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A  
SHORT SKETCH  
OF  
TEMPORARY REGULATIONS  
(UNTIL BETTER SHALL BE PROPOSED)  
FOR THE  
INTENDED SETTLEMENT  
ON THE  
GRAIN COAST OF AFRICA,  
NEAR *SIERRA LEONA*.

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THE THIRD EDITION.

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## P R E F A C E.

**M**OST of the following regulations are mere *temporary* expedients, devised, indeed, with sincere intention to promote the happiness of the new settlement in its infant state; but subject, nevertheless, either to be entirely set aside, rejected in part, or altered on revision, according to the prevailing sentiment, from time to time, of the majority of the settlers, after mature deliberation in their *common Council*; because they themselves will certainly be the most competent judges of their own situation and affairs; and, of course, will be best able to propose the most effectual *temporary* measures and expedients for their own safety and welfare.

But whatever alterations they may hereafter think necessary, or more conducive to their happiness or profit, they must be careful not to adopt any regulations



tations that are at all inconsistent with the fundamental principles of the *Common Law of England*; because the majority of the settlers have been sent out at the expence of the *British Government*, which is restrained by the fundamental and unalterable principles of the British state, from establishing or promoting any form of government, even in the most distant part of the world, that is at all inconsistent with its own excellent constitution either in church or state: and therefore it is not only the *Common Law of England* which the settlers ought, of right, to adopt and retain; but, for the same reason, they must be careful also *not to establish* any *Religion* that is *inconsistent* with the *religious Establishment of England*, though, as individuals, they are certainly entitled to a *perfect liberty of conscience*, and to a *free exercise* of their several modes of worship in *private* assemblies; but not as *public*, or equal establishments. For the *Common Law* of England, and the *established Religion* of England, are really more closely connected together than

## P R E F A C E.

than is either generally conceived by the good people of England at large, or than is ordinarily apprehended even by the learned professors themselves, of the two excellent establishments; both of them being built on *the very same principal foundations* which were laid by THE LORD OF THE UNIVERSE, for the correction and limitation of *all other foundations*, viz. NATURAL AND REVEALED RELIGION. Let not the meanest and most ignorant member of the new settlement despair of obtaining a sufficient comprehension of all that is necessary for him to know, either of the only *Religion*, or of the only *civil Polity* which the government of England may *lawfully* favour and establish, if he will but sincerely endeavour to exert and improve his natural *knowledge* of *Good* and *Evil*, and to compare and discern *Right* from *Wrong*, and *Truth* from *Falseness*. For such a manly exertion of *natural reason* or *conscience* is properly NATURAL RELIGION, *the first foundation* of our *Common Law*, that by which we are required to discern *justice* from *injustice*,  
equity

*equity* from *iniquity*, or oppression in all cases whatsoever, by applying to them the comparable measures or *principles* of *natural Right*, commonly called MAXIMS; which, like the rules and squares of ordinary workmen, will assist our natural discernment to ascertain exactly the right sense of Justice from the oblique or crooked deviations, and will enable even ordinary men to decide, with equity, all the controversies of their Brethren, over which, in *Revealed Religion*, they are appointed the competent judges.

THE LORD OF THE UNIVERSE hath so implanted this *knowledge of Good and Evil* in the nature of his creature *Man*, that all *Mankind*, of all complexions white or black, and of all the various degrees between them, do *equally* inherit it from the first common parents of mankind. But though it is *natural* to *all*, and written as it were on the hearts of *all*; yet, we know, that it is likewise *improveable* in *all*, because it is declared to be the duty of *all* to have their

understandings exercised by habit to discern both good and evil. Heb. v. 14. This point needs no demonstration on the present occasion; the associated settlers themselves, consisting of various nations, and various complexions, from the East and West Indies, from Europe, Asia, Africa, and America, are all sufficiently interested in these principles to adopt them freely, and to assert an *equal* natural claim to them.

The wicked *Braminical* doctrines to the contrary about “*several species of men*, whether asserted by *Whites* or *Blacks* (by our English sceptics, petty philosophers, and superficial naturalists, or by the more artful *black Bramins* of India) are equally perverse, and obviously refutable, not only by the *self evident* principles of *Natural Religion*, but also by the *express evidence* of the *second foundation*, REVEALED RELIGION.

The following sample of *English Gen-  
too-ism* was lately advanced by a *white*  
advocate for the slavery of *blacks*:  
“ Al-

“ Although a negro is found in Ja-  
 “ maica, or elsewhere, ever so sensible  
 “ and acute, yet if he is incapable of  
 “ *moral sensations, or perceives them only*  
 “ *as simple ideas, without the power of*  
 “ *combination in order to use, &c.*  
 “ (which I verily believe,” [says the ad-  
 vocate for slavery] “ to be the case) it  
 “ is a mark,” (says he) “ *that distin-*  
 “ *guishes him from the man who feels,*  
 “ *and is capable of these MORAL SENS-*  
 “ *TIONS, who knows their application,*  
 “ and the purposes of them as suffi-  
 “ ciently, as he himself is distinguished  
 “ FROM THE HIGHEST SPECIES OF  
 “ BRUTES.” (“ Considerations on the  
 “ Negro Cause, &c.” 1773, p. 79.)

This unchristian doctrine, built on  
 some wild atheistical notions of *Hume*;  
 and other scepticks, has also been indis-  
 criminately adopted by the author of  
 “ *An History of Jamaica;*” who has  
 added many other strange conceits and  
 inconsistent remarks of his own for the  
 same *uncharitable* purpose of degrading  
 the *Blacks* from the dignity of *Men*, in  
 order

order to vindicate the *inhuman* pretensions of the West Indian slaveholders to treat them like *brutes*! (See Vol. III: p. 376 and 477.) The tyrannical system of the *Black Indian Bramins* [that their particular *cast* alone proceeded from the mouth of the Creator, and that all the other *casts* of the Indian tribes, (as they injuriously pretend), proceeded from inferior parts of his body; and the *Sooders*, or poor labourers, last of all, from the soles of his feet] is *equally* unjust and false, but not quite so wicked as the *Braminical* falsehoods of the English, Scotch, and Creol infidels, because the latter have had more ample opportunities of information than the illiterate Pagan doctors of Indostan. But a very moderate acquaintance with the *first* foundation of English law, and the ordinary means of employing it in the discernment of *Truth*, *Justice*, and *Right*, will sufficiently enable a man of *common sense* to demonstrate the gross *injustice*, *falsehood*, and *imposition* of all these proud Braminical pretenders to a superiority in *themselves* over the rest of mankind,

