his Mind from thy Counsels, and hath precipitated his Imagination into the Centre of Wrath and Fierceness, thereby defaming his Noble Birth, and depraving that innocent Paradisical Estate he was created in: So that whereas he was made a sociable Creature, and intended for the well-ordering of the inferior Beings, and the help and comfort of those of his own Species by mutual Acts of Benovence, Courtesie and Charity; he is now become a Tyrant, a Plague, a professed Enemy, Hunter, Betrayer, Destroyer and Devourer of all the Inhabitants of Earth, Air and Water, and to those of his own kind no less fierce and cruel; so instead of cherishing, assisting, and relieving one another, they fight and tear each other like Tigers, and he is the bravest Fellow that can invent.
invent the most mischievous Weapons and Engines of Destruction: The stronger and more subtle murder, enslave and oppress the weaker, and more innocent and simple sort at their pleasure, and pretend they have a Right, because they have got Power so to do. Nor is this only amongst us, and those People called Heathens, but even those who call themselves by thy Name, and boast the Title of Christians, are no less active in these Exploits and Practices than any other.

We find and feel by sad Experience the fatal consequences of this Apostacy from the Dignity of the humane Nature: We had never been snatched from the Lands of our Nativity, never travers’d Liquid Mountains, nor journeyed through the Hazards of vast Seas, to be cast away on Land; never been brought in Fetters into new Worlds, nor made perpetual Slaves in Regions which neither we nor our fore-Fathers ever heard of before, if we had not first forsaken and violated that
that Law of our Creator which he had planted in us, and entered with our Wills into the Root of Bitterness and the fierce Wrath, whereby the Savage Nature got the dominion in the hearts of us, and our Ancestors, so that Fury, Revenge, Covetousness, Pride, vain Glory and Intemperance is never satisfied; Hence Feuds and Wars are set on foot in our Native Countries, and those that are strongest and most numerous, kill, slay and murder the other at their pleasure; and as for those that they save alive, ’tis not out of pity or kindness, but to gratifie their own Covetousness, by making Merchandize of them, and exposing them to Slavery, far worse than Death.

For then we are hurried from our nearest and dearest Relations, the kind Husband from his loving Wife, the tender Mother from her helpless Babes, and Youths (the comfort and joy of Age) snatched from their mourning Parents, and that without any hopes of ever seeing one another again.
again. Thus are we sometimes driven many Miles by Land over parching Deserts, and through howling Wildernesses, down to the Sea-Coasts, and and Factories being all the way miserablyabus’d by our unmerciful Drivers, and wearied and spent with Over-Travel; Hunger, Drought and excessive Heat, which puts a period to many of our sweet Lives; but the same, when it happens, is reckoned an happiness; for thereby that greater and long lasting Misery is prevented, which those that survive must endure; for no sooner are they arrived at the Sea-side but they are sold (like Beasts) to the Merchant, who glad of the booty puts us aboard the Ship, claps us under Deck, and binds us in Chains and Ferrers, and thrusts us into the dark no-fom Hold, so many and so close together, that we can hardly breathe, there are we in the hottest of Summer, and under that scorching Climate without any of the sweet Influences of the Air, or briezing Gale to refresh
us, suffocated, strewed and parboyled altogether in a Crowd, till we almost rot each other and our selves.

Nay, many times not only our profest Enemies, but our Treacherous Friends betray us to these intolerable Miseries; for so far is the Root of bitterness implanted, and such an ascendent it hath o over us, that for vain trifles our patriy Parents, shall sell their Children, and Hubands their Wives into perpetual Slavery; Nor let any Christian Tyrants for this upbraid us; for if it be (as in truth it is) a most unnatural wickedness in our People to sell them, is it not upon the matter almost as bad in the Christians to buy them? Nay, rather is not the chiefest Crime in them; since they are the Tempters and Occasioners of it? for they allure our people to it, by offering them several sorts of Goods which they find they have most mind to? And is not this a fine employment think you, for Christians, to run to remotest Regions, to get their inno-
Fellow Creatures and make Slaves of them?

Whilst we are thus mew'd up in the Ship, besides the inconveniencies of heat, and danger of suffocation, and the Torture of our Chains, we also run the hazard of being half starved; for the Ship-Masters out of Covetousness, and for their own Lucre, will not allow us fit or competent Meats or Drinks, but just enough to keep Life and Soul together, and that corrupt, decayed stinking and unwhollome, by which all our Healths and Lives are destroyed or impaire; for oft times half or more of our wretched Number dye in the Voyage, and others of us, of more sturdy Spirits and Tempers, when they see themselves thus Captiv'd, scorning to preserve a Life that thenceforth would be only advantageous to others, and burden some to them, by refusing all Sustenance, have shortened their dayes.

As for the rest we are so generally wounded
wounded in our Healths by the ill usage we receive on Ship-board, that we seldom recover our strength, and when we come on Shore we find no better fare nor Treatment from our new Christian Masters, most of them proving as sharp and Tyrannical as our own Heathen Fathers and Brethren (as they call them) for when we by the Ship-Master and Seamen have suffered so many violent Miseries and sore Oppressions, that we are thereby as poor, weak and feeble as Death, so that we can hardly either stand or go, which rendring us not capable to answer the Covetous ends of our new Masters, our Afflictions are thereby doubled; for when our strength fails us, the inconsiderate and unmerciful Overseers make nothing to Whip and Beat us, and the best words they can afford us, are, Damn'd Doggs, Black ugly Devils, idle Sons of Ethiopian Whores, and the like.

Alas! we expected another sort of Treatment from the Christians, who
boast themselves the Sons and Favorites of the God of Love and Goodness, and who (we have been informed) are, or ought to be endued with the Spirit of Meekness, Innocency, and doing unto all as they would be done unto. We understand that to be a Christian is to live under the Government of the Divine Principle of Benignity and Well-doing, from whence all good Virtues are deriv'd, as streams from a Fountain: But verily we find little, very little, or scarce any sign at all of this excellent Spirit to reign in the hearts of our Masters or Overseers; but on the contrary, find them over-ruled and filled with Devilishness; Cruelty and Oppression, which are so extream that we can as hardly bear them, as the Israelites of Old could the grievous and unreasonable Burthens of Egyptian, Pharoah, and his Task-masters, which did force them to cry unto the Lord for ease and deliverance from those cruel Bonds and Slaveries, even as we do at this day.
To enumerate the miseries we endure by a particular Bill of Parcels, would be too tedious, we shall instance in some few of the most insufferables, that all knowing Power, to whom our Cries are directed, knows all the several aggravations of them, and the Consciences of our Masters, cannot but witness to the Truth and Justice of our Complaints.

1. Though we acknowledge man is born to Labour, and had not hands only given him to put Victuals into his Mouth, but first to use them in tilling the Earth, and getting Food and all other things requisite for humane Life, yet certainly the merciful God never intended that any of his Creatures should be forced to Labour beyond their natural strength, nor have burthens imposed on their weary Shoulders, greater than they are able to bear: Labour was undoubtedly enjoyned as an exercise to preserve Health and Strength, and prevent Sloth and Idleness,
Idleness, not as a perpetual Plague to destroy Nature, and make Life a Tor-ment, and Death a Courtefy; yet our Flint-hearted Tyrants, not content with diligent Industry and pains, force us to unreasonable Labours, both for toil and continuance, beyond the power of Nature; and whereas a good man is merciful even to his Beast, they extend no Compassion to us, who are of the same Species with themselves, but slave us on in continual drudgery, till our Heart-strings crack, and our Nerves are enfeebled, and our Marrow is exhausted, and our Bones fall under their Burthens, and our Spirits are consumed, and our Souls in Weariness and Anguish, wish for Death rather than Life.

The end of all Natures Motions is Rest, nor can she perform any of her Operations without Refreshment; Ground always plow’d yields little encrease, but must lie fallow now and then, if you expect a Crop: A Bow always bent will hardly fend an Ar-
now to the Mark, but our inconsiderate Masters regard neither the voice of Nature nor Reason, but with Cruelty compel us to Labour beyond our strength; and allow us no competent time of Rest or Refreshment; in so much that often-times we are forc'd to work so long at the Wind-Mills, until we become so Weary, Dull, Faint, Heavy and Sleepy, that we are as it were deprived of our natural Senses, or like men in a maze, that we fall into danger, and oft times our Hands and Arms are crush'd to pieces; and sometimes most part of our Bodies; and though sometimes these evils do befall us through Carelessness, yet oft times they come by the means aforesaid.

So also we are forced to stand and work at the Coppers, in the hot sulphurous Fumes, till Nature being overcome with weariness and want of proper Rest we fall into the fierce boiling Syrups, and in these disasters little or no pitty is taken of us, for though some indeed profess a superfluous sorrow for
for our mischances, it is chiefly for their own sakes, not ours, because thereby they have lost the worth of so much Money as we were reck'n'd at, not for the loss of our Lives, which yet to us are as precious, and of as much value as those of our proud and haughty Masters; and 'tis also they are in Thy sight, O our gracious Creator! for we likewise are the work of Thine hands, and endued with equal Faculties, both sensitive and Intellectual.

As in the excess of Labour, so also to the hours of working, our Christian and European Masters do commit great Errors, compelling us to work all day in the scorching heat, till our Spirits are thereby exhaled, and our Radical Moisture dried up, which is the fountain of Life; they seldom considering the nature of hot Climates wherein no Mortal can endure so many hours severe Labour as in colder Regions. For, 1st. The Constitution of men in hot Climates, are naturally weaker than in cold: 2dly. They come to
to Maturity in fewer years: 3dly. The continual Heat of the scorching Sun opens the Pores, and at those innumerable Sally-ports powerfully draws out and steals away the sweet Oyl and Radical Ballom of Nature, which causeth a dull faintinesse and wearilom Indisposition to attend the whole Body with great Drought, which proves very injurious to Health and Strength: thl.; All sorts of Foods are here of a weaker or more unfirm Nature than those of cold; and as they sooner arrive to Maturity, so consequently they sooner perish and corrupt.

For all which reason, it is unreasonable to expect men should constantly and without due intermission undergo such Labour and Travel in torrid Climates, as in those more temperate and refrigerating. Do not hot Countries presently let open all the Gates and secret Passages of Nature, even to the very Centre? which weakens and evaporates the pure subtle or volatile Spirits, whence follows exce-

five
five Sweating, Drought & Faintness; whereas on the contrary, cold Climates shutting up the external Passages, drives the natural heat inward, and makes it more central, which occasions strong natural Heats and Stomachs, able to digest the firmest Foods, and in great Quantities, whence Persons there become strong, hardy and healthy; likewise most sorts of Food in cold Countries is of a firmer, stronger Nature, and generates a more vigorous Nourishment, and firmer Flesh and Fat, and their Fruits will generally keep longer good: Nor did the All-wise Jehovah intend or require men to work and labour so strenuous-ly much and long in hot Climates, having in his natural Providence made no such occasion for it, because there is there no Winter, nor Sharp Saturnal Airs to cut off and destroy what the Summer brings forth, but Nature here is always pregnant and teeming, and displays her self in all Seasons of the year, with pleasant and fragrant Fruits,
Fruits, and prepares them to an higher degree, and fitter for present Food, though not so firm and lasting. Besides, People in hot Regions have not need of so many things, there is no occasion for their Houles being so close nor furnisht with so many Circumstances of Beds and Bedding, continual Fires, and the like Provisional Accommodations to be laid up before-hand, either for Man or Beast; as also half the Clothing will furnish Nature; and the same is to be understood of Foods; for all things necessary to the Maintenance of Life are far easier, and with half the Labour procured in hot Countries. But these things our Masters never lay to heart, but lay burthen upon burthen, till we utterly sink under the weight of their Oppressions; though many of them cannot but be sensible, that they themselves, though they do little or nothing but eat and drink of the choicest Meats & Drinks, and sleep their fill without disturbance, yet
yet they are here nothing so strong or able to endure Labour and to endure Labour and resist Exactions, as they have been and would be in cold Countries; which Reflection, if they had any Bowels of humane Sympathy and Compassion, should incline them to moderate our Servitude, and grant some Allowance of respite and Refreshment unto us, such as might enable us both more cheerfully and effectually to serve them.

It is a custom amongst many of the great Dons of Masters, to allow their Servants little more than only a small piece of Ground to raise their whole Food and Sustenance from; and tho' this be hard, yet that which renders it worse, is, that they will not allow us any sufficient time to manure it, but we must abate it out of that little time which is permitted us to rest; otherwise, it must be done upon their Sabbath day, whereon we are allowed to rest from our ordinary Labours for our Masters; but if then we must work as hard to manure our
small pittance of ground, or else starve, I do not find what great advantage we have of that day more than another.

It is also an order or custom in some Plantations, where the Christians inhabit, to allow their Negroes two hours rest at noon, viz. from cleaven of the clock till one, which is a wise and rightens Law; but few there are that will admit us above half that time, but hurry us again to work, which proves very injurious to our Healths; or then the Sun (which is the central heat of the Universe) draws near the Meridean, which does powerfully open the Pores, especially of those that labour hard in the scorching beams thereof, and exhales the Radical Moisture, which weakens and indisposes the whole body and mind, and renders us unfit for the Afternoons work; for he that shall rest from cleaven till two, which is three hours, shall thereby be rendered so lively, lightsom and brisk, that he shall be able to perform more labour than another.
another man of the same natural strength, that is kept to it all day long, or allowed but one hours rest only, and with much less prejudice to Nature.