as over a “ *different species of men.*” The influence of this *first foundation* on the hearts even of the poor Indian *Sooders* (notwithstanding the dark mist of Paganism in which they are involved, and the deplorable bigotry and enthusiasm which are generally the consequences of a false religion,) does sometimes, however, awaken in their minds such a conviction of their *natural equality* with the *Bramins*, that they have been induced even to assume the *Braminical* character and pretensions, in order to share the undue *privileges* of the *Bramins*, rather than endure their *oppression* with other miserable dupes to *Braminical falsehood*. I need not assign any other proof of this point, than the evidence of the *Bramins themselves* in their collection of the Gentoo laws; amongst which we find laws of such *brutal* severity, enacted against the poor *Sooders*, to prevent the very circumstance in question, as must necessarily degrade from the dignity, even of ordinary *humanity*, the framers, devisers, and maintainers of so detestable a system

tem of falshood and cruelty, notwithstanding their high pretenensions to *moral*ity and *superior virtue*! for there is “*no baseness of mind*” so despicably *inhuman* and *immoral* as that which prompts men to become *advocates for Slavery* in any of its branches! because it is a MAXIM or PRINCIPLE of the *first foundation* of our law—“*Wicked and cruel must that man necessarily be deemed, who does not favour Liberty.*” —“*Impius et crudelis necessariè judi-*”  
 “*candus est qui libertati non favet.*” (Co. Lit. 124 from Judge Fortescue’s Tract, “*De Laudibus Legum Angliæ.*”) And therefore when we compare this MAXIM of our *Common Law* with the vain assertions which I have cited from both English and Indian *Bramins*, and consider that *their purpose and intention* must have been grossly inimical to a very great part of *mankind*, viz. to defraud and rob them even of the *common rights and dignity of human nature*, in order to justify the enslaving and treating them as *brute beasts*, it must be allowed that there never were greater



instances of "*brutality*," or more manifest tokens of a want of "*moral sensations*" than what these proud asserters themselves have shewn us in their own wicked attempts to enslave both the African Negroes and Indian Soothers! This is too truly "*a mark which distinguishes them from the man who feels,*" (as the *Advocate for Slavery* says of the *Negro*) and therefore how, even according to his own principles, shall we distinguish such writers as himself "*from the highest species of brutes?*" By their shape? By their speech? or in their "*perception by simple ideas?*" Yet surely neither by their *humane feelings* nor their "*moral sensations!*" for in these respects their *humanity* is plainly deficient! I have dwelt the longer on these unreasonable *Braminical* notions in order to demonstrate to the African and Indian strangers of the new community, the high importance of the *English Common Law*, by which the most inimical doctrines to *human happiness* may be so easily confuted, though we have not yet advanced beyond the *first foundation* of it.

it. But these interesting proofs against oppression are infinitely strengthened and confirmed by the *second foundation* of our *common Law*, viz. *Revealed Religion*: by which I mean, the further and more explicit information of the glorious *Being, Will, and Attributes*, of the "*Lord of all*," which hath been delivered to mankind, from time to time, in those sacred writings or scriptures which are called *the Canonical Books of the Old and New Testament*, or more commonly *the Bible*, or *Book*, eminently so called, though consisting of *many books*. These, also, contain a great abundance of excellent MAXIMS of *justice and right*, or necessary conclusions of *natural reason*, which (by being, in themselves, clearly and unquestionably *just and right*, or *self evident* in *natural law*) might seem rather to belong to the *first foundation of law*; but this only proves the near connection of the *two first foundations*, and that they are *both equally* to be deemed the *Divine Law, or Will of God*, for

the regulation both of *civil* and *religious* polity.

Though *all mankind* have certainly an *equal right* to claim the “*great and precious promises*” tendered in those *written laws* to every individual, without exception, who shall sincerely endeavour to fulfil the conditions of them; yet *black men*, and *all people of colour*, have an especial and peculiar *temporal* interest in adopting, asserting, and maintaining, against all opposers, to the utmost of their power, the validity and divine authority of this *second foundation* of our civil and religious polity,—the *Bible*; because it is, in an especial manner to them, the *Great Charter* even of their *temporal privileges*: being the authentic record of their *equal descent in blood from the one common Parent of mankind*; whereby the justice of their claim to an **EQUAL DIGNITY WITH THE WHITES**, and to all the *rights*, mutual consideration, and brotherly respect of their *fellow men*, without  
out

out distinction, is most unquestionably demonstrated. For by this *second foundation of law*, we know that God "*made the world and all things therein*" — "*that he giveth to all life, and breath,*" "*and all things; and hath made of ONE*" "*BLOOD ALL NATIONS OF MEN, for*" "*to dwell on all the face of the earth,*" "*and hath determined the times before*" "*appointed, and the bounds of their*" "*habitation,*" &c. as declared by the apostle Paul to the Athenian philosophers. (See Acts xvii. 24—26.) And Moses, long before, circumstantially related the lineal descent of ALL THE NATIONS from our *common parent* Noah, though he hath not given the least intimation concerning the commencement and cause of that remarkable difference in colour or complexion which distinguishes the various nations descended from the one common stock: and we may be assured, therefore, that the knowledge of these points is not necessary for us, and that it would not have answered any good purpose had the commencement and the occasion of  
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so remarkable a difference between the descendants of *Ham* and the descendants of the other two patriarchs been clearly revealed in holy scripture. There are, indeed, a few texts of holy scripture which the African merchants and slaveholders have endeavoured to wrest in vindication of their practices; but I have carefully examined them all at large, in four distinct Tracts printed several years ago, and have shewn, I trust, that none of these texts are at all capable of affording the least sanction to such abominable iniquities: but as a worthy and most respectable dignitary of our Church has lately attributed to one of these texts, in a public oration, the same construction (though with very different, I mean most disinterested, views) for which the African merchants contend, I am obliged to add a few more remarks upon it, in order to shew that the truly disinterested and highly respectably character abovementioned must have inadvertently admitted that construction without sufficient investigation; which, indeed, may be easily shewn

shewn from his own manner of quoting it; and such a necessary correction will render it more suitable to the general *benevolence* of his own context, and apparent *intention*. He said—‘ If the  
‘ unhappy Africans are, as is generally  
‘ supposed, the *descendants of Ham*, how  
‘ wonderfully is the prophetic voice of  
‘ Noah accomplished in the lot of his  
‘ posterity! The curse, which the in-  
‘ spired patriarch pronounced on the fa-  
‘ ther of the *Canaanites*, for his irre-  
‘ verent behaviour, has been literally  
‘ fulfilled in his offspring.’ “ A servant  
“ of servants has he been to his bre-  
“ thren,” ‘ and so continues to this  
‘ hour:—Sold as cattle at a market—  
‘ doomed to perpetual bondage—subju-  
‘ gated to the caprice of tyranny—de-  
‘ tained in brutal ignorance—in the  
‘ midst of Christians living without the  
‘ knowledge of God—amidst the light  
‘ of the Gospel of Truth, plunged in  
‘ darkness of Error and Heathenism!  
‘ This is such a complication of misery  
‘ as, in a Christian country, is not to  
‘ be paralleled!’ After which, with a

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true Christian spirit he called aloud for an immediate redress of these enormities, and declared his '*surprize* that the 'characteristic humanity of the British 'nation, ever prompt to sympathize 'with distress, should not yet have been 'exercised towards this unfortunate class 'of human beings.' Thus *the intention* of the worthy prelate is manifestly congenial with my own ! and I am ready to allow all that *he really intended* by the argument,—as first—The wonderful accomplishment of Noah's prophecy, (though not exactly in the manner of application which he has adopted ; and, 2dly, That the *Africans* (and, I will venture to add, all other *people of colour*) are *descendants of Ham* ; as their descent, according to their nations and countries, may, for the most part, be easily traced up to the several families of *Ham*. And I am likewise ready to admit that the prophecy "*was accomplished in the lot of Ham's posterity*;" but we must necessarily restrain the application of the *Curse* to one branch only of *Ham's* descendants, according

to the clear *descriptive limitation* of the prophetic words. These were, indeed, wonderfully accomplished upon the descendants of *Ham's* youngest son *Canaan*—the *Tyrians, Sidonians, Hivites, Amorites*, and other *Phœnician* nations.—Not, indeed, for their ancestor's failure in *filial* duty to his FATHER Noah, which furnished an occasion for the delivery and recording of the prophecy; but for their own unnatural disrespect to the ALMIGHTY FATHER OF THE UNIVERSE, in a long continued and wilful neglect of *his* laws, revealed in the patriarchal religion: for though God declared the extension of his vengeance even “*to the third and fourth generation of them that hate him;*” (Exod. xx. 5.) and also more fully in the 34th chapter; that he “*visits the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation;*” yet it is manifest that we are to understand only the “*Children's children,*” which continue in *their father's wickedness*; for the preceding

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part of the same sentence declares that he " keeps mercy for thousands, forgiving iniquity, transgression, and sin ;" and the whole tenour of the Almighty's revealed will, in other parts of the sacred books, demonstrates that the Curse extends only to those generations which continue the cause of vengeance in their own persons, by wilfully persisting in their parents crimes, or in disobedience. For it is equally declared in revealed religion, that " the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him ; but if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done he shall live." Ezek. xviii.

20. This whole chapter insists, in a very particular manner, that God will not punish the innocent for the guilty; the son for the father, but every one for his own sin. "Have I any pleasure at all that the wicked should die?" saith the Lord God.—And again he says—"Is not my way equal? Are not yours unequal?" We must not presume, therefore, to draw any excuse for oppression from these prophetic denunciations of THE ALMIGHTY against the wicked, because we cannot be proper judges whether the sentence may not, through a timely repentance of the condemned, like that of *the Ninevites*, have been revoked; or whether it still exists, unless we could produce an *express command* to execute the vengeance, such *commands* as the Israelites repeatedly received for the extirpation of these very *Canaanites*.—*Commands*, however, which were both *temporary* and *local*, in order to put them in possession of *the promised land* by the destruction of the *unrepenting* inhabitants, whose measure of iniquity was then filled up!—"for every  
 "abomi-

*“abomination to the Lord which he  
 “hateth” (said Moses) “have they done  
 “unto their gods; for even their sons  
 “and their daughters have they burnt  
 “in the fire to their gods.” Deut. xii.  
 31.) “And because of these abomina-  
 “tions the Lord thy God doth drive them  
 “out from before thee,” (c. xviii. 12.)  
 i. e. manifestly for their own personal  
 crimes, and not the crime of their an-  
 cestor, though that furnished an occa-  
 sion to the patriarch to foretel the man-  
 ner, in part at least, of their punish-  
 ment; for though the Israelites received  
 express commands not to spare, but ut-  
 terly to destroy them; yet, for the most  
 part, they contented themselves with  
 subduing them, and, contrary to the  
 Divine commands, suffered them to  
 dwell among them, under a yoke of tri-  
 bute and servitude; which disobedience  
 (though clearly foretold) was severely  
 punished by God’s permitting the Ca-  
 naanites frequently to shake off the yoke  
 of servitude, and put it on the necks of  
 their Israelitish masters. But though the  
 Canaanites afterwards became exceed-  
 ingly*

ingly powerful, and remarkably famous both in arms and arts, founding many princely and magnificent states, inso-much that *Carthage*, the capital of a colony of *Canaanites* from *Tyre* and *Sidon*, became, at length, the most dangerous and powerful rival that *Rome* itself ever had; and, for a long time, sustained a most obstinate contest with her for the empire of the world, yet at length this hardy race of warriors were compleatly subdued, their city taken, and utterly destroyed, and the wretched inhabitants, who in their prosperity, like the modern *Moors*, had been great oppressors and *enslavers* of mankind, were themselves *sold into miserable slavery*, whereby the patriarch's *prophecy* (as it had been many times before, *in part*, by the power of the *Israelites*, *Babylonians*, *Persians*, and *Greeks*) was then compleatly fulfilled; so that, at present, we cannot trace (*i. e.* not with absolute certainty) any remains of the *Canaanitish* nations; and if we could, God's vengeance against those *slaveholders*, by punishments *in kind*, as well for *slave-dealing*