This is a thing worthy to be considered by our Masters; for it would add much to their Profit and our Health, which is also their Wealth; for pray tell us, O you brave and swaggering Christians! who exercise this strange and severe Mastership over us, who sport your selves in all manner of superfluity and wantonness, and grow fat with our Blood and Sweat, gormandizing with the fruits procured by our Slavery and fore Labour; set by your Rum-Pots, your Punch-Bowls, your Brandy-Bottles, and the rest of your Intoxicating Enchantments for a while, and stand still a little, and suffer the cool of the day to overshadow you, and the long obstructed Fountain of Reason in your Hearts to send forth its streams, and then you will be able to tell us what heart or life, strength
or courage any man can have that
goes to his sleep late, with half his
Belly full, and it may too what he did
get, was but of little Nourishment,
and that unfirm, and then to be cal-
led out again as soon as 'tis light, and
work hard till a eleaven or twelve a
Clock, and to have neither Mistrisses
nor Maids to provide you any Break-
fast, and at Noon to have but one
Hours rest, and a poor sorry Dinner,
nothing but a few Potato's or Yams,
and these without either Butter or
Bread; and as soon as you have got
a few of these into your Belly, to be
hurried again to work in the scor-
ching Heat, until it be dark: Tell us, I
intreat you, what Liveliness or Brisk-
ness would you have if you were un-
der such Circumstances, not for a day
or two, but from Week to Week,
and Moneth to Moneth, and Year
to Year? Or would you be willing
to be thus treated and dealt with, if
you were in our condition? No, no,
I am certain you would count it hard,
very hard measure, and complain loudly of Cruelty and Oppression, and will you, can you be offended and angry with us for doing more than what you cannot but acknowledge you would do yourselves?

It may be you will say, That Tatos, Tams, and the like, are a bad nourishing Food; And indeed so they are, yet give me leave to tell you, that they afford but a weak unfirm fad. Nourishment, in comparison of many other things that are to be eaten alone, especially to People that have nothing else, and continually work hard: And for you, that so cry up Excellency of these things, which you all would be contented to be with such Food only for one quarter of a Year; and sometimes to wait that too, as you know we often do. I'll warrant you would then think it miserable fare, and be ready to Swear you should be starved and yet you might much better so...
part your selves therewith then we, because you live easie, or rather idle Lives in comparison of us; for you lie on Beds, and as long as best pleaseth your selves, and scarce do an Hours work in a Moneth; and if you got but to your next Neighbours to smoke and drink, you must have an Horse to carry you, and a Slave to attend you; and during all the hot time of the day, you take your Rest, or keep out of the torrid Beams of the Sun; and if you with all these Advantages cannot live on bare *beans* and *potatoes*, how do you think we can go through with our continual hard Labour, with no other Provisions?

The truth is, our Slavery, hard Usage and Burthens are greater than we can bear; and yet if we complain, our Remedy is like your going to Doctors, when a man is sick; or wants his Health, viz. worse than the Disease; How often are we compelled to carry heavy Burthens five;
six, seven, eight, nine or ten Miles, viz. an hundred Weight, or more, with one to follow us with a Whip and a Spur, until our very Hearts ake, and our Limbs fail to bear us, and when we come to our Journey's end, there is no Breakfast, no Morning Draughts, no Refreshment provided for us, but only Water, where we can find it, so that we are forced to pilfer Sugar, Malassus, Poultray, Corn, or any thing of that kind, and sell it to buy a little sorry stinking rotten Fish or Flesh, to give our Herbs and Roots an Hogo or Taste; And then we have so many Miles to travel back, and there no Rest, but presently to work again till Night, and when we have thus moil'd and toil'd all day long worse then Horses, our Accommodation is worse than theirs too, for we have no Meat, no Provider provide for us, but have our Suppers not only to dress and cock, but to get, which oft times we hazard our Lives to procure.
For our Masters and Governors make acts & Ordinances, That it shall be lawful for any that take us a stealing Hens, or any other Fowls or Provisions, not only to beat and whip us at their pleasure, but also to kill us, and yet at the same time some of these godly Law-makers will force us, that is, put us upon an unavoidable Necessity, to steal Provisions from our Neighbours, by not allowing us anything near sufficient Quantities of sustenance, to support and relieve the necessities of Nature, or answer the continual expense and waste of spirits by such grievous Labours as they compel us to undergo. And yet though they make such severe Laws against us, it seems they themselves do not account stealing in itself any Evil, for besides their daily practice of over-reaching one another in bargains, which is but a civil way of stealing, we remember that not very long since, six or seven of our countrymen, who were slaves to a great man,
man, were taken stealing of Provisions from one of his Neighbours; he that took them did not use the rigour of the Law, that is to kill them upon the place, but very Neighbourly brings them to their Master, and complains, who ordered the Overseer to whip them soundly; which being executed accordingly, the Master commanded them to be brought before him, and there complemented them in this manner; *You Rogues! I beat and whip you not so much for Stealing, as for that you suffered your selves to be caught.* Is not this rare Christian Equity, to beat us unmercifully for that which they themselves do but Laugh at, and make a Jest of? Does this favour of the true Christian Spirit? Nay, certainly, but of the depraved Hellish Nature. This more than savage Cruelty and Oppression, proceeds without any Compassion to Age or Sex, for they have no regard to the Weaknesses, Diseases or Infirmities of our Women, nor of our dear
Dear and tender Infants, they make our Wives, during the time of their Pregnancy, work equally with the rest, even until the very day of their delivery, or Birth of their Children, which we can scarce call their Lying-in, for, alas! they have no monethly Nurses, nor groaning Cheese, none of the Comforts of Ale, or Wine, or Caudles, or rich refreshing Suppings, but must be content with a few dry Potatoes, and a Caudle made with stinking Mackarel, or Broths of unwholsom putrified Flesh, and glad if they can get it; for in truth they allow them little or nothing more than at other times, and but two or three days Rest; and then they must out again into the Field with their young and tender Babes, and leave them sprawling on the Ground, which is their only Nurse and Cradle; nor can they expect any Rocking, unless God to punish our Masters Inhumanity, should send an Earthquake; Nay, when they cry for want of the presence
presence and tendence of their Mothers, and for lack of Sustenance, our rough and churlish Overseers will hardly allow time to give them Suck.

If our Women be disorder'd by the natural Infirmities attending their Sex, or by the forwardness and crying of their Children, which have broken their and our short Hours of Sleep; Nobody comes and asks, Forth! how have you rested to Night? Nor cries, Pray keep no Noise, she has not slept well to Night; No, no, let the Cafe be how it will, as soon as the Gray-ey'd Morning draws the Curtains of the Day, and the Light begins to peep from behind the Mountains of the East, the blustering Overseer blows his Horn, or Sheal, and then presently all Excuses set apart, we and our Wives must turn out with our ender Children, whether we or they be well or sick, disposed or indisposed, it matters not, to Work we must go, under the Whip and the Spur, and the Sun's scorching Beams all
all the day long, and none comes and desires them to eat a bit and drink before they go out, to prevent the wind; but on the contrary, if our wives never so truly plead their inability to labour thus, they find no ears open to hear them with pity, but severe hands and lusty whips ready to lay on cruel stripes upon their tender and tainting backs, and so they are forced to carry their children with them into the work-field, and suckle them there, when they can get an opportunity all day, and so lug them home again at night, and have no refreshing drinks, nor proper foods to supply them with dry or moist nourishment. These things, though our hard-hearted masters regard not, yet methinks, our mistresses, if not out of Christianity or good nature, yet out of respect to womanhood, and their own sex, and by a compassion raised from their own experience of the difficulties of child-bearing, might be induced
induced to prevail with their Husbands to be more tender in such cases, but so far are even these counted of the foster Sex, from any such Commis- 


sion, that where they alone have the sole command, as when they are left Widdows, or the like, many of them are more fierce, dogged, pinching, oppressing and severe than the men themselves.

But we are not only with unreasonable Beating, made to labour beyond our strength and abilities of Nature, but many of our Masters will not allow us Food that's sufficient, either in quantity or quality, to support and maintain Health, Strength and Vi-
gour; so that being pined with want as well as worn out with excessive Drudgery, we oft times perish, or at least become poor, lean, feeble, and hardly able to go. For as when they do allow us Ground to plant for our Nourishment, the same is so little, as not to be half sufficient for that pur-
pose, and so much the worst, because they
they afford us no time to Till and Improve it; So when they pretend to buy us any Food, more than our Plantation-Provisions, viz. either Fish or Flesh, they will go to all the Merchants in the Town, and diligently inquire out, and buy the worst they can lay their Hands on, viz. stinking decayed Flesh and rotten Fish, and cry, It is good enough for Negro’s, they care not how bad it is, so they can buy it cheap; Some of them indeed are so free that they will allow us one salt Mackarel or two a Week, but others will afford us none, which lays us under a necessity either to Starve or Steal; for we are reduced to such Extremity, that if a Horse dye, and is buried several dayes, if some of our People come to know it, they will dig up the putrified stinking Carrion, and make good Chear of it; others will eat all the Cats, Dogs, Rats and Mice they can lay their Hands on; So that through Necessity, and the depravedness of our Minds,
Minds, with evil Customs, we are
immers’d into all the Beastiality and
Uncleanliness, which the Christians
have never endeavoured to regulate,
or prevent, but rather the contrary.
By hate, and variety of other the
like Miseries and Oppressions, many
of us have been brought to despair,
and chose a miserable sinful Death,
rather than such a wretched Life,
whence some have Hang’d, others
Drown’d themselves, some cut their
own Throats, and procured to them-
selves the like violent Deaths; but
our Blood is of no value in the sight
of our Masters, which yet we doubt
not but will cry unto thee: O thou
most just Creator and Governour of
men! for Revenge upon those that
have been the prime occasions of all
these Evils.

For these hard Usages and Cruel-
ties do terribly awaken the central
Wrath and sleeping Poysons of the
Original Nature, by which means
and provocations we become filled,
dogged,
dogged, malicious, envious, angry and revengeful, all which devilish Dispositions are occasioned, or much increased in us by the harsh Tyranny of our Masters; Hence many times we neglect our Labour, run away, spoil our Business, & in the anguish of our souls continually curse our Masters and their lost misery; And thence on the other side, our Masters take occasion to redouble their Cruel Usages towards us, and be-labour themselves to Beat and Whip us, and hang us up by the hands, Feet, and the like, and so Bastinado us till our Bodies become like a piece of raw Flesh, and we are just ready to give up the Ghost: For though we are, O Great Creator! the Work of thy Hands, and were made in thine Image, and endued with rational and immortal Souls, yet we are nothing more in many of our Masters esteem, than their Money, and if some of them could find out a way to torment and plague us ten fold more, they would do it, provided we
we might still be but able to perform our Drudgery, to maintain them in Superfluity and Gluttony.

For our precious Lives are reckoned no more than those of so many Dogs, though they cannot gratifie their Pallates and Paunches, nor maintain themselves in their Luxuries, and sinful Vanities, but meerly by our Labours, yet on any irregular Passion or devilish Humor, some of them will sacrifice our Lives to their Fury, and neither count it Murder, nor any Sin, neither did we ever hear that their Law in such Cases made Inquisition for Blood, or punished those that committed such Murders, otherwise than by a Fine, or ordering them to pay so much Sugar for the business; as if there were any Equality, Proportion or Adequateness between such a Crying Crime, and such a trisling Punishment. Do not your Plantations which have drank up our innocent and unrevenged Blood, cry unto the Lord, the righteous Judge
of Heaven and Earth, for Justice and Retaliation? For divers of our Country-men have been Butcher’d this way; and little more notice taken of it than if we were Fleas or Gnats, or Wolves or Bears.

Nay, some of us have been Burnt for running away (and yet we were therein justified by the Law of Nature, for who would not escape, if he could, out of Slavery?) and this too, although their Mistresses and Masters might have sold them, to be transported elsewhere; but their Envy, Passion and Revenge was so great, that they prefer’d it before their Gain; one Widow Woman above all the rest, (as we have heard) burned her Negro for running away, and saying, that, Where-ever he met her, he would Kill her: So when she caught him, she was Judge, Jury, Executioner; and all, though at the same time she might have sold him to be Transported to Moors.

Here was (as doubtless sincere) Revenge.
in the highest degree! If she had only threatened him, as he threatened her, she had been even with him, but nothing would satisfy her Malice but to Roast him. O thou most just and eternal Lawgiver, and Persuader of all Creatures! Do these things taste or favour of Christianity? Have they any such Examples left them by thy Primitive Servants? Or did thy eternal Son, the Saviour of the World, preach any such Doctrine, or set any such Example in his meek and holy Pilgrimage on Earth? If not, by what Authority, or by what Dispensation against his divine Law do you practise these things? Is it not from the power of the Serpent and the Dragon, viz. the devilish fierce wrathful hellish Nature? Undoubtedly if they Repent not of these their cruel Crimes, though they call themselves Christians never so much; the Christ of God will say unto them, Depart from me, I know you not; ye bloody Workers of Iniquity.
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By what right, or on what pretensions is it, O you nominal Christians! that you take upon you to make us your Slaves, so over-labour, half starve, beat, abuse and kill us at your pleasure? Is it because we are not of your Religion and Belief? Hath God any where given a Commission to those that profess Christianity, that they may, when they list, fall upon any Persons, whom they call Heathens, and dispossess them of their Lands, or lead them away Captive, and make Merchandize of them, and use them in all respects as Beasts, or rather much worse? This was not sure the way by which Paul and Peter, and the other good men of Old, (whom we often hear you speak of and practise) did convert our Heathen Ancestors to your Faith: We have heard some of our Christian Masters say, That Christ, (whom you pretend to follow as your Prophet, Lord and King) is Son of the Eternal and most Merciful God,
God, his Right-hand, and his eternal Love, in which he reconciles himself unto mankind, even all those that shall live in this Love-Principle, from which proceeds nothing, either of Wrath, Anger, Violence, Malice or Oppression, but altogether the contrary, as Patience, Courtesy, Good-will, Compassion, Charity, and the like, to all the World: This, if we mistake not, is the true Christian Doctrine, which most of you do acknowledge in Words. But how does this conflict or agree with the Violence, Injustice and Oppressions which you exercise upon us? Or is your Religion one thing in profession, and another in practice? This we are sure of, though your Tongues may be Christian, your Hands are Heathen; nay, most times your very Language is contrary to your before-mentioned Pretensions, for how else comes it to pass that you Rant, and Rave, and Swear, and Curse, and call Devilish Names so fast upon the least thing, wherein we displease your Humors.
But perhaps you will say, That not by virtue of your Religion, but by some super-excellent or higher Dignity of Nature above us, you claim a Right to make us your Slaves and Vassals. But pray, have you this Prerogative from your Descent or Pedigree? Or from some different Fabrick of your Bodies? Or from your extraordinary Endowments of Mind? As for the first, do not the Oracles of your Religion oblige you to believe, that the great God created the Man whom you call Adam, and that from him came all the People that ever since were, or are in the World? And if so, are we not of as good Parentage, as ancient a Family, as noble a Descent as the best of you? Ought you not then to love us as your Brethren, descended from the same common Father? or at least respect us as your Kinsmen, and of the same Lineage.

Are not our Bodies of as proportionable a Frame, and as well furnish'd with useful Limbs? Are not all our Sensors...
Senses as good and quick as yours? Nay, are we not naturally obnoxious to fewer Diseases than you, though now indeed by your harsh usage our Days are often shortned, and our Health impaired; but this is not the fault of our Constitutions, but of your Severities, which bring upon us those Weaknesses and Disorders, which we were never before acquainted with; For any Exercises of Running, Leaping, Swimming, and the like, which of you can equal us? As for the blackness of our Skins, we find no reason to be ashamed of it, 'tis the Livery which our great Lord and Maker hath thought fit we should wear; Do not you amongst Furs, prize pure Sables as much as Ermins? Is Jet or Ebony despised for its Colour? Can we help it, if the Sun by too close and servent Kisses, and the nature of the Climate and Soil where we were Born, hath tinctur'd us with a dark Complexion? Have not you variety of Complexions amongst your
your selves; some very White and Fair, others Brown, many swarthy, and several Cole-black? And would it be reasonable that each sort of these should quarrel with the other, and a man be made a Slave forever, meerly because his Beard is Red, or his Eyebrows Black? In a word, if our Hue be the only difference, since White is as contrary to Black, as Black is to White, there is as much reason that you should be our Slaves, as we yours.

Lastly, as to our Souls, you dare not deny but they are Immortal as well as yours, consequently capable of as much Bliss and Happiness, being as well as yours, created in the Image of God, and of an heavenly Original: Have we not the same Faculties, Understanding, Memory and Will? Are we not endued with a reflex Power, whereby to condemn or approve our own Actions as they are either good or evil? Are we not, if we had the advantages of Education, altogether as docile, and apt
apt to learn Arts and Sciences as any of you? witness Aversus, Aviseing, and others of our Country-men, who were famous Physicians, Philosophers, Astrologians, and the like. For in us as well as you, are contained the true Natures of all Elements, the Seeds of all Sciences, and an hidden Epitom of the four Worlds, Intellectual, Rational, Elemental and Sensitive.

’Tis true, we are not so ready at Words, nor so nimble to express our Conceptions, but we can more than guess at what is Just, and Fit, and Honest, and Seemly, and know what is agreeable to the dignity of humane Nature, and what not, though the Christians despite us by the Name of Heathens; we must acknowledge that we are not so well acquainted with the wordy and notional matters of Religion, nor do talk so much of it, nor keep so much ado about it, as many of the Christians do, for we do not Wrangle, nor Fight, nor Backbite or Hate one another for, or touching the
the Worship of God: Nor do we Kill, Burn or Imprison any for not agreeing with us, or being of our Intellectual Complexions, because God in his Wisdom has made all things to differ; many there are whose Eyes are open see into the truth of these things.

As for our Faith, touching God and Eternity, we have not much to say, neither do we ever use many Words; For we have only one Book, viz. Our selves, in which is contained the true Nature and Property of all things, both Internally and Externally, and happy is he that can read but the Christ-Cross-Row in his own Book, it is more profitable to him than a multitude of Books, cry'd up and admired by the World: And this we do know and acknowledge, that there is a good and an evil Spirit or Principle within us, one which prompts, and invites, and leads us to Good, and the other drawing us to Evil; and by the light of the good Principle,
Principle, we distinguish between what is Right, and the contrary; and whenever we do Evil, we are convinced and reproved for it by this good Genius, whereby we are sensible that Lying, Swearing, Adultery, Idleness, Disobedience to our Masters, Burning of Houses, Murder, and the like, are Sins against God; and when at any time we commit any such things, we are accused and condemned for the same in our Hearts, though our Masters, nor any Creature else know thereof.

In short, the main Differences between the Christians and us, seem to be no more than these, that they are White, and we Black, because they are born in one Climate, and we in another; they have Learning, as Reading, Writing, speaking of various Languages, and we have none of those Ornamental Advantages; but they may please to remember that the more Paint Glass has upon it, the more it keeps out the Light; They are
are educated under certain Rights and Forms, and taught divers Notions of Religion, which we are not skill'd in. But the grand point of Religion, To do as we would be done by, we understand as well as they, and are sure they practise it less than we. What then do they talk so much of the Leaves, when we can see no Fruits? let us feel their Christianity, and see it, as well as hear of it, and no doubt then we shall be more in love with it.

These, I say, are the chief Differences; for as to the natural properties of the Body and Soul, there is but very little, setting aside Custom and Education. For as I laid before, as to the Members of the Body, and inward Faculties, we are alike in all particulars; neither is there any difference as to the Soul and Spirit, they are as much subject to Passions, Lusts, and irregular Affections as we, as also to Sicknesses, Mortality, and all other Misfortunes; And as your Prophet hath said, God (whose wonderful
All Works we both equally are) is no
Respecter of Persons, but every one is
justified by his Name, and worketh Right-
eousness, (according to the Measure
and Gift he has endued every one
with) whether Bond or Free, Jew or
Gentile, is accepted of him. And it is
not the Name that will justify, but
living in the Nature and Power of well-
doing, according as the Creator has
dispensed his Gifts to each Person:
And let Christians know this as a cer-
tain truth, that neither before, nor at
the great Day of Reckoning, and
when Accounts must be given, good
Words, nor long formal Prayers will
stand them in stead, except they have
lived in the Nature, Power and Ope-
ration of the good Spirit, which we
pray, and wish they would do; and
that they would Act what they Talk,
and then both they and we should
find the Benefit, to the Praise and
Glory of God, and our own Com-
fort: For this is without dispute, that
since Christians do know more of God
and
and of the heavenly Mysteries than we do, then there is the more required of them; and how they discharge themselves in their Practice we cannot see; for surely they do very little or not at all live in, and under the Christian Spirit; for that leads all that are guided by it, to love even their Enemies, to take Compassion, and do unto all as they would be done unto, and also endues it Followers with the Virtues of Meekness, Humility, Self-denial, Temperance and Purity, and to deny all Ungodliness and worldly Lusts.

But instead of these dictates of thy most holy Religion, O thou great Preserver of men! they enslave and oppress thy poor unworthy Servants, and are drunk with our Blood and Sweat; We rise early, and lie down late, and labour beyond our strength, whilst our luxurious Masters stretch themselves on their soft Beds and Couches, they drink Wine in overflowing Bowls, and set their Brains afloat.
a-float without either **Rudder or Compass**, in an Ocean of other strong and various Drinks, even till they are Drunk, and vomit up their Shame and Filthiness, whilst we are allow'd nothing but Water, and now and then a little **Covoul**. They feast themselves with the fattest Lambs, and variety of rich costly Foods, and live in all Uncleanness and Gluttony: They have their Men-Servants, and their Maids, their Coaches and Horses to wait on them, whilst we groan under the over-grievous Burthens, and excessive Labour which they impose upon us: They wantonly consume the Increase and Product of our heavy Pains in Riot and Voluptuousness, in Superfluity, and all kind of extravagant Vitioussness; their chief **Study** and **Philosophy** being to gratifie their liquorish Palates, and inlatiate Paunches, and to enslave us with many intollerable Burthens; so that their Lamps are ready to be extinguished by their Superfluity and Excess of Oyl, whilst
whilst they make frequent and solemn Feasts, (that is, offer Sacrifices, and celebrate Festivals to their Idol Bell-God-Paunch, the Divinity which they chiefly adore) and invite our rich Masters and Dames, and there they sit Eating and Drinking, (whether they have any Appetites or no) in a formal way, perhaps two or three Hours, inticing each other to Gormandize and Guzzle down great Quantities, and variety of rich Food and strong Cordial-Drinks; not only beyond the Necessities, but even the power of Nature; and yet not therewith content, when they have thus already exceeded all bounds of Temperance, they yet proceed to gorge themselves with Wine, various sorts of brave noble Fruits, Tarts, Sweet-Meats, and a thousand Novelties brought from forreign Regions of themselves, more than sufficient for a sober and temperate Meal, not considering the Injuries they thereby do both to their Bodies and Minds; nor regarding
regarding in the mean time, the starving condition of us their poor Slaves, that would be glad of the Crumbs that fall from their over-spread Tables; and yet 'tis from our sore Labour, and grievous Sweat, and pinched Bellies, that what they thus wickedly waste upon their pampered Lusts, is extracted.

Alas! how few of our Christian Masters, do ever consider or endeavour to put into practice either Abstinence or Sobriety, though their own Prophets and Apostles commend those Virtues as the surest Bulwarks and Fortifications against Temptations and Viciousness, and such as render the Body pleasant and healthful, fit to discharge all its Functions, and prepares the Mind to be the Temple of the Lord. But these are things too sublime for our gorbellied Christians to consider of, when a number of them gather themselves together to the Burial of a Swine, which they will Roast (or burn) it whole, and then bury
bury it in their ungodly Paunches, and make them swim in their foolish Hog's Head, accompanied with drunken Healths, and roaring Huzza's, where one or two of these Epicurean swearing roaring Christians will destroy in Superfluity as much as an hundred of us poor Vassals can get with our hard and sore Labour.

But why, O ye Christians! do you thus violate the Commands of our Creator, and withstand, and walk contrary to the pure innocent Laws of Nature; and by your Intemperance and Oppressions contemn the great Law of Love; and doing unto all their fellow Creatures as they would be done unto: Consider these things impartially, and count us no longer Dogs, nor hide the Pearl any longer in your ungodly Earth, and be as hardy and careful to look for it, and find it, as you have carelessly lost it; and you shall see and know the Errors of your ways; and above all, know this, that every Master must give an
Account
Account of his Stewardship to the grand Master of Heaven and Earth, and that there must be Retaliation made, either in this World, or the World to come.

But alas! what likelihood or hopes are there of our Relief, Ease, or Refreshment from those Oppressions and Burthens under which we languish; when these we complain of are become so unnatural, that they deal as hardly and cruelly with their own Seed, even the Fruit of their own Loins, as with us? For do not our Masters, to gratifie their raging Lusts, sometimes take our Women, and make them their Concubines, viz. either our Wives, or our Daughters, which best pleaseth them, (For Adultery is accounted no greater a Crime amongst many of them than Fornication, & both of them but Venial Sins, Tricks of Youth, or Modish Gallantries) upon whom they beget mungril Children, that are neither White nor Black, but between both, which
which therefore are called Molatto’s, and when these poor Women in compliance with such their brutish Heats, have conceived by them, and brought forth, yet the Fathers, being without natural Affection, though they are their own Seed, do expose them, and make them perpetual Slaves, both they and their Posterity. Now what can be more hellish Cruelty, or greater Baseness, then for men to afflict their own Seed, to beget Children in their Drunkenness and Paroxisms of Lust, and then not to care what becomes of them; nay, to make themselves Authors of their Miseries as well as of their Being, and instead of providing for, and well Educating them, to enslave and tyrannize over them, and leave them in that wretched condition to all Generations: There cannot sure be a greater Sin against Gods pure Law in Nature; Do not the whole Hosts of the four Worlds condemn this? and will not the very Beasts of the Earth
Earth rise in Judgment against such vile hard hearted Wretches, and Nature disown and spue them out as abominable?

For as the Cruelties and Oppressions of our Masters are our Plagues at present, so they will certainly draw down Judgments on themselves in time, if not prevented by Repentance and Reformation; for their Violence awakens the center of dark Wrath, both in the internal and external Nature, and by a secret and sympathetical Power these awakened poisonous Properties do strongly excite the malignant Influences of the Cælestials, and attract their Male Configurations; for every particular Quality in Nature has a Key in itself, to open the Gate of its own Principle, whence proceed many Calamities, according to the degree of the Sin or Evil committed, there being a certain Secret (by powerful sympathy) between the Cælestial and Terrestrial Bodies, by and through whose evil Influences mutually working
ing on each other, Plagues and Vengeance, and Calamities are engendered; as on the other side, by their benigne Influences sweetly clasping and embracing each other in Harmony, Peace and Plenty, Health and Security do proceed.

For this cause it is in point of Self-Interest, a thing of dangerous Consequence for our Christian Masters to be so severe towards us; for the groaning of him that suffereth Pain and Torment, is the beginning of Trouble and Misery to him that is the cause thereof. And it would be well for them, and happy for us poor Vassals, if our Masters would but be so sober as to consider, and be sensible of this Truth, that their fierce Wrath, Violence, and Oppressions to us, do clearly demonstrate that the poynsonous Wrath is awakened, & does predominate in them, so that let them call themselves by whatname or title they please, His Servants they are whom they obey; the dark fierce Spirit has overcome the good
good Genius in their Soul, and all the pure Virtues, as Temperance, Com-
passion, Fellow-feeling, Courtesie, Humanity, Justice and Charity, are clapt
under Hatches, just as we were when we were brought Captive out of
Guinea, into the Land of Bondage. And then this irritated Wrath, or po-
ysonous Spirit, does powerfully penetrate all Elements and Bodies, and
where-ever it finds matter capable or disposed to receive its malignant
Rayes they incorporate: For the All, wise Creator has endued every-
thing in all the four Worlds with an attractive and influential Virtue; and
therefore the Sons of men by their Uncleaneness, Violence and Oppressions
do first awaken and stir up the wrathful Spirit in themselves, which
kindles the Wrath in the Celestial Bodies, and attracts their ill Influences;
and if whole Nations or Countries live in the irritated Wrath, then there are
showered down Epidemical Diseases, as Pestilence, War, Famine, and the like,
all according to the nature of the Evils committed, or Properties of Nature that were awakened.