*dealing* as cruelty and perfidiousness (in all which the Romans disgraced themselves on this occasion, by exceeding the *Carthaginian* cruelty and *perfidiousness*, even against *Carthage itself*, and by selling their *Carthaginian* prisoners, as they themselves had often done before, like cattle, into miserable bondage,) should warn *us* against the danger of a like *retribution*! Whether the *Caribbees* that were found by the Spaniards on the Continent, and islands of America are really descendants from the *Carthaginians*, as some learned men have supposed and asserted, or whether the *Canaanitish* blood may not still flow in the veins of the mixt people collected in the *piratical states of Barbary*, who seem to inherit much, not only of the tyranny and injustice, but also of the bravery of the *Carthaginians*, is very immaterial to the present question about enslaving the *Negroes*, who are sufficiently distinguishable from them: for the other descendants of *Ham* by his sons *Cush*, *Misraim*, and *Phut*, may be traced in various countries: but this is so far from being to their disadvantage, that

that it proves, on the contrary, that they are not all involved in the prophetic denunciation. The text, indeed, is rendered in the Arabic version as if the original had been—"Curſed be THE "FATHER of Canaan," in order to throw the curſe on *Ham*, inſtead of *Canaan*; and the learned Vatablus is alſo inclined to refer the curſe to *Ham*, the *Father of Canaan*; yet there is no authority in the original text for inſerting the word "*Father*;" not a ſingle MS. (of all the numerous MSS. either Hebrew or Samaritan which have been examined by Dr. Kennicot and his aſſiſtants, nor that have been ſince collated for the learned *De Roſſi*) has the leaſt variation in this point. All agree in applying the curſe to *Canaan*, and not to *his Father*; and the denunciation being repeated in three ſeveral verſes, all *expreſſly* againſt *Canaan only*, leaves not the leaſt room to ſuppoſe that an accidental omiſſion of the word *Father* could even be poſſible. And therefore the argument commonly drawn from this text by *ſlave-dealers* and *ſlave-*  
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holders

*holders is utterly false, as a very sensible, able, and disinterested advocate for the Africans and other people of colour, the Rev. Mr. Thomas Clarkson, has lately remarked—"It is false" (says he) "in its application, because those, who "were the objects of the curse, were a totally distinct people: that it is false "in its proof, because no such distinguishing marks, as have been specified, are to be found in the Divine "writings: and that, if the proof could "be made out, it would be now inap- "plicable, as the Curse has been long "completed." (See the Rev. Mr. Clarkson's Essay on the Slavery and Commerce of the Human Species, particularly the African, &c. p. 183. which is highly worthy the perusal of all persons who desire disinterested information on the subject.) The equal rights of negroes, and all people of colour, are still further demonstrated by the second foundation of law in the general call of all men, without distinction of nation, descent, or complexion, to*

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become

become the adopted *sons of God*, and to be equally enlightened and sanctified by the *Holy Spirit*, according to “*the great and precious promises*” of the Gospel, whereby they may even attain to “*be partakers of the Divine Nature!*” (2 Pet. i. 4.) And it is remarkable that the very first example in the Gospel History of any of the *Gentiles* being called to this glorious communication with God, is the account of the conversion of a *negro or black man* (αὐτοῦ) the Ethiopian eunuch, to meet whom an inspired disciple of Christ, Philip, was expressly sent by a message from the Almighty, and was afterwards commanded by the Holy Spirit to “*approach and join himself to the chariot wherein the negro sat.*” The miraculous personal intervention, on that occasion, of the *Holy Spirit*, which caught Philip away from the sight of the *black eunuch*, as soon as he had instructed and baptized him, must ever be remembered as long as the Gospel is preached, not only to prove *the favour of God to the African negroes*, and the



accomplishment of ancient prophecies \* in their behalf; but also to demonstrate the distinct personal existence of the HOLY SPIRIT; the promised ADVOCATE, AND INTERNAL GUIDE, OR SUPREME PRINCIPLE OF ACTION IN ALL TRUE CHRISTIANS, WHETHER WHITE OR BLACK, for “*as many as are led,*” (or rather “*actuated,*” *αγορευται*) “*by the SPIRIT OF GOD, they are the sons of God.*” (Rom. viii. 14.) So that there is no room for partial distinctions of families, nations, or complexions; insomuch that if any of the descendants, even of *Canaan*, should hereafter be traced with certainty, yet the prophetic curse may no longer be objected against them, to injure their *temporal* rights, because that is clearly

\* “Princes shall come out of Egypt: Ethiopia” (or Cush) “shall soon stretch out her hands unto God:” Psalm lxviii. 31. And accordingly Christianity was established very early in Africa, even in the internal parts; so that there have been instances of from 200 to above 300 *African* Bishops, &c. assembled together in council at one time: See *Limitation of Slavery*, &c. p. 24 & 25. “From beyond the rivers of *Ethiopia*” (or Cush) “my supplicants, even the daughter of my dispersed shall bring mine offering.” (Zephaniah iii. 10.)