The same is to be understood when any particular Person or Family has awakened the *poisonous Wrath*, it doth powerfully attract the male Influences, whence Sickness, waste of Estate, and many other great Troubles & Miseries, both to the Body and Mind follow; the truth of this daily Experience doth testify; how many of our great Masters have by their *Viciousness, Uncleanliness, Intemperance, Violence and Oppressions* both to Man and Beast, whom they have had the Government over, fallen into great Disorders, Distempers, Losses, Crosses, Troubles and Vexations, so that their Children that were kept so fine and choice, that they would hardly suffer the Air to blow on them, or their Legs to carry them whilst they lived in Prosperity, are many of them come to nothing? Some forced to work hard for their Bread, others have,
have taken worse Courses, and have been immaturesly cut off.

'Tis true, the Evils both private and publick are sometimes more tolerable, also the good Life and Prayers of some sober People that live in a Town or Country, do interpose, and in some degree withstand or mitigate the poysonous kindled Wrath, so that the Judgment is sometimes deferred, and with-holden, as for two or three Ages, according to the degrees of the awakened Evils, and the intermingled Virtues.

Therefore since we have obtained the favour to plead our own Cause, we will be bold to tell our Masters, that these things cannot be otherwise, it being the eternal Law of God in Nature, that whatever Evil, Violence or Oppression is committed, either by Superior or Inferior, if not repented of, there must be a time of Retaliation either in this World, or that to come, according to the Nature of the Evil;
Evil; for as there is such an affinity between man and man, that they can move each other either to Love or Hate, so there is a proportionate similitude between him and the Celestial Bodies and Elements. Man being not only the Image and Likeness of God and Nature, but the Horizon of both Worlds, in whom the superior and inferior Natures are conjoin'd and have their Intercourse; for he is the Offspring of the Stars, as well as the Sun of the Earth.

Therefore let us praise and magnifie the Lord, Creator of this wonderful Nature, which is surpassing humane Understanding and Number; for there is no Religion or form of Worship in the World so noble and well-pleasing to him, as for mankind to imitate him by living in, and under the power of the eternal Principle of his Light and Love, which will lead all that hearken to the Voice of Wisdom into all Innocency and Well-doing, and thereby as naturally at-
tract or draw down the sweet and pleasant Virtues out of all things, as the Loadstone doth Iron.

But on the contrary, our Masters have built their Babel, and fortified themselves with the Poysons of Saturn, and Fiercenes of Mars, and made Gluttony their Trade; and Violence their Study, whence proceed all our Miseries and Oppressions, which at long-run recoyl back upon themselves with Interest, destroying all their peace of Mind, health of Body, and outward Estates. For are not most of those that thus violate our Creator's Law in Nature, miserably afflicted with many cruel Diseases, as the Stone, Collick, windy Distempers, Palsies, Cramp, Leprosies, Kings-Evils, Gout, dry Belly-Aches, Dropies, Consumptions, and an hundred other Evils of this Nature, which they also intail on their Posterity; so also are they plagued with Vexations and Discords between Man and Wife, and with disobedient and rebellious Children;
Children; Rot and Murrain amongst their Cattle, their Crops blasted or spoiled by unseasonable Weather, Losses and Disappointments in their Trading, even to the consumption of their Estates; All which are the Judgments of God, and just Rewards that follow Oppression, Violence and Cruelty, and of spending the Blood and Sweat of their poor Slaves in superfluous Wantonness; for they make nothing to squander away Talents in Courtly Vanities, and value not Money in the way of Gluttony, then it shall go by whole Sale: But if a poor Slave breaks but a Glass, or miscarries in any little inconsiderable thing, then presently the livid Potion of Saturn is raised, and the flaming Thunder-bolts of Mars are let fly in the greatest Fury and Fierceness imaginable, and the best word that comes out of their Mouth, is, Dog, Devil, damn'd Dog, Bitch, and the like hellish Expressions, not to mention their horrid Oathes, Curses and Executions, which
which lewd Words are followed by
inhumane Blows; for they fall upon us
with Whip and Spur till the Blood
come, and we are almost killed with
their Cruelty.

And though they boast, and speak
excellent things of the Christian-
Religion, and contemn us for being
ignorant of it; yet 'tis plain they nev-
er design that we should know and
embrace it; for why else do they
make it loathsome in our Eyes, by
acting so contrary to its Genuine
Nature and Principles? Why do they
dress up that which is the greatest
Beauty, and the most amiable thing in
the World, in the shape of a fright-
ful deformed Hag, or terrible Fury,
that seems good for nothing but to
Bite and Scratch, and Prog for its
Paunch, and wallow in Uncleanness
like a Swine? Were they in earnest,
or desirous to make us Christians,
and save our immortal Souls, they would
remove out of our way all Stumbling-
Blocks of Scandal, & draw us with the
Cords
ords of Love and Meekness; they would set us Examples by their blameless Lives; and holy Conversations, they would be at pains and charge to teach us the Foundation Principles of Christian Religion, and to read the Bible, and would in those, and other Exercises of Virtue and Piety bring up our little Ones: But so far are they from any of this, that they act the direct contrary, and desire and endeavour to keep us Heathens, that we may continue their Slaves, and thereby are Guilty not only of oppressing our Bodies, but (as much as in them lies) of damning our Souls.

But our God is more merciful, and expects a Return but proportionable to the Talent he hath intrusted; his Ways are the Paths of Love, and all his Out-goings are Compassion; he hath not left us without a guide, even a Light shining in a dark place, to the conduct whereof, if we give heed, we shall do well.
Nor do we in this Complaint intend to tax all our Christian Masters, for we must acknowledge that there are some few of them more Just and Merciful unto us; for though under them we labour hard, yet we have our Food in some order, both as to Quantity and Quality, and have tolerable Rest, which gives us Life and Vigour in our occasions; neither do they lay upon us Burthens greater than we can bear; besides, they often speak kindly to us, which cheers and comforts our Hearts and Spirits; they call us no evil Names, which is well liking unto us; They allow us the usual time each day to rest in, and eat our Food; They treat our Women more kindly, and allow them better Accomodations, when they bring forth their young Ones: And though sometimes some of this better sort, will command our young Women to be their Concubines, yet then in such cases, if they prove with Child, they will have some regard to their own
own Seed, and respect to the Women: and it is also observable, that all such as deal any thing gently, and with Moderation and Compassion towards us, are generally blessed with the Dew of Heaven, and with considerable Profits, and their Men and Women Servants, and Cattel, do stand to Health, and thrive; for by well-doing, though it be but as it were by halves, they attract some of the sweet Influences, both of the superior and inferior Worlds, and go not without a Reward; which might teach all our Masters to imitate that course, and use Pity, Good-will and Equity, in their dealings with us, whereby they would not only preserve a good Conscience void of Offence, which is the greatest and most durable Riches on this side the Grave, but also might increase their outward Wealth, by saving them in their Purse one, two, three or four Hundred Pounds per Year, in the buying of Slaves.
For the Tyranny, ill Usage and Improvidenced of the generality may further appear by the great Numbers of our Country-men and Women that are brought every Year to America, and the Isles thereabouts, which shews the vail Consumption or Destruction that is made of us in those parts; we shall only give one Example; in the small Island of Barbadoes there are supposed to be commonly resident, forty or fifty Thousand of our Country-People, that are Slaves; and though we have our Custom of Plurality of Wives, and are naturally as fruitful as most Nations, yet our Off-spring will not maintain the Number, but they are forced yearly to bring in by Shipping, several Thousands more of our Country-men, as fresh Supplies, and to maintain the old Stock or Number; so that it looks like the Fields of Mars, where often Recruits are required to supply the place of the slaughtered Soldiers. Now would not any rational man conclude,
conclude, that if *One Thousand Men* and *One Thousand Women*, (most of them young, and capable of Generation) lived in a seperated place or Isle, where they want for no Conveniencies, for a matter of ten or twenty Years, who, (I say) could but in reason expect these two Thousand to be multiplied at least to four Thousand, or more, and that they would increase so fast as to grow rather Superfluous and Super-numerary, than that there should be any occasion to purchase more at dear Rates, from remote Regions: For thus it usually happens in other parts of the World, as England, (which is the Country of many of our Christian Masters) does not it spare every Year great Numbers of Men, which of late Years have settled several Colonies, and peopled divers Countries and Islands in America, which are like to become very numerous, and yet still their own Country rather over-stockt, than wanting of men to carry on their Affairs;
Affairs; besides, there come thence great Numbers of Young men, as Factors, Sea-men, Soldiers, and others that daily are transported by Troops, many of whom never return again: And how many Thousands of Women might England spare yearly? of whom many that are fit and capable of Generation, are never married; and others, through want of good Husbands in time, or to please their Parents humours, or for base Lucre, marry Old, and have no Issue, and yet still England wants no People, but (as we have heard) is able to spare two or three Hundred Thousand on a good occasion; And why might not we in America encrease and multiply proportionably, were it not for those violent Oppressions, and harsh Usages, which our Masters afflict us with, whereby we are destroyed before our time? And is it not a strange, & an unheard of thing, that a fourth or fifth part every Year should die, and be made away with, more
more than there are born? Or can there be a more undeniable Evidence of the Cruelty exercised upon us, occasioning this extraordinary Mortality, and the immature Deaths of such great Numbers of us yearly? And though nothing can be more against our Masters Interests, since their chief Wealth consists in their Servants, yet the devilish Wrath has such power over them, that they will not forbear their Oppressions, though to their own Detriment, as well as our Destruction.

Therefore despairing of Relief from them, To thee, O thou most merciful Creator! we address our Complaints; it is thou alone who canst put a Period to our Miseries! Let our Cries come unto thee, for we are the Works of thine Hands, though now become Slaves to unreasonable men: Molify our Masters obdurate hearts, and endue them with true Understanding and Christianity indeed, as well as Name, and then shall we and our Posterity have ease from these intolerable Burthens, & with enlarged Hearts, and loud Songs of Joy in our Mouthes, celebrate thy Praise, who art both our Creator and Redeemer. Amen! Amen!

L

A
A DISCOURSE
In way of Dialogue,
Between an Ethiopian or Negro-Slave
And a CHRISTIAN,
That was his Master in America.

The Third Part.

Come hither, Sambo! you look as gravely to day as a Dog Out-law’d, or a Justice of Peace set in the Stocks; I doubt you have been doing some Rogury; I call’d you to make
make us some Sport, let us see one of your Dances, such as are used in your own Country, with all your odd Postures and Tricks, for Diversion; I have heard you are the best at it of all my People.

Slave. Boon Master! If you will have me Dance upon mine Head, or Caper on the top of the House, I must do it, though I break my Neck; for you are become Lord both of my Feet, and every part of me, but I fear I shall not be able at present to answer your Expectation handsomely, I am so much out of humour, and unfit for Feats of Activity.

Master. Why? What’s the matter Sirrah! I’ll warrant, you have been frolicking so long amongst your Companions, that now you’ll pretend your are Weary.

Slave. Truly, Sir! this being the only Day in the Week you spare us from hard labour, and allow us for Recreation, we do a Sundayes amongst our selves, endeavour to forget on Slavery.
Slavery, and skip about, as if our Heels were our own, so long sometimes, till our Limbs are almost as weary with that, as with working; But that is not my present case, for I have been walking all alone several hours upon the Shoar, viewing that prodigious heap of Waters, that with roaring Waves continually beat upon this little Island, and sometimes calling up my Eyes to that glorious Eye of Heaven, which (they say) at one view beholds half the World, I could not satisfy my self which was the greatest Wonder; so that the Contemplation of them both together, has fill’d my Brains with abundance of strange Conceits, and made me very Dull and Melancholly.

"Master. And what, I pray, might be the Result of our wise Worships speculations?"

Slave. I had a thousand different Notions offered themselves to my Mind, and amongst the rest, I was thinking, what if the Sun should forget
forget to Rise to morrow Morning, whether your Man, (our Over-seer) would make him get up, as he does us, by blowing his Horn? Or else how we should do to work in the Dark? Or if the Sea should swell a little higher, and wash the tops of your Sugar-Canes, I might not then lawfully swim Home to my own Country, without being beaten to a Jelly for a Run-away?

Master. Out you Rogue! Are these your Contemplations? nothing but Studying Mischiefs to your Master? Your Bones shall presently pay for the busie Idleness of your Brains, and the Sauciness of your Tongue.

Slave. O boon Master! I beseech you be not angry, I meant no harm in the World: This is a Day on which you do not Work, & therefore I hope you will not Fight, which I conceive is ten times worse; for I had rather work all the Sunday, then be beaten once: If you will be pleased to lay by your huge Cudgel, and
vouchsafe to answer me a few harmless Questions, I doubt not but I shall divert you as much to your satisfaction, as if I had danc’d two Hours.

Mast. Though you are an Impudent, yet since you seem to be an ingenious Rascal, I am content (for once) to hear your Prate: What is your wise Question?

Sl. I desire first you would lay that frightful Cudgel a little further off, and then begging Pardon for the Presumption, since this is the Day you observe to serve God in, I would crave leave to be a little instructed touching that Service, and wherein it consists.

Mast. Why? It consists in being Christians, as we are—— But what should I talk to such a dark ignorant Heathen, scarce capable of common Sense, much less able to understand things of such an high and mysterious Nature.

Sl. I confess we are poor silly dark ignorant Creatures, and for ought
I find, so are many of the Bacchus's too, as well as we; but that you may not grudge your Time or Pains, I will assure you, that I will attend very seriously to what you say, and possibly may prove somewhat more docible than some of our Complexion; For I was the Son of a Priest, that is, a kind of Priest in our Country and Way; he was also a Sophy, and had studied the Nature of things, and was well skill'd in Physick and natural Magick, I have heard him often discourse of a great and mighty Being, (greater far, and brighter too than either Moon or Sun) which framed both Land and Sea, and all the glittering Glories of the Skie; and he was wont to say, Men were the Children of the great King, who if they were good, would take them up (but I think it was after they were dead here) into spangled Regions, where they should do no Work, nor endure any Pain.
Pain, nor Fight one with another, but remain in Joy and Peace, and Happiness: 'Tis so long ago, that I was taken from him and sold hither, that I have forgot much of his Talk, and yet I remember some of his Skill, whereby I have Cured several of my Countrymen since I came hither, of Diseases, that your Doctors could not help; either so surely or so suddainly.