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superceded by the *general* invitation to mercy and fellowship with Christ, from which none are excluded but the *impenitent* and *faithless*, so that there is *no respect of persons*. And, as a further proof of the peculiar *temporal* interest which the descendants of *Ham*, and even the descendants of *Canaan*, have in the *second foundation* of our *common law*, we need but refer to the remarkable example therein recorded, of the *Canaanitish* woman, whose faith was commended even by Christ himself. He who had the Divine or supreme attribute of *Omniscience* could discern the most secret thoughts of her heart, and undoubtedly foreknew the very sensible reply she would make (in behalf of herself and other *Gentiles*) or he would not, in such harsh and severe terms (contrary to his usual manner) have rejected her earnest prayer, when she came and *worshipped* him, saying, *Lord help me*, had he not intended that her modest answer, *Great Faith*, and consequent *acceptance with God*, should be recorded to the end of time!—"O Woman"

“man,” (said he) “*great is thy faith : be it unto thee even as thou wilt.*” Matthew xv. 21—28. In this text the woman is called a woman of *Canaan* \* ; and though, in the parallel account given by St. Mark (c. viii. 25—31.) she is called a Greek (Ἑλληνιστῆς; a Hellenist) a general name of distinction used by the Jews to distinguish from *themselves* all the *Gentiles* under the late *Greek empire*, which had then but lately been subdued under the *Roman* yoke ; yet, in the same text, she is expressly called a *Syro-Phœnician* by na-

\* “Of the stock of the Canaanites which dwelt in *Phœnicia*, near the sea, (Numbers xiii. 29. such “were the *Sidonians*, Judges i. 31. One of the posterity of the Canaanites which *Josbua* did not drive “out. See Judges i. 30, 31.” (Assembly’s Annot. 2 vol. on Matt. xv. 22. Grotius remarks, that the citizens of *Tyre* are called *Canaanites*, in Isa. xxiii. 8. and, again, the *Sidonians* are accounted *Canaanites* in Judges i. 31. And Dr. Lightfoot remarks, that *there* CANAAN dwelt with his first-born *Sidon*; and *Heth*, and that the kings of *Tyre* and *Sidon* are called kings of the *Hittites*, 1 Kings x. 29.

The *Phœnicians* themselves also, in *Africa* (as St. Augustine testifies) being asked, *Who they were?* answered in the Punic tongue, We are *Canaanites*. See Pool’s Synopsis on this text, where much evidence respecting the Canaanites is collected.

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tion, and the place of her habitation, viz. in the parts of *Tyre and Sidon*, sufficiently denote that she was descended from a *Canaanitish* branch of the *Phœnicians*. It is remarkable also, that the widow of Sarepta and her son (to whom Elijah was sent by the express command of God during the great famine, to be miraculously supplied with food, together with them) were most probably *Canaanites*, and *aliens* from Israel: for when our Lord spoke of that miracle to the Jews of his time, he mentioned it as parallel to the favour shewn to another *alien* from Israel; viz. Naaman the Syrian. “*I tell you of a truth*” (said he) “*many widows were in Israel*” “*in the days of Elias, when the Heaven*” “*was shut up three years and six*” “*months; when great famine was*” “*throughout all the land; but unto none*” “*of them was Elias sent, save unto Sarepta of Sidon,*” [named from the eldest son of CANAAN. (See Gen. x. 15.) whose descendants dwelt there at that time, and long afterwards] “*unto a*” “*woman, a widow. And many lepers were in*” “*Israel*

“ *Israel in the time of Eliseus the prophet,*  
 “ *and none of them were cleansed, saving*  
 “ *NAAMAN the SYRIAN.*” (Luke iv.  
 25—27. From *Hetb*, another son of  
*Canaan*, was descended Uriah the *Hit-*  
*tite*, or *Hetbite*, a captain or commander  
 even in the Israelitish army, who  
 was eminent in Scripture for his piety,  
 valour, and military virtue, so wickedly  
 recompensed by King David, when he  
 unguardedly fell into temptation.

These eminent examples, as well as  
 that of Cornelius the pious Roman, demon-  
 strate—“ *of a truth, that God is no*  
 “ *respecter of persons: but in every nation,*  
 “ *he that feareth him, and WORKETH*  
 “ *RIGHTEOUSNESS, is accepted with*  
 “ *him,*” Acts x. 34, 35. And on this  
 is founded the doctrine of *Human Equa-*  
*lity*, which is absolutely necessary to a  
 right knowledge of *English Jurispru-*  
*dence*; for without it no Man can enter-  
 tain any just conception of the *Common*  
*Rights of Mankind*, no true comprehen-  
 sion of *Equity* or *Justice*, or even of  
*Common Honesty* between *Man and Man*!  
 And

And yet some modern Sophists, even among ourselves as well as the West Indian slaveholders and East Indian Bramins, have lately affected a contempt of it. "In what are men *naturally equal*?" say they: "Are they equal in strength or in stature? In colour or in comeliness? In understanding or in strength of memory? In readiness of mind or agility of body? In rank and fortune?" &c. Thus they endeavour to lead us from the true point wherein the *essential equality* of mankind consists. It must be readily allowed, indeed, that men are far from being *equal* in any such temporal advantages as those abovementioned: But are we, therefore, to suppose that they are *not equal* in any other respect whatever? Or can this justify the conclusion intended to be drawn from the argument, viz. that the *inferiors* are not entitled to the *common rights of humanity*? God forbid that the pride of rank, wealth, strength, or any other temporary advantages should obtain any such undue indul-

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gence

gence amongst us! It is our indispensable *duty to God and man* never to be unmindful that *all men* EQUALLY *partake of human nature* from the first created man and woman; and, consequently, are EQUALLY entitled to all the common privileges of that nature, *religious* as well as *civil*, if our own sincere endeavours to obtain and maintain the said privileges are not wanting! While we profess to believe the *Holy Scriptures* (the second foundation of our *common law*) we *must necessarily* admit that EVERY MAN (I mean *every innocent and honest man*) is entitled to hold, maintain, and defend whatever is *his own*, but more particularly his own *life and liberty*, as well as the *lives and liberties* of his neighbours, against all invaders; for these cannot be taken away without a crying offence against God, unless they are justly forfeited by notorious crimes, notwithstanding the manifest *inequalities* in fortune, rank, and natural abilities among men; because “*GOD is no respecter of persons,*” (Acts x. 34.) so that *all men* have an  
EQUAL