Mast. I have heard something of your success that way, and since thou art the Son of an Heathen-Philosopher, and pretendest to more Wit than the rest of thy Fellow-Brutes, what is it thou wouldst be at?

Sl. Sir! I desire to be informed, what a Christian is, or ought to be.

Mast. Though I think it will be to as little purpose, as to go about to wash thy Skin white, to inform such dark stupid Heathens as you are; nevertheless I shall endeavour to gratifie your Curiosity.

1st; He that is a Christian, ought to believe that God made the World, and all things therein.

Sl.
Sl. O then, Master! I am a Christian, for I believe that as well as you.

 Mast. Hold your Tongue, there go many other things to make a Christian besides that; for he must also know and believe, that Man being thus made, did by transgressing the Law of his Maker, fall from that good and perfect State, wherein he was made, into a sinful estate, and thereby was liable to the Wrath of God, and so to be Damn'd forever, or suffer everlasting Punishment. But God out of the unspeakable Riches of his Grace and Goodness to his Creatures, thus become miserable, determined in his own secret Counsel, and in fulness of time did actually send down his most beloved and eternal Son, Jesus Christ, to take upon him mans Nature, who after a most unspotted exemplary Life, and laborious Preaching the good Tidings of Remission of Sins to all that should believe in him, and enduring many Persecutions.
Persecutions and Affronts here on Earth, was at last put to Death without the Gates of Jerusalem, by the cruel Hands of the Jews, and being buried, rose again to Life the third day, and ascended into Heaven; by which Death of his, he satisfied the Wrath of God for the Sins of the whole World, as the Scripture witnesseth.

Sl. If Jesus Christ dyed for the Sins of the whole World, or satisfied God’s wrath for the Sins of All Mankind, then we that you call Heathens may justly challenge equal privilege with your selves.

Mast. O no, you do not believe in his Name, nor observe his Commands and Precepts.

Sl. As how I pray?

Mast. You are not Baptized in the Name of the Holy Trinity, nor do believe the Merits of Christ’s satisfaction, or that he hath taken away your Sins.

Sl. This is a brave Religion, that by the Death and Suffering of one, all men
men that in after Generations believe this, shall have their Sins pardon'd, and be blest with eternal Happiness.

Mast. Still, Sambo! you are too quick; there is more required then a bare Faith, or verbal Belief that such a thing was done, Christ is our Prophet to teach us, and our King to rule us, as well as our Saviour to redeem us; They must yield Obedience, and do a Christian's Duty, that shall have an Interest or Benefit by his Death.

Sl. I pay then tell me the duty of a Christian.

Mast. The Gospel of Christ, or the Doctrine which he taught, and we profess, instructs and requires us; 1st, To fear the Lord that created all things. 2dly; To be Merciful, and do unto all men, as we would be done unto. 3dly; To be Sober and Temperate in Meats, Drinks and Exercises, mortifying the Lusts of the Flesh, and avoiding all kind of Superfluity, that so we may not waste or abuse the good Creatures of God. 4thly;
4thly; To avoid evil Communication, because it corrupts good Manners, and vain Words, but especially wicked Ones. 5thly; To observe the Rules of Purity, and abstain from all appearance of Evil, both in Words and Works. 6thly; To free our selves from Envy, Strife, Malice, Back-biting and Slander; not to accuse men behind their Backs of what they will not speak to their Faces, or cannot prove. 7thly; Not to judge of things we understand not, lest we be judged; nor condemn those things of which we have no certain Knowledge or Experience. 8thly; To be sensible that the Lord by his all-seeing-Eye and divine Principle, beholds all our Wayes, and that to him there is nothing hidden. 9thly; To believe and know for a certain truth, that the Lord will Retaliate and Reward every one according to his Works. 10. To live according to the Gospel and divine Principle, by denying all Ungodliness and worldly Lusts, and Uncleaness, as Whoredom,
Whoredom, Adultery, filthy Speaking; yea, even all unchaste Desires, for so our Lord teacheth us, That he that looketh on a Woman, and lusteth after her, commits Adultery. 11. To regulate our Passions and Affections, and to abandon all Wrath, Anger, Malice, Envy, vain or immoderate hopes, as also despair, and all perturbations of Mind; to shun and avoid Covetousness, (that Root of Evil) Pride, Ambition, and all Uncharitableness; And on the contrary, to walk Humbly, and Meekly towards God, and towards man, and to practise Patience, mutual Forbearance, Moderation, Kindness, and Commiseration in all our ways. 12. That we be not too confident, nor conceited of our selves, or our own knowledge, but to have regard to the Lord in all our Thoughts, Imaginations and Conclusions, and in every thing to have an Eye to his Providence. 13. To return God the Praise and Glory of all the good things we enjoy, as Health, Strength, Food,
Food, Rayment, Knowledge, Understanding, and the like, acknowledging them all to be the free Gifts of his Bounty; and when we are in any want, trouble, distress or danger to relie upon the same God for help, succour and relief, and with earnest, hearty and faithful Prayers, to implore the same of him only. To be merciful to all the inferior Creatures, and to use them gently, and with Moderation, avoiding all kind of Oppressions, Violence, hard Heartedness or Cruelty, either to Men or Beasts.

These, Sambo, are some of the Principles or Rules of the Christian Religion, the Doctrine which it teacheth, and the Practices it requires.

Negro. Master Christian! I give you a thousand hearty Thanks for this account of your Religion & Philosophy, which no doubt is the best and noblest of all others: Therefore if these be your Christian Principles, I am already a Disciple; but I beseech you be
be in good earnest, and tell me the truth.

Mast. I do assure thee, they are the Principles of our Lord, Christ, the Son of the living God, that he preached to the World when he was on the Earth, and which his Apostles recommended, and left them on Record in the Bible; and which he still continues to Preach by his Spirit in the Hearts of all that are his.

Negr. Since these things are so, I cannot but at once be surprized, and as it were amazed, with two different Objects of Wonder.

Mast. What are they, prethee?

Negr. First, I admire the Excellency of your Doctrine, and the wonderful Mystery contained therein; it undoubtedly surpasseth all other Religions in the World, as much as the Sun's Light doth that of a Glow-Worm: It seems to me to be an open Gate into Paradise, and a Leaf of the Tree of Life; so agreeable to the Nature and Glory of the great God, so
so suitable to the condition of weak Man; no wise Person can make any scruple of the things you have delivered, they command assent; for they proceed from a true Root.

But then I cannot but also much wonder and admire that you Christians live and walk so wide from, and contrary unto all those undeniable Truths, and holy Rules, so that what you preach with your Tongues, you pull down with your Hands, and your daily Conversation gives the Lye to your Profession.

Mast. You now grow Savoy thus to upbraid us; we have indeed our Failings, but I hope we do not walk so Retrograde as you talk of: What Instances can you produce to maintain so general a Charge?

Negr. I intended not to upbraid you, but to satisfy my self, for perhaps you may have some Reason that I do not know of, why you act contrary to what you teach; nor do I say that all, and every Christian does so, there
there may be Hundreds and Thousands that I am not acquainted with, and there are some that I know, of whom I cannot say, but that in a very great measure they live according to that righteous Doctrine; but for the generality or major part, I must say, That in all, and every of the aforesaid Points by you mentioned, the whole Tenour of their Ways, and the continual Practice of their Lives, is directly contrary to the same: And since you command me to instance Particulars, I shall endeavour it in some of the chief.

1. You say, that Christian Religion teacheth to Fear the Lord, that created Heaven and Earth: The truth of this we make no doubt of; but how can we believe, that very many who go under the Name of Christians do obey this Voice of Wisdom, since they so lightly and vainly use the Name of God in their Triffling, and wicked Talk, and boldly Swear by it (and that for the most part falsely too)
in their ordinary Conversation, contrary to his express Commands; nay, not a few, will commonly challenge the great God to **Damn** or **Confound** them, with divers other Blasphemies; And do you call this **Fearing the Lord**?

2. **To be Merciful**, and do as you would be done by, you in the next place assign, as a grand and important point of **Christianity**; but where shall we find it? We cannot perceive anything of **Mercy** to dwell in your Hearts; for you commit **Oppression** with Violence; and that which you call **Trade** or **Traffick** (as 'tis manag'd amongst you) is little better than an **Art of Circumventing** one another; and you practise all sorts of **Cruelty**, not only on the inferior Creatures, but also on thole of your **own Kind**, else what makes us your **Slaves**, and to be thus Lorded and Tyrannized over by you? In a word, not only **We**, but the whole Creation groans under your heavy **Burthens**; & yet you tell us of your **Mercy** and good **Nature**, and
and boast of your Christian Charity.

3. You acknowledge, this divine Religion requires of you to be Sober in Meats and Drinks, &c. and not to indulge Nature with things Superfluous: But does it not appear by your Conversation, that you never regard its Counsel, since your Ways are directly opposite? Do not we see it a common Practice amongst the Christians, to drink to Drunkenness, and eat to Superfluity and Gluttony? & even of those that seem most reserved, scarce any, that have wherewithal, but will indulge themselves great variety of rich compounded Foods, and Cordial-Drinks, that contain too great Nourishment, beyond not only the Necessities, but even the Power of Nature, and the digestive Faculty of the Stomach, which produces many evil Effects; for besides the waste of the good Creatures, and a most Ungrateful abuse of the Creator's Mercies, it heats the Blood, makes it thick, hot and sharp, and causeth all the Members
bers to glow with an unnatural Heat; makes both the Body and Mind uneasie, and disables each of them from performing its Offices as it ought, and also lets open the Gates of Venus to many lewd Practices: And thus in defiance to the Laws of your Religion, and to his own Personal hurt, one great overgrown Christian shall spend as much in one Day, to gratifie his Lusts or Vanity, as an Hundred or Two of his poor Slaves can get by their fore Labour and Sweat. And as for Exercises, there is rarely here in this Island any of the Christians that will labour, except pure Necessity con- strain them to it, but you lay heavy Burthens on us, and as your most illumin- ated Prophet, faith, will not touch them your selves with one Finger. So that you make it a Gentle Quality, and honourable, to break and violate that great Command of the Creator in the beginning, which I have heard is recorded by a most famous Prophet of the Jews, and whom you also re-
That Man should get his Bread by the Sweat of his Brows; which yet amongst the more Noble Christians, as you call your selves, is counted a poor, low, Base and shameful thing.

What Heathen People (as you call them) are there in the whole World, that more pamper their Carkasses, and indulge themselves like you, with things that are not needful, nor convenient? Do you not invent an hundred Superfluities and needless Toys, to gratifie your own, and your Childrens Pallates and Sensuality? the Wind, orsooth! must not blow upon them; and as if the Earth were not good enough to bear them, nor their Legs made to carry them, you provide Horses and Coaches for them, or we poor Slaves, must hugg them about, who are as well able to go as we. or your Garments, Houses, Furniture, &c. who can exceed your Pride, and Vanity? One of your Women all wear at once as much in value as
bers to glow with an unnatural Heat, makes both the Body and Mind uneasy, and disables each of them from performing its Offices as it ought, and also lets open the Gates of Venus to many lewd Practices: And thus in defiance to the Laws of your Religion, and to his own Personal hurt, one great over-grown Christian shall spend as much in one Day, to gratifie his Lusts or Vanity, as an Hundred or Two of his poor Slaves can get by their sore Labour and Sweat. And as for Exercises, there is rarely here in this Island any of the Christians that will labour, except pure Necessity constrain them to it, but you lay heavy Burthens on us, and as your most illuminated Prophet, faith, will not touch them your selves with one Finger. So that you make it a Genteel Quality, and honourable, to break and violate that great Command of the Creator in the beginning, which I have heard is recorded by a most famous Prophet of the Jews, and whom you also receive,
give, viz. That Man should get his Bread by the Sweat of his Brows; which yet amongst the more Noble Christians, as you call your selves, is counted a poor, low, Base and shameful thing.

What Heathen People (as you call them) are there in the whole World, that more pamper their Carcasses, and indulge themselves like you, with things that are not needful, nor convenient? Do you not invent an hundred Superfluities and needless Toys, to gratifie your own, and your Childrens Pallates and Sensuality? the Wind, or tooth! must not blow upon them; and as if the Earth were not good enough to bear them, nor their Legs made to carry them, you provide Horses and Coaches for them, or we poor Slaves, must lug them about, who are as well able to go as we. or your Garments, Houses, Furniture, &c. who can exceed your Pride, and Vanity? One of your Women shall wear at once as much in value.
as would clothe an hundred poor People in modest Rayment, each far better than hers, to defend them from the Injuries of the Elements, which is the chief end of Cloathing: Add to this, your great Palaces, and sumptuous chargeable Buildings, and all kind of rich superfluous Ornaments, and Knick-Knacks in your Houses, wherein you study to out-tray and exceed each other, meerly for State, Pride and vain Glory, and to be honoured of men; which extravagancy is attended with another sore Evil, for that it cannot be maintained but chiefly by great Oppression of Men and Beasts; for those that spend Talents daily, must lay about them for a continual Supply, so that rather then they will be without those chargeable Vanities, they care not how cruelly they use their Servants, and inferior Creatures; They will scourge their Slaves for a Penny, and kill their Beasts with over-labour, and at the same time spend Pounds in base deprave
depraved Wantonness, and feasting of the Rich, &c.

4. You mention the avoidance of Evil Communications, as another duty of your Religion, which we Heathens do acknowledge, and therefore we have a Proverb amongst us, when any use lewd Discourse, to bid them, Wash their Mouthes with Water; but we have observed, that amongst the Christians there is nothing more frequent than Evil Communications, whenever any Number meet together, are not your Discourses vain, idle and frothy, and oft-times such as no modest Ear can hear without tingling forth Horror and Indignation? Most of it tending to Debauchery, or injuring the good Name of Persons absent, Jesting, Lying, Vapouring, or speaking of Things and People they understand not, nor have any thing to do withal; Nay, a man cannot pass the Way or Street, but his Ears shall be grated with horrid Swearing, and ungodly Speeches, so that 'tis evident you
you walk in the greatest opposition imaginable to his command.

5. You say, You are required to observe Purity, and the natural Rules of Cleanness, and to avoid all appearance of Evil: Which indeed is no inconsiderable point in Nature and Religion, but as far as we have been able to observe, you practise the quite contrary; for not only your Words are very unclean for the generality, but also in your Foods and Drinks you make no distinction, but rich provoking Food in excess, and all strong intoxicating Drinks, you desire with greediness, which over-heats the whole Body, and irritates the fierce wrathful beastial Nature, whence all wanton, vain and unclean Thoughts and Imagination are generated: Also, you make as little distinction between clean and unclean Beasts as we, nay, not so much as some of our Country-men; and you eat Blood, though I have been told there is not any one thing more frequently, expressly and plainly forbidden
hidden in all your Bible than that; besides, you make no distinction of the Times and Seasons of the Year, when Beasts are subjects to Surfeits, and other Uncleanness; neither are your Preparations and cooking of your Food so clean, proper and natural, as they ought to be; and instead of abstaining from all appearances of Evil, we see you court and improve them on all occasions; For do not you appoint *set Meetings*, and make great Feasts? to which you invite the Rich, that will invite you again, where you drink to Drunkenness, and eat to Gluttony, roaring all the while like mad Bulls, and mixing your Food with horrid Oaths, and vain Discourses, the fear of the great Creator being banished from your Hearts, nor any pity shewn to us your poor Vassals, that endure the Heat of the day, and are ready to fall and faint under those heavy Burthens laid upon us, and would rejoice to partake of the Crumbs that fall from your Tables, which
which you will not afford, & yet spend our sweat, and the Labours of our Hands, in all kinds of Wantonness and Superfluity, by which many of you contract such grievous Diseases, both to Body and Mind, that they become themselves more miserable than us their poor Slaves.

6. You say that the next great point of Christian Doctrine, is to free your selves from Envy, Strife, Malice, Backbiting and Slander; which is also contradicted by your general practice; for what is more frequent amongst you than Envy and Revenge? And though in your Prayers you formally use those Words, Lord forgive us our Trespasses as we forgive them that trespass against us, yet at the same time Envy lies lurking in your Hearts, and the very next moment shall erect it self; for do not many of you keep your Neighbours and Brethren in loathsome Prisons for some very little offence, or in truth for none at all, but only to shew your Power, and gratifie your
your devilish Fury: And as for the Gentleman called Strife, he rides the Fore-horse, and is Quarter-master-General amongst you; what Fighting, Swearing, Damning, Railing, &c. is there in every House between Fathers and Children, Brothers and Sisters, Relations and Neighbours, ready to destroy and murder one another, and all about. Things, not worth a wise man's Thoughts? What swarms of Lawyers, Clerks, Pettifoggers and Idle-men, does your Strife, and unjust Contention maintain? And how many are yearly with their Families utterly ruined therby? I'll not leave him worth a Groat, cries one: I'll make Dice of his Bones, swears the other: Let him rot in Goal, says a third. This is your Christian Charity, and Remission of Injuries.

And for Backbiting and Slandering, even Eating and Drinking, is scarce more universally practised amongst you; almost every man speaks Evil or slighting of those that are not present.
sent, though to their Faces he Com-
plements and Flatters them. Calum-
ny is the Sawce at your great Feasts,
and Reproaches & Scandalous Stories
the Entertainments of your Clubs and
Visits, so that scarce any honest man
is free from the Lashes of your in-
venom’d Tongues, or from having
large Furrows plowed upon his
Back, his good Name wounded, and
his Reputation unjustly blasted or
called in question, by your false Sto-
ries and malicious Suggestions,where-
by many are daily ruined, there being
nothing more base and unmanly
than these whispering Daemons; nor is
there any Practice that more opposes
Christianity, and the pure simple Law
of God in Nature, and therefore is a
Sin to be condemned forever, and
banish the Society of all good men.

7. Not to judge and speak of things
they understand not, is a very excellent
Precept, yet nothing is more common
among many Christians than to judge,
censure, and condemn Things and
Persons
Persons, though they understand them no more then a blind man can distinguish Colours, or the Deaf judge of Musick; but right or wrong without any true sight or comprehension, they will pass their Verdict, and shoot their Bolts, for they count their Tongues their own, and think they may say what they list; and so call Evil good, and Good evil, and abuse their own Consciences, and their Neighbours, so greatly are many of the Christians depraved.

8. The eighth Point you mentioned, was, That the Lord beholds all mens Ways and Doings, and that unto him, and his Divine Eye there is not anything hid: Which without all doubt, is a most certain truth, which neither Christian nor Heathen dare to deny; for as your own Prophet saith, *It is he that searcheth the Heart, and trieth the Reigns.* But how can we persuade our selves, that you do in truth and in earnest believe this, since we daily find that you stand more in awe
awe of Men's seeing, or knowing your Wickedness, than of God's beholding, and revenging of it; and therefore you love to seem, and be counted Honest, and Just, and Merciful, but scarce a Soul of you seriously endeavours to be so; 'tis the Name and the Credit you look after, not the Thing, which shews that you seek to please, and be well spoken of by Men, but regard not the righteous Judgment of God, who looks through the Fig-Leaves, and requires Truth and Purity in the inward parts: This Hypocrisy of yours is notorious, and every one almost taxes his Neighbour for it, and yet all generally practise it, and each huggs himself therein, as one of your own Poets complaineth;

If my foul Deeds of Darkness may
Be wrapt in Clouds as black as they;
If being ugly I can Paint,
And act the Devil, yet seem a Saint,
Cheat and Oppress, Forswear and Lye,
Yet escape the Law and Infamy,
I mind no further Honesty.
9. On the contrary, to believe and know (as you say) That the Lord will Retaliate every man according to his Work, is a most true and necessary Principle; but if Christians did so, surely they could not, nor would do as they do; For what kind of Rewards and Returns do or can you expect for all your Oppressions to us your poor Vassals? For do not you oppress us at your pleasure, beat, whip, over-labour, and half-starve us, and many of you scruple not to Kill us for a small Offence, and possibly for none at all, but in your Drunkenness to satiate your fierce devilish Passions? Nor do our tender Children, and dear Wives escape your Violence. Now if Retaliation be one point of your Christian Doctrine, and every man shall be rewarded according to his Works, then what a sad Reckoning will you have to make, when God shall arise to visit for these things? And you would not certainly adventure upon those things, which you must
must pay so dear for, either in this World, or that which is to come, if you were sufficiently sensible of the Compensation that must be made for the same.

10. 'Tis a noble Truth, that men should walk according to the divine Principle, and forsake all Ungodliness and worldly Lusts: But the generality of Christians take contrary measures for the Gospel of Truth, neither inwardly nor outwardly doth teach any to compel others by outward Force to believe, and do as they do, be it right or wrong; but advises all to do as they would be done by; and to let their Moderation be known unto all men; and to bear with one another in Love: Whereas you impose upon one another, and tye up other men to your own Conceptions, and without any Compassion or Charity, fall upon such as will not go your way, and do as you do, though you have nothing to object against their Lives and Conversations. And whereas you acknowledge
ledge the Doctrine of Christianity, wherever it is entertained in the love thereof, will bruise the Head of the Serpentine Nature, that is, of Lust and Uncleanness, and all Ungodliness, yet we see you daily wallowing in all those Pollutions; so that you do not only contradict this holy Doctrine, which you boast so much of, but some of you do also severely persecute others for obeying the same and submitting to its guidance; And as for brutish Uncleanness, Adulteries, Whoredoms, &c. they are but your Sports and Pastimes, things that many of you glory in; and to be Chaste and Modest, is to be an object of your Scorn and Derision.

11. How well you regulate your Passions (which is another thing you say Christian Doctrine teaches you) all the World sees, and we often feel; the Sea when agitated with contrary Winds, it throws up Dirt and Sand from the bottom of the Deep, and spits its froth up towards Heaven.
ven, is not more disorderly or dangerous to come near, than you are, when the least thing happens contrary to your Minds, your Souls are in a perpetual Tumult, your Lufts duel one another, Covetousness fights with Luxury, Wantonness jostles Ambition, and Revenge is opposed by Cowardize; Sense gets above Reason, the Man is ridden by the Beast; and when in this hurry, Conscience gets leave to be heard, then presently there is nothing but Furies and Despair: Is not all this as contrary to that Calmness and Stillness, that Peace and Serenity of Mind (which true Christianity, both requires and gives, and is delighted in) as Light is to Darkness?

12. 'Tis as great point, and as true that men should not be too resolute, confident or conceited of their own Wisdom or Knowledge, but ought to have regard to the Lord in all their Thoughts, Imaginations and Conclusions, and to eye the divine Hand of Providence in all things; it being better
better to Fear, than to Boast. But tell us, O Master! who do violate this Rule more than the generality of Christians? Do not many of your learned Ones boast of their Lights and Knowledge, and count all others little better than Brutes in comparison of themselves? And does not every one fancy his own Opinion to be the only Truth, and condemn the Sentiments of others, how well grounded soever they may be? And do not many endeavour to spread their Notions by Violence, Fighting and Oppression; and by Cruelty, to force all to be of their Complexion in Understanding? Which self-conceited Proceedings are a true token and demonstration, that they love to contradict the whole course of God and Nature; for he hath made all things to differ, and by that difference the Universal is sustained; and from those various Notes proceed the sweetest Harmony? Is it not for want of this Spirit of Humility, that you wrangle, fight, contend,
contend, punish and imprison each other, for not thinking as others do, or because they have not all one coloured hair? For alas! men's Minds and Understandings are as different and various, as their Complexions or Visages; wherefore then are you angry with your Creator, because he hath not made you all alike? If you were not blind and ignorant, and yet very presumptuous and Self-admirers, this could never be amongst People that believe all in one Prophet, and one God: I perceive therefore it is not about true Virtue that you make all this ado in the World; 'tis for your own Conceits, your own Inventions, your own Dreams, that you thus contend and disquiet your Neighbours.

13. Your thirteenth Point of Christianity was to return God the Glory of all your Enjoyments, and rely solely upon him in your Distress; and this you observe no better than the rest; to give God the glory of...
your Health, Strength, Wealth, &c., it to use the same soberly and discreetly, and imploy them as he hath required for the benefit and advantage of our fellow Creatures, and our own Happiness both here and hereafter; but you only swagger and vapour and domineer with them, as if your own right hand had made them, your own Wisdom and Power had procured them, and not as given, or rather lent you by the Lord, for the good ends before mentioned; whereas you use and bestow them only for Pride and Ostentation, for Vanity or Luxury, to accommodate your Lusts, or gratifie your Revenge; this is sure very far from a true Christian improvement of what you enjoy.

Lastly, Whereas you say, your Christian Doctrine enjoyns you to be merciful to all the Inferior Creatures, and to use them with Compassion, and avoid all kind of Oppression and Violence to those of your own kind: How contrary most Christians act hereunto, our own most Example has too familiarly
sadly informed us, that there is little or no Mercy or Compassion dwells in your Hearts; for on every small occasion you will not only beat and oppress us, but some of you count it no more Sin in their drunken fits to murdered us, than to kill their Horse, or their Dog; but let them know, we are humane rational Souls, and as much the Image of God as themselves, and want none of the noble Faculties, therefore our innocent Blood will equally call for Vengeace, and as powerfully as if you had killed one of the pretended Christians. The Voice of God in Nature is the same; and it is not your custom of Killing will make it the more lawful or excusable in that day, when Accounts and Retaliation must be made, every Principle then apprehends and comprehends its own Children; those that have immers’d, or precipitated themselves through Violence, into the fierce Anger and wrathful Principle, shall be therein captivated even to Eternity: It is not good
good Words, long Prayers, and fair Speeches, that will break or untie the wrathful Net, which men all their Lives have been tying; but look what Principle has carried the upper Dominion in the Heart, to that Kingdom you belong.

As for the inferior Creatures, they groan under your Cruelties, you hunt them for your Pleasure, and overwork them for your Covetousness, and kill them for your Gluttony, and set them to fight one with another till they dye, and count it a Sport and a Pleasure to behold them worry one another; whereas the same should be matter of Grief to you, to see the Gate of Wrath thus opened amongst the Creatures, and that you your selves have been the original Cause thereof, by violating the Law of your Maker.