EQUAL RIGHT to inherit the glorious promises of their Creator, even to *partake of the Divine Nature*, (2 Pet. i. 4.) and to obtain the dignity of adopted *Sons of God*, provided they EQUALLY endeavour to comply with the prescribed conditions of these promises! For God  
“*accepteth not the PERSONS of princes,*  
“*nor regardeth the rich more than the*  
“*poor ; for they are all the work of his*  
“*hands.*” (Job xxxiv. 19.) “*He hath*  
“*made the SMALL and the GREAT,*  
“*and CARETH FOR ALL ALIKE.*”  
(Wisdom vi. 7.) Here, then, is that *equality of human nature*, which is plainly intended, and sufficiently well expressed in the common maxim, that  
“*all men are created equal :*” a doctrine amply supported by the clearest declarations of Holy Scripture ; though an eminent professor of our law hath exerted his great and acknowledged abilities to turn it to ridicule ! But as *the laws of God* are always to be esteemed a part of the *common law of England*, we find the same doctrine clearly established among the first principles of the Eng-  
lish



lish constitution of state, insomuch that the judges of *the realm* are sworn to be *no respecter of persons*, but to do *equal and common right* to all men (for there is no exception or distinction of cast or or colour) "*be they rich or poor.*" So that all professors of jurisprudence must acknowledge this necessary principle of EQUAL RIGHT, or vain will be their pretensions either to the practice, or even to the knowledge of true justice or equity! Thus, most evidently, are the ways of GOD *equal*, as he has asserted by his prophet, already cited. "*Is not my way EQUAL? Are not yours UNEQUAL?*" But miserably UNEQUAL, indeed, have been "*the ways*" of this nation! Professing Christianity, and a regard for liberty and natural justice, and yet promoting, by national authority, *the abominable traffic in our fellow men*, much more assiduously, and at much more expence, than any *lawful* and honourable commerce, either foreign or internal! And, what is still worse, this nation has given sanction, (by the assent of some of our former

Kings

Kings with the advice of their Privy Counsellors) from time to time, to the most iniquitous Colonial Laws for perpetuating the oppression over the unhappy enslaved strangers, withdrawing from them the general protection of our *Common Law*, and authorizing, by express statutes, not only the maiming, and “*dismembering* \*” of them (*gelding or chopping off half of the foot with an axe, &c.* as Sir Hans Sloan has testified) but even a *wilful* and *wanton killing* of

\* For the *crime* (if it may be so called) of “*running away*” from unlimited tyranny, an act of Virginia (9 Geo. I. ch. iv. § xviii. p. 33.) directs “*every such slave to be punished, by DISMEMBERING, OR ANY OTHER WAY, not touching life, as the said County Court SHALL THINK FIT.*” The OTHER WAYS that are sometimes THOUGHT FIT by slaveholders, are described by Sir Hans Sloan (in his voyage to Madeira, Barbadoes, Nevis, St. Christopher’s, and Jamaica, p. 56 and 57 of the Introduction.) “*For*” (the undefined crime of mere) “*NEGLIGENCE they are usually whipped*” (says he) “*by the Overseers with lance-wood switches till they be bloody, and several of the switches broken,*” &c. “*After they are whipped till they are raw, some*” (says he) “*put on their skins pepper and salt to make them smart; at other times their masters will drop melted wax on their skins, and use several very EXQUISITE TORMENTS;*” and all this is THOUGHT FIT only for *negligence* !!!

them !

them\*! Is not this a manifest *sinking* into that extreme national depravity "*which frameth mischief by a law,*" whereby any nation must necessarily forfeit all pretension to fellowship with God? (Psal. xciv. 20.) The true character in Holy Scripture of a *reprobate man* (the wretch who has "*no fear of God before his eyes*") is, that he "*abhorreth not evil;*" and the superlative of such depravity is surely the consummation of it, "*the establishing iniquity by statute,*" against which the vengeance of the Almighty is clearly denounced! "*Woe unto them that decree unrighteous decrees*" (or statutes) "*and write grievousness* (which) *they have prescribed: to turn aside the needy from judgment*" (which, in Israel, was a judgement of peers, the judgement of the congregation) "*and to take*

\* See the 329th Act of Barbadoes, p. 125, on which and many other detestable laws of the British Colonies (which have had the sanction of our Kings and Privy Counsellors) I have given an ample comment in my *representation of the Injustice, &c. of tolerating Slavery*, printed in 1769.

" away

"*away the right*" (or rather "*the judgment*" or "*process of the law*") "from the poor of my people," &c. (Isa. x. 1—3.) Thus "*our ways*" have been clearly *unequal*; and in no point more, perhaps, than in the first and most essential principle of our common law, the doctrine of *the equality of mankind*, in which all people of colour are so materially interested.

The unquestionable proofs, already given, of the essential points wherein "*all men are created equal*," are amply sufficient, I presume, to demonstrate that it is the *peculiar* temporal interest of *all people of colour* to claim and adopt the *two first foundations of English law*, wherein alone that essential *equality of mankind* can be proved and maintained.

But as these two foundations are the basis of the *English Religion*, as well as of the *English Law*, the people of colour must be induced to adopt them by  
more

more noble motives than mere *temporal interest*.

The natural *knowledge of good and evil* teaches us, that *Justice* and *Truth* are to be preferred before all worldly things; and, consequently, we know that a sincere veneration for the God of *Right and Truth*, and for his *revealed will*, is the only motive that is properly effectual to correct our hearts, and influence our morals; and, therefore, a careful examination of the evidences of that *revealed will* (that we may know whether the second foundation of English Law is really *the revealed will of God*) is the most important duty of our lives, because it is capable of influencing all the rest.

Besides, the *internal evidence* of the purest morality and most amiable virtues being inculcated therein, more than in any other books (of which our natural *knowledge of good and evil* render us competent judges) there are also  
certain

certain external marks\* which, from time to time, have demonstrated, and do still afford unquestionable proofs, that "*all scripture*" (including all the *Holy Writings* or books of the Old and New Testament, called the BIBLE) "*is given by inspiration of GOD, and is*" "*profitable for doctrine, for reproof,*" "*for correction, for instruction in RIGH-*" "*TEOUSNESS: that the man of God*" "*may be perfect, thoroughly furnished*" "*unto all good works.*" (2 Tim. iii. 16, 17.) "*O that there was such a heart*" "*in them*" [said the ALMIGHTY, concerning his peculiar people; but much more hath he since confirmed that benevolent *wish* to ALL MANKIND (without distinction of nation or complexion) by promising spiritual assistance to all that sincerely *seek* and *ask* it of him, whereby they may be *really* enabled to

\* To assist the people of the new settlement in this important enquiry into the evidence of their faith, I propose to add, in a Second Appendix to these Regulations, a short account of a mode of examining the truth of Facts, *by Four Marks*, proposed by an eminent divine in the beginning of the present century.

f

fulfil

fulfil his WILL] “ *that they would fear  
“ me, and keep all my commandments  
“ always, that it might be well with  
“ them, and with their children for  
“ ever.”* (Deut. v. 29.)