Thus, Master Christian! have I briefly shewed, that in all the particulars by you mentioned, the generality of you Christians do act the clean contrary; what then do you boast
boast of, and wherein are you better than we? Only that you pretend to understand more, and do less, and to deserve the greater Condemnation. Will you make us believe, that those men have any Religion, who have no God? or have they indeed a God, who prefer their Lusts, or Wealth, or Honour, or any thing in the World before him, and his holy Commands; Can we think that you know what it is to believe that there is a God, and a Life to come, and to renounce the Flesh, the World, and the Devil, and give up your selves to a Saviour, and a Sanctifier, when we behold you pursuing after Vanity with out-stretched Arms, and committing all kind of Wickedness with greediness? Can you your selves think, whilst you are awake and sober, that Perfidiousness will avail you, and Rebellion save you? or that the God of Wisdom, Holiness and Justice, will accept you for a perjured Profession to be, and to do that which never came into your Hearts?
Hearts? Is Hypocrisy a Virtue? Or will Lying and Dissembling bring a man to Heaven? Christianity (by that very Description you have given of it) is such a believing in Christ, to bring us unto God and everlasting Glory, as maketh the Love of God become the very Nature of the Soul, and thankful Obedience its Employment, and an heavenly Mind, and an humble, pure, harmless and holy Life, to be its Constitution, and constant Trade; and the Interests of fleshly Lusts, and the Pomp and Vanities, the Riches and Honours of the World to be truly esteemed but as dross and dung; Now tell us in good earnest, is this the Life which you live, or which you hate? Why will you profess a Religion you abhor? Or why will you abhor and despise a Religion which you profess? Why will you glory in the part of a Parrot, or an Ape, to say over a few Words, or move your Bodies into such Forms and Ceremonies, whilst you detest the humane and divine
divine part, to know, and love, and live to God? Do you profess your selves Christians only for Self-Condemnation, to be Witnesses against your selves in Judgment, that you wilfully lived Unchristian Lives? What is there in the World that you are so averse to, as to be seriously that which you profess to be? That is, to walk uprightly and sincerely in all those fourteen Particulars by you enumerated. Whom do you hate more than those that are that in Heart and Life, which you call your selves in customary Words? or that are serious in the Religion which you your selves say, You hope to be saved by. Call us Heathens as long as you will, I am confident Christ hath not more bitter Enemies in the World, than some of you that wear his Livery; We Blacks are more gentle to you, than you Christians are to one another; and I have been assured, that all the Heathens in the World have shed less Christian Blood, than what Hypocrite Christians
Christians themselves have greedily let out, or occasioned to be destroyed: Thus you honour dead Saints, and abhor the Living, and would gladly make more Martyrs, whilst you keep Days in Commemoration of those that others made. Can any thing be more preposterously absurd, more foolishly wicked, than these interferring Contradictions? Were it not better to be what you call your selves, or to call your selves what you are? If you approve of these Christian Doctrines, why do not you square your Conversations accordingly? If you think them needless Notions, why do not you disown them? Or why do you so much cry up and magnifie them? Be either Christians indeed, or cease to upbraid us for being Heathens; for such shuffling Hypocrifie is more abominable to God and Man, than the most ignorant Paganism.

Mast. I have given you, Sambo, a large liberty of Prating, and you have used it very confidently: How come you
you so wonderous Wise? How dare you upbraid us that have the Light of the Gospel? Or indeed why should we mind any thing such Heathens as you can say or talk of?

Negr. We boast not of Wisdom; what I have said, arises from plain matter of Fact, which no Person whom our Creator hath endued with a rational Soul, can be ignorant of, if he do not wilfully quench and extinguish in himself that Light which enlightneth every man that cometh into the World, and which one of your own Prophets calls, The Candle of the Lord. Nor are we altogether such ignorant dark Heathens, as you call and suppose us; for many of the Christians do not esteem, nor look on us any otherwise, or better than Dogs; for tell me, I pray booz Master! what difference has our Creator made between you and us? Hath he endued you with any particular Quality or Property more then we are furnish with? The Members of our Bodies, the
the Faculties of our Minds, our Senses and all the Furniture of Nature, are equal, and the same in us as in you. We are not Beasts, as you count, and use us, but rational Souls, and in us is contained the true Nature and Properties of all Elements, and created things; Nor do we contenm or slight the Light of the Gospel, as you call it, but we wonder at you that so much talk of it, and so little practice the good Rules of Life contained therein. Besides, since you are pleased to grant us the Liberty to plead our own Cause, we might tell you, that we have the same Gospel that you so much talk of, written in our Hearts, and doing by Nature the things that are written in the Law, being without the Law, are a Law unto our selves, as one of your illuminated Prophets speaks: And if we do the things that are right in the sight of God, and walk in his innocent Law in Nature, according to our measure and understanding, we have so far discharged our
our Duty, and we doubt not but the goodness of our Creator will accept thereof, and pardon our involuntary Misprisions, and Failings; and if you have a larger Manifestation of the eternal Light and Love of God, which we have no reason to doubt, then the more is required of you, and therefore the greater and more sore will your Condemnation be.

Mast. And do you black Heathenish Negroes then dare compare yourselves with us brave white Christians? Does not your very Hue, that footy Skin of yours, serve for an Emblem of the darkness of your Minds? You eat all unclean Foods, Carrion and Vermine without scruple; you have no Order nor decent Ceremonies at your Marriages; you go naked, and have not wherewithal to cover your Shame; in a Word, you are in most particulars the very next Door to Beasts, and therefore we have hardly so much care and esteem for you, as we have for our Horses, or other Cattel; Are you
you not altogether unlearned, and can neither spue Latine, nor sputter Greek, nor understand the Hebrew Rabbins, and the Talmud; your Discourses are not trim’d with Flowers of Rhetorick, nor can you chop Logick, nor make Syllogisms, and run down both Truth and Sense with Mood and Figure, and the Magick of a concluding Ergo: What Divines or Clergy-men, what cunning Lawyers have you to boast of? Though you pretend to do Cures, yet you never read Galen nor Paracelsus, nor have any Apothecaries to make a Trade of the Materia Medica, nor Chymists to tell you the Medicinal Vertues of Minerals; you have very few Persons of Honour amongst you (except your Kings) and but a few Misses, and no Theaters or Playhouses for the Education of your Youth; your Women are not so nobly arrayed, nor have those charming Arts, to invite men to love and dote upon them, as ours daily study; neither do you drink Wine in Bowls, nor
nors understand the genteel mystery of quaffing of Healths with an Huzza! or to Swear Modishly with a booz Courage! All these things We enjoy, and make sumptuous Feasts, where we spend as much in a few Hours, as two or three Hundred of such Wretches as you can earn in some dayes: We have all sorts or War-like Weapons, and murthering Engines to use at our pleasure: We eat and drink of the fatterst Foods, and richest Liquors, and take our ease, and clothe us in costly Attire, and study new Fashions for our Garments, to render us more honourable and admired, and many other great Priviledges we have, which you are destitute of.

Negr. These, Sir! are brave things indeed to vapour with! Is it possible that rational men, much less such illuminated Christians, as you account your selves, should thus be taken with things that are so much below the Dignity of humane Nature, to boast of your Evils, and glory in your
your Shame? As for our Complexion, 'tis the Livery of our Creator, the property of the Climate and Soil, wherein his good Providence disposed of us to be born and bred; we made not our selves Black; nor do you make your selves White, wherein then have you any thing to brag of above us? If for this cause you despise us, you at the same time despise that adorable Power, which is the Maker both of us and you: And though White be an Emblem of Innocence, yet there are whitened Walls filled within with Filth and Rottenness; what is only outward, will stand you in no stead, it is the inward Candor that our Creator is well-pleased with, and not the outward; have a care therefore that you be not found as black within, as we are externally.

You upbraided us with eating unclean Foods; Carrion, Vermine, &c. But I pray, is it not your Cruelty, in not affording us what is sufficient to support Nature otherwise, that makes us
as do it? This is first to make us Cripples, and then beat us with our Crutches for being Lame. As for our poor Coverings, or going Naked, as long as Man remained in the innocent State, he wanted no Garments; and you are forced to Rob several sorts of Creatures to cover your Shame; nor do you bring into the World any greater Wardrobe with you, than we do; nor have you occasion to carry out any more. But how depraved and dishonourable does it look, for that noble Creature, [Man], not only to be glad to borrow of his inferior Creatures to hide his Shame, but also to grow Proud of those Ornaments, which are but the Spoils, or the Labours, and many times the Excrements, of Beasts and Flies, or Insects, and the like lower Graduates?

As for Order in Marriages, we have as much as you; for though Plurality of Wives is contrary to your Custom, it is not to ours; and he is no wise man that admires or con-
remas the various Customs of different Regions, any further than they contradict Nature: Now this Custom of ours, as it is be-friended with Examples amongst the antient Patriarchs, and the Laws of many Nations so renowned for Civility, as to esteem all others Barbarians, so it seems somewhat to agree with the Law of Nature, and to prevent Out-arges against Nature, it being not fit, nor natural for Men to meddle with their Wives when they are Breeding, or great with-child: However, these things are more of Custom, than any thing else, and we our selves esteem that man most happy that contents himself with one Wife: But you, although your Customs and Laws forbid Polygamy, and Adultery, yet whilst you comply somewhat in the former, do make nothing, many of you, to violate the latter, as often as you can meet with an opportunity.

When you say, You hardly esteem of us so well as Beasts; we have Our Rea...
Reason to believe you, from your cruel Usages; and not allowing us what is necessary for Food and Rest, which yet is to be wondered at, since if we are not worthy (forsooth!) to be your Brethren, we are however your Money. So that — this Cruelty towards us, doth favour more of Envy, than of Christianity or Frugality. It is also true, that we have no Lip-learned Doctors, nor are confined to the old musty Rules of Aristotle or Galen, nor acquainted with the new Fancies of your modern Fire-working Chymists, or Vertuosi, nor will we compare our selves to you in those things; but we have so much understanding, as not to content our selves to see with other mens Eyes, and put out our own, as many of your learned Rabbies do; nor want we amongst us those that God and Nature have endued with Gifts of knowing the Vertues of Herbs. and that can by genuine Skill, administer good Medicines and perform greater Cures, than your famous
famous Doctors with their hard Words and affected Methods. Neither will the Art of Chymistry advantage us; for since God hath hid all sorts of Mettals in the deep Bowels of the Earth, and on the contrary adorned its Surface with so many noble and salutiferous Herbs and Plants, we conceive he intended the latter, not the former, both for the Food and Physick of man; And also we observe, that most who have hazarded their Healths and Lives, to get them out of these Subterranean Caverns, have done much hurt by the use of them in the World. Yet in our own Country we have in divers parts the best Mettals near at hand, viz. Gold, which too many of the Christians make their God. Our Women, 'tis true, have no other Ornament than what is Natural, which is more than abundance of yours have, for they want the great Ornament of that Sex, Modesty; for though ours go naked, yet they are not so impudent as your Misses, who make
make a Trade of Lasciviousness and Filthiness.

We drink not Wine in Bowls, nor without; and it would be much better and more becoming Christianity, if you did not too; for doth it not heat our Blood, irritate the central Heat, set the whole Body into an unnatural Flame, & precipitate the Mind into Fury and Madness, and excite the Senses to Uncleanness and Beastiality? For pray, good Master! tell me, how many Villanies of all sorts do some nominal Christians commit against God, and his pure Law in Nature, by reason of their Excesses in that kind? And what grievous Diseases do such Debauches occasion both present, and for the future? Nay, to the further shame of Christians, have you not by lewd Examples defiled and debauched us Ethiopians, and the Indians amongst whom you converse? So that instead of learning us Virtue, and courting us to your Faith and Religion by Sobriety and Godliness, you
you set before us destructive Presidents, and make us more the Children of the Devil than we were before; which has forced many of your Religion to make strict Laws, that no Christians shall suffer Indians to drink strong, intoxicating Liquors, or sell the same unto them; so that we must needs say in that respect, you have been kinder to us, than to your selves; for seeing the great Inconveniences and Hurt the drinking thereof does do us, you endeavour to prevent the same, and yet you continue and encrease the evil Practice thereof your selves, and so long as the Christians thus trade in Debauchery and Superfluity; there is no likelihood or hopes that they should draw any considerable Number of us, or the neighbouring Indians to embrace their Religion, though undoubtedly it is the most excellent Doctrine that ever was communciated to the World: But the vicious Lives of its Professors, their saying, and not doing, cuts off in the Bud, and whol-
ly destroys the growth and encrease of those sublim Truths, and makes the World despite both the Christians and their Doctrine; for it is not your good Words, and long Prayers, (and indeed some are short enough) that are pleasing to our Creator, or edifying to us; It must be your good Works that shall convince any of the Truth, and beget Love and Amity in all men.

But instead thereof, you spend your time in Riot, Excess, Vanity, or wicked Plays; whereof evil Daemons were the Inventers, whilst we sigh and groan under your heavy Burthens. But our Cries are slighted by you, and your Ladies too, who many of them will Swagger, and Curse, and Rant, and equally oppress, and as much abuse us as your selves, which Fierceness and Cruelty looks more monstrous in them, though bad in both Sexes, and where-ever practised, must of a certain truth be retaliated. I have heard some of our Master Christians talk of, and cry out against the Tyranny
ranny of the Turks, and the Slavery they impose on what Christians they can get into their Clutches at Algier; Is it not strange that you should Pratise the very same thing your selves, that you so much Condemn in others? Nay, you do ten times worse than they, both because you profess your selves Christians, which is a Religion of Love, Sweetness and Beneficence to all the Creation; and for that you use us worse than the Turks do their Servants; and especially in this, that you rather hinder, than promote our embracing the Christian Faith, whereas amongst the Turks any Christian Slave may turn Mahumetan, and is encouraged thereunto, and thereby gains his Liberty.

Mast. The World is come to a fine pass, that such ignorant Slaves and Heathens as you are, that do neither know nor worship the true God, Should presume either to instruct, or Condemn us. Do not you know, that most of the hard usage you so much complain
complain of; is occasioned by your selves, for if we should not be severe, and rule you with a Rod of Iron; you are so stubborn and disobedient, that there would be no governing of you; therefore we are forced to beat you into Obedience and good Manners, you are so morose, surlie and inhumane; so that you are the first cause of those Miseries you endure: Have not you made several Attempts to Rise; and cut off the Christians Root and Branch; and make yourselves Masters of all that we have? And do not such Offences require a strict Hand, and severe Punishments? What greater Crime can there be than for you to betray your Masters?

Negr. True it is, the World is come to that pass, and mens Wickedness is arrived to that height, that good Advertisements, and wholesome Counsel, either of Christian, Jew or Gentile, will not be entertained, let it come from whom it will; if it tend to Vertue, be sure it shall be with-
stood with various Pretences. Whereas you accuse us of evil carriage, and that the same hath been the Original of all our Grieves and sore Oppressions, there is a certain Truth therein, tho not as you intend it, for if we and our Fore-fathers had not violated the innocent Law of Nature by Violence and Transgression, we had never fallen under your Yoke, nor been carried away Captives out of our own Native Country; but now we have by the divine Justice been retaliated for ours, and our Princes Transgressions. However, though we acknowledge this is but just from God, yet that doth not concern you, nor can you, from thence justifie your Oppressions, which could not be occasioned by the Miscarriages you speak of, because they had long been practised upon us, before any of us made any of those ill Attempts you mention; 'twas your Cruelties put us upon those extravagant courses: And since Oppression (according to the Doctrine
Doctrine of your most holy wise Prophet) makes Wise Men mad, 'twas no wonder if some of our silly Countrymen were thereby so far transported, as to seek by unjustifiable means, to gain their Liberty, or a Melioration of their wretched condition.