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# A SHORT SKETCH

OF

## TEMPORARY REGULATIONS, &c.

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FRANKPLEDGE.

THE most certain and effectual mode of securing peace, right, and mutual protection, for any community, is the old English system of mutual *Frankpledge*, or *free-suretyship*, given by all the *householders*, for themselves and each other, in exact numerical divisions of *tens* and hundreds; which, in the English law-books is called "*Maxima securitas*."—"*the greatest security*," though it is now unhappily neglected, and consequently crimes abound and increase; so that,

B

notwith-



notwithstanding the horrible increase also of *bloody laws* to intimidate offenders, yet there is *no effectual security* from violence and robbery, either in our streets or roads, or even in our chambers ; since the houses of the rich and great, nay of the first officers of the state, are not exempted from the nocturnal intrusion of housebreakers, insomuch that even the Lord Chancellor and Honourable Speaker of the House of Commons have lately experienced the common danger, and the deplorable want of the antient "*Maxima securitas.*" That fundamental system of *English polity* is so little known among us at present, that many well-meaning persons are induced, by their fears, to wish for *security*, on a much less eligible plan, formed on the model of the arbitrary system of government in France, commonly called *police*, the introduction of which would be an utter perversion of the first principles of  
*legal*

*legal* government in England. The inhabitants even of the most distant settlements under the crown of Great-Britain must not adopt any *polity* that is essentially *inconsistent* with the *Maxima securitas*, ordained and required by the common law of England.

The community of free African settlers, however, have already adopted (as I am informed) a small variation from the old English model of numerical divisions, by forming themselves into divisions of *dozens*, instead of *tithings* or *tens*; but as this little change is by no means *inconsistent* with the true principles and intention of our legal English *frankpledge*, I am at liberty to acknowledge a most hearty approbation of it, as being an arrangement far more convenient and effectual for securing perfect subordination, peace, and good government, even than the antient legal divi-

sions into *tens* or *decenaries*, because each *dozen* will have one *chief* or *headborough*, and one *assistant headborough*, to govern and lead a complete complement of ten *deciners*; so that the division may still with propriety retain the *old legal* name of a *tithing* or *decenary*; and the *hundred* division may be rendered literally and strictly an *hundred* families, by appointing one *hundreder*, two *chiefs* of *fifties*, and one town clerk (or clerk of the hundred) over every *eight dozens*; whereby the legal *hundred*, in its civil capacity (for the maintenance of *peace, justice, and common right*, according to the first principles of our constitutional *polity*, the most effectual for all the purposes of good government) will consist of.

1 Hun-

- 1 *Hundreder*, or centurion \*,—
- 2 *Chiefs of fifties*—*superior constables*,  
and presiding *justices* in the  
weekly Tithing-courts †;
- 1 *Town-s clerk*, or Clerk of the hun-  
dred ‡,
- 8 *Headboroughs* being constables in  
ordinary.
- 8 *assistant Headboroughs* or constables  
extraordinary.
- 80 *Deciners*—masters of families or  
householders ||, viz.

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100 *Householders* in all, who must  
*equally*

\* Who, in the common law, is a *high constable* and  
“*justiciarius*,” or justice of the peace.

† Or rather, in the courts of four tithings, or de-  
zens collected together.

‡ With a proper salary, to register all judgments  
and debts, and to be allowed two or more assistants, if  
necessary, from the best qualified of the deciners, with  
suitable salaries also for their trouble.

|| Who, jointly with the chiefs of their several divi-  
sions, pledge each other, and their respective families  
or dependants for the publick peace and common  
right, and are termed in law, *boni et legales homines*,  
“good and true men.”

## 6 FRANK PLEDGE.

*equally* contribute to support all the burthens of the state, and of course must be entitled to an *equal* voice in the “*common council*,” or parliament, of their settlement; which on the African coast is called *Palaaver*; and if the whole body of householders should hereafter, by God’s blessing, become too numerous for a *personal* attendance in their *common council* they will be all equally entitled to elect a proper number of deputies from their respective divisions to represent them in the supreme council; and that in a due and *equal* proportion to their numbers; for otherwise their representation would be rendered most banefully *delusive* and *corrupt* !

And

# FRANKLEDGE.

7

And in a military capacity the same hundred house- holders will form a corps of <i>militia</i> consisting of	1	Captain
	2	Lieutenants
	1	Muster master and commissary
	8	Serjeants
	8	Corporals
	80	<i>Milites</i> or men of arms

Amounting altogether to 100 { free militia men  
or armed deci-  
ners.

To these must also be added  
the sons, apprentices and in-  
dentured servants of the deci-  
ners, viz. all the males of 16  
years of age and upwards,  
who by the *common law* are  
required to be armed, and of  
course to be disciplined in the  
use of arms. The average of  
males above 16 years of age  
may be stated, I believe, at  
three to each family, includ-  
ing all the persons above de-  
scribed: so that in a few  
years, if the settlement suc-  
ceeds, there may probably  
be added to the 100 armed  
deciners at least

200 Privates or rank  
and file

In all 300 militia men  
in each hundred division, a corps that  
may be rendered sufficiently effectual to  
support the executive justice of a free,  
legal government, within any extent of  
land

## § FRANKPLEDGE.

land which an *hundred families* can fairly occupy, and amply sufficient to supply a roster or rotation of very easy service in the necessary *watch* and *ward* of the settlement.

N. B. This average number of males would be rather too large, were not apprentices and *indentured servants*, included ; but in a new settlement, where *ordinary labour* is chiefly wanted, there is a great probability that the *indentured servants* will far exceed the number I have estimated.

WATCH

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WATCH AND WARD.