Besides, if we had indeed offended you, yet you ought not to retaliate Evil for Evil, since on the contrary your Christian Doctrine enjoyns you to return Good for Evil, & to love even your Enemies; how dare you then in the Light of this holy and everlasting Gospel, to talk and act after this manner? Do you indeed dream that your Cruelty, and ruling us with a martial Rod, and barbarous Fiercenesse, will make us Tractable and Friendly, or to love, our Masters, and do our Labours with willingess? Alas! we imagined you to be greater Seers into the Mysteries of God, and his Law in Nature, than to entertain such vain and impossible Conceits; For how contrary is this not only to your Christian
Christian Principles, but also to Reason, and the common Sense and Experience of all mankind? With the Forward thou shalt learn Forwardness, saith your own Prophet. And again, Did ever the Wrath of Man accomplish the Righteousness of God? Or Tyranny beget Love? If those who have the government of generous Horses, or go about to tame wild Beasts, and endeavour by gentle Usage to make them tractable, and fit for Service, rather than by Cruelty and Beating; much more those who have the command of Men, should bring them to Order and Discipline by the mildest and fairest means, and all the Arts of Sweetness and Persuasion; not treating them worse than Gardiners do those wild Plants, which by careful looking to, and good Usage, lose the Savageness of their Nature, and in a little time come to bear excellent Fruit.

In vain therefore you go about to excuse your Tyranny and Oppression towards us, by making the World believe
believe, that you are as it were constrained, or forced to be cruel to us; Though yet the same be true in one Sense, viz. you are irritated thereunto from your own innate awakened Wrath, which does predominate in your Hearts and Souls, and then those fierce Arrows of Mars, and Poylons of Saturn, which you let fly at us, do by simly stir up the original Venoms, and wrathful Qualities in us: And this, and this only, is it that hath occasioned some of the worser sort of our Country-men to curse you and your Posterity, and to endeavour to kill and destroy you, which is a crying Sin, which we neither justify, nor can excuse, since 'tis condemned by God, and his Law in Nature; And all that have attempted such savage Mischiefs, ought not to go unpunisht, neither will they; for the just Law of Retaliation will take hold of them; but will you therefore punish the Innocent for, or with the Guilty? because some called Christians commit
commit Murders and Treasons, must all of that Profession be cut off by the Ax, or the Gibbet? If you will deal ingenuously, your own Hearts will tell you, that the occasion of these Evils committed, or endeavoured to have been committed, arise from your Sins, and the great Abuses wherewith you have from time to time afflicted us, viz. yourMurdering us at your pleasure, and no Account, or just Compensation rendered for the same: Therefore does our innocent Blood call for Vengeance on you, and (without serious Repentance and Amendment) must be reckoned for. Consider well these things, and then tell us: Do you think, or can you in Reason, but expect, that the great Tyranny, Injustice, and cruel Ulages you have practised upon us, will in due time be brought back upon you and your Land or Posterity, if you do not atone for these Evils, and give us Ease and Refreshment? And though
we are never so submissive, cannot the kindled Wrath raise up other Enemies to destroy you and yours in a Moment? Therefore be intreated to bethink your selves in time, for undoubtedly the Cup of Wrath is almost full.

Matt. I have considered what you allledge, touching the severe Ulage, which we have, and do daily offer to your Country-men; & I must confess, I cannot well see how the same can be reconciled to the Doctrine of our holy and harmly Christian Religion: But alas! What would you have us do? If we should leave off these Practices, how should we live at the Rate we do? All our Tables daily with variety of costly Dishes, and swill our selves and numerous Visitants with rich Wines, and other strong Liquors. How should we maintain our Grandure, and our Pomp, and raise great Estates for our selves and Children, and leave our Posterity great, and rich, and honourable in the World? We
We consider not your Labour, Weariness, Disorders, Sickness, Hunger, Drought, want of due Rest, or convenient Food, nor any the like Hardships that you suffer: If we can but live in State and Abundance, and make vast Quantities of Sugar, or other Commodities yearly, which is our chief delight, and the highest good we desire; and he that does thus do, how hard soever he uses his Slaves, is counted a brave Husband, and a good Christian too, a very notable man, fit for others to make Examples by, and imitate his prudent Conduct.

Negr. But all this time you look not into the Radix, nor consider the lamentable Oppressions and Violences that cleave fast to this your good Husbandry (as you call it) that your Houses are cemented with Blood, and all your Dainties and your Riches accompanied with the dolorous Complaints, Sighs and Groans of your poor Vassals, which are continually
ally sent up to Heaven against you.

Mast. No, no; we expel all such Melancholly Thoughts with a plentiful Glass of Wine, Jovial Company, or other sensual Diversions.

Negr. Those Arts you use to lay your Reason and Consciences to sleep, will in the end both hasten and aggra-

cate that Vengeance which must necessarily follow all Injustice and Oppression. As for maintaining Pride, Superfluity, and other Evils of that nature, I am of your mind, that they cannot be supplied without Oppression and Violence; for all Extremes beget their Likenesses: But sure you Christians above all others, ought not to regard such Vanities, but relinquish and detest all Superfluity, Pride, Gluttony, and other the like Intemperances, since they are so diametri-
cally opposite to your Profession and Religion. Besides, you abuse your selves and Posterity, by thinking to raise great Estates, or derive any last
ing Temporal Happiness to you or them, by over-charging us with labour; For does not Reason and Experience let you know, that Houses built with mouldering Stone and rotten Timber, will not long continue; and that Estates heap’d together by Violence, carry along with them a Curse and are blasted from the Radix, so that at most they seldom descend to the third Heir, and rarely out-live the first or second Generation? What are become of all the Glories of the Nimrods, and the Caesars, and the Alexanders? of all the mighty Tyrants, and spreading Monarchies of the Assyrians, Medes, Persians, Macedonians and Romans? Are they not all long since crusht to pieces by one another, because their Foundations were laid in Violence and Spoil, Injustice and Oppressions? The Spaniards, who baptized the New World in Blood, murdered many Hundred Thousand Indians, on pretence of propagating the Christian Religion, when in truth
it was only to get Gold and Empire; Have they not met with Retaliation? Have they not decreased in Power ever since those Cruelties, and instead of grasping an universal Monarchy, (which their Ambition promised themselves) are now scarce able to defend their own antient Patrimony, or keep off an Enemy from the Frontiers of Castile? If all these mighty Men of War have Shipwreck, by steer ing this Course, how hope you with your petty Pinnaces, and tottering Skiffs, to avoid the like Tempests? If just Vengeance hath overturned whole Empires and Kings, that called themselves Invincible, for their Cruelties and Oppressions, how shall your private Fortunes be establisht, that have no other Foundation but the like Violence and Injustice?

On the other side, I pray observe, there are many honest, compassionate, and truly Christian-spirited Men amongst you, that do not willingly oppress either Man or Beast, and yet...
you see how they are blest, and prosper, and enjoy more true Content and Happiness in one Week, than you whose Minds are continually distracted with greedy Desires, or anxious Fears, do in all your Lives; Nor are any of your Estates so firmly established, as those whose Possessors use Merity and Gentleness in all their Doings; for Virtue and Well-doing will as naturally attract the Influences, and favour both of God and Man, and of the Cælestials, as well as inferior Creatures, as a Loadstone does Iron: And whosoever endeavours sincerely to live according to the innocent Law of God in Nature, shall be filled with good things, but those that study to grow rich by Wickedness and Oppression, shall be sent empty away, and both their Estates and their Hopes be scattered like Leaves before the Wind.

Nor is your Practice herein less Impudent than Ungodly, all Wickedness being indeed the height of Folly,
and Piety and Vertue evermore the best Policy. For why should you oppress us, by whole Labours you are sustained? And our Ill is your Loss, are we not your Money? And what a small matter more than you allow us, might plentifully supply us? As suppose such Masters as have Fifty, a Hundred or two Hundred Negroes, if they would add to our Allowance, Fifty, or one Hundred, or two Hundred Pounds per annum, it might maintain us in lively Strength, and sufficient Vigour to go through with our Labour with cheerful Spirits, and brisk Dispositions; then should our Souls (instead of Cursing, and calling for Vengeance upon you) Bless you, and serve you cordially and willingly, with all our Power. For those that are wise amongst us, matter not their Freedom so much, provided they might but be admitted such necessary Supports, Priviledges and Accomodations, as our bountiful Creator by his Hand-
Hand-maid, Nature, has plentifully provided for all his Creatures, and especially for the race of Men: And then would you have Peace in your own Houses and Spirits, whereas now you are always filled with Contention, Anger, Strife, Jealousie or Suspitions; nor need you ever then fear our Rising up against you, to cut you off, or any other Invasion; for nothing does so much disarm the Rage of the fierce Wrath, as Well-doing and Innocency; these being the surest Bulwarks both against inward and outward Enemies.

Mast. I cannot deny the Truth of what you have said, nor know I how to make any further Objections, therefore I think it will more become us to amend our Practices, than to study Arguments to cloak or defend them.

Negr. I am over-joy'd, good Master, to hear these Words from your Mouth; they found well in our Ears, and make most pleasant Musick; nor will you, I dare promise you
you, ever have cause to Repent of these merciful Resolutions, for the only way for you to have good Servants, is for you first to be good Masters; and though some of our Country-men are untractable, sullen, morose, cruel and revengeful (more especially by reason of the Oppressions before-mentioned) so others of them have notwithstanding given you strong Motives to believe their Integrity and faithful Honesty towards their Masters, and Christians in general, for many of us at several times, and on sundry occasions, have given most clear and demonstrative Testimonies of our Faithfulness, in discovering several horrid Plots and Conspiracies, which some of the worst of us had designed against our Masters; And how little do many of us value our dear Lives, to save our Masters? And how ready are we to go, run, work, watch, and defend our Masters, and to preserve their Rights? So that many of our Christian Masters
sters have been heard to say, That they would as soon, and willingly trust their Lives with some of their Negro Slaves, as with the most trusty Christian Servants they had. And I doubt not, but if our Masters deal justly, and with tenderness preserve us, by allowing us such suitable Food, Drinks and Rest as are needful for the support of our Lives and Health, and suitable to the Climate, we should all in general become more tractable, obedient and diligent, and thereby not only perform our Labour much better, but secretly attract the sweet Influences of God and Nature on their Heads, and then twenty of us would dispatch as much Work and Business as thirty do, or can do, that have neither Food that is proper, either in Quantity or Quality, nor due Rest, for want of which, the whole frame of the Body, and all the Members grow heavy, dull, weak and heartless; and the Mind indisposed and adverse from, as well as un-
able for Work or Business, which can never go on well, and to satisfaction, where the chief motive is Thrift and Spar. Fear on the one side, and Cruelty on the other.

Besides, if we and our Wives were kept in good Heart, we should be able to get not only more strong and healthy Children, but more in Number, which would supply your Business far better, than for you every Year to be at that great Charge of buying such Numbers of new Negroes, of whom many fail, and many dye upon the change of Climate; For by reason of the Hardships used to us, and especially the Cruelties towards our Women, during their Pregnancy, they so often Miscarry, that we upon the Island cannot keep our Number, but decrease so fast, that you are forced every Year (at vast charge) to fetch about ten Thousand (as I have heard) new Ones; whereas there is no doubt to be made, but if we were conveniently supplied with Food and competent
competent Rest, and some due Respect or Commiseration had to our Wives when they are big, then every of our Masters Families would so encrease by his own Bread, that there would be no more occasion for buying of new Ones, which would wonderfully enrich you; so that if either you regard the Rules of your Holy Religion, and will not justly be branded for Hypocrites or Atheists; If you have any respect to Humanity, common Honesty, and that universal principle (but almost universally neglected) to do as you would be done by; or lastly, if you would avoid divine Vengeance, in Retaliation for your Oppressions, and would justly encrease your Estates by such ways, as they may be a comfort to your selves, and continue to your Posterity: If all or any of these thing, I say, have any weight with you, then speedily leave off your Severities, and let your usage of us be such as is fit for Men to practise towards Men, let us see the excellency
excellency of the Christian Religion, by the goodness of your Lives that profess it, by your Meekness, and Charity, and Benignity, and Compassion towards your fellow Creatures, especially those of the same Species with your selves, and who have no less rational and immortal Souls than the best of you: If these things you do, we and our Posterity shall willingly serve you, and not count it any Slavery, but our unspeakable Happiness; Peace shall be in your Dwellings, and Safety shall surround your Island, for Innocency is a better defence than Forts and Citadels, than Armies and Fleets, than Walls of Brass, flanked with Towers of Adamant: In a word, you shall have Satisfaction within, and Security without, and enjoy the Blessings both of Time and Eternity. But if neither the Voice of Religion, nor Nature, can be heard; If neither Humanity nor Self-interest can prevail with you, be assured, that although you are wilfully Deaf, our great
great Creator will be ready to hear our Cries; and you must certainly one day make Retaliation to the uttermost Farthing.

Mast. Sambo! I have hearkened attentively, and well considered your Discourse, which carries with it such Evidence and Reason, that I must acknowledge I am convinced that our former Conduct towards you, has not been agreeable to our Religion, or common Equity; therefore for my own part, you shall see by future Usage, what Impression your Words have made upon me, nor shall I be wanting to acquaint others with what you have offered. It grows late, therefore you were best be gone, and betake your Self to Rest.

Negr. Boon Master, I return you a thousand of Thanks for the freedom you have given me of speaking to you: And I am overjoyed to hear, that you have thereby received
received some satisfaction; I shall now return to my fellow Servants; and as I have used some Arguments to you to be kind to them, so I shall on all occasions press them with Arguments to be obedient, humble, just and respective to all their Masters.

Mast. Therein honest Sambo! you will do very well, and so good Night to you.

Negr. Good Night, my good dear Master!

FINIS.