*Rotation.—Exercise.—Discipline preserved by  
Fines of Labour.—Watch Duty of Indentured  
Servants to be allowed and deducted from the  
Term of their Indentures.*

**T**HE hundred deciners should serve, three at a time at least, with six privates, in due rotation, as the nightly guard of the *hundred division*; which guard being divided into three parties of one deciner and two privates each, one party may patrol, whilst the other two are stationed at the gate-house, or watch-tower, alternately watching and resting every four hours; but the patrolling and watching party must relieve each other every two hours, until it is their turn to rest four hours in the inner guard room; by this means the watch duty may be  
C rendered



rendered very easy and *equal* to all ranks of persons in the hundred ; and even if the captain and four of the *oldest* deciners, together with eight of the *youngest* privates be excused the nightly duty, the rotation of this easy service to each individual will be only once in thirty-two nights, viz, less than twelve nights in a year, which cannot interfere with their ordinary employments : but for the sake of keeping up proper discipline, triple the number ought to assemble in rotation, every evening and morning, to set and to discharge the guard, after the performance of a short military exercise all together, under the inspection of the captain, or one of the lieutenants, (being previously trained or drilled in small squads under the inspection of their respective serjeants) and this attendance may be rendered perfectly *equal* and regular to all ranks, by a proper *roster* of service, duly distinguishing the courses

## WATCH AND WARD. 11

courses of *Watch and Ward* from the rotation of attendance for mere exercise.

Want of punctuality in musters, or absence, should be punished in proportion to the time lost, by *equal* fines on all ranks of men, estimated at so many *days or hours labour* (as hereafter explained) towards the support of the public Exchequer.

Disobedience of orders on service, and inattention or carelessness in exercise, and all such other misdemeanors, should be likewise punished by *fines of labour* for publick profit.

The watch duty of an indentured servant should be rewarded by a deduction of one day's service from *his indentures* for each night that he attends on mili-

## 12 WATCH AND WARD.

tary duty, which will encourage his vigilance, and win his attention to the interests of the settlement; and by his being entered on the same roster with the whole body of *deciners*, and by serving, in due rotation, with them, he will soon perceive the facility and happiness of becoming a *deciner* himself by proper diligence in fulfilling his contract of labour; especially as the regulations, hereafter to be mentioned, will insure him from the imposition of more service than is due, and from the fraud or oppression of an unjust master; and he will acquire still further security by being known, and by becoming acquainted with other deciners (besides his master) in the militia service.

FREE

## FREE LABOUR.

*Free Labour to be the Standard or Medium of Traffick instead of Cash.—Times of Labour (publick or hired) to be general and uniform.—Evening Prayer and the Advantages of it.—Limitation of Labour per Day to eight Hours.—And only Six Hours on Saturdays, that the People may attend the Courts and Falmotes to improve their Discernment of Good and Evil.*

**HUMAN** Labour is more essential and valuable than any other article in new settlements, which chiefly depend on the cultivation and produce of the earth for their subsistence and commercial profit. On this account, though the price of provisions is generally lower in new settlements than in communities of long standing, yet the price of *Free Labour* is always much higher; and higher still, or rather infinitely more  
expensive

## 24 FREE LABOUR.

*expensive* (however slaveholders may reckon) is *the labour of slaves*, besides the abominable injustice, the corruption of manners, the danger, and other *curSES*, which *always attend* the toleration of slavery! *Free labour*, therefore, in all new settlements, ought to be made the *standard*, or *medium*, whereby to rate the value of all the necessaries of life, as well as of all articles of commerce in the settlement: a cow, sheep, or hog, or a bushel of corn, should each be valued at a proportionable number of *days' labour*, estimated at eight hours actual labour per day; and a pig, rabbit or fowl, at so many *hours labour*, according to their respective sizes; and for the fractional estimation of smaller articles, the hours may be reduced to *minutes*, and thereby afford an excellent substitute for money as a medium of traffic and exchange, whereon a *paper currency* may be established, which will  
always

always bear an *intrinsic value*, without diminution, as hereafter explained under the head of *Publick Revenue*.

The daily commencement of publick labour and of hired labour, and all the necessary cessations from labour for rest and refreshment, should be limited to stated periods of time, rendered uniform and general, throughout the settlement, by the periodical summons of a publick bell, as in our *dock yards* and great manufactories, for the more effectual prevention of imposition by the employer or employed.

. By the limitation of labour to eight hours per day, the rateable or legal day's work (instead of continuing from six in the morning to six in the evening, as with us) will end at four in the afternoon, including two whole hours for necessary refreshment and rest; unless it should

## 16 FREE LABOUR.

should be thought more convenient in general to begin at five in the morning, and to work three hours till eight, and then, after resting half an hour at breakfast, to work three hours and an half more till noon, when a moderate and temperate meal, suitable to the heat of the climate, may be rendered more refreshing and healthful to the labourer by a *general festo*, or sleeping time, during the meridian heat till half past one; which rest of one hour and an half, at one time, will be amply sufficient to recruit them for the remaining burthen of the rateable labour, or legal day's work, viz. one hour and an half more ending at three o'clock in the afternoon, when the *evening* of the antients commenced, and the appointed hour of *evening sacrifice* in the patriarchal times. If, therefore, the new society would agree to assemble at *that hour*, in whatever place they shall afterwards appropriate

to

to religious worship, and there join together in a very short general form of prayer and evening sacrifice of thanks (in which, to remove all objections about the value of time, they need not be detained much longer than about five minutes, to express all that may be absolutely necessary for every good purpose of prayer and thanksgiving, at least as a *daily service*) they will soon be convinced that no human measure is so well calculated to add a real dignity to the ordinary labourer, as well with respect to his own *internal* improvement, as in the outward esteem and consideration which it will necessarily insure to him from others by continually reminding the rich and higher ranks of men that the daily labourer is their brother and their *equal* in the sight of God, and that all men ought to be *equally* servants to the same Lord! I could wish that a short daily morning prayer might also be adopted at

D

nine



nine o'clock, after breakfast, but I propose with diffidence, lest publick prayers even *only once* a day should be obtained with difficulty.

As some of the *out lots* will be distant about two miles from the centre of the township, it may perhaps be more expedient to commence the rateable daily labour even half an hour sooner still, than I have last proposed, viz. at half past four in the cool of the morning, whereby all *publick labour* will end at half past two in the afternoon, which will allow time for labourers in the distant lots to repair to the general assembly of the township, at *evening prayer*. And an officer from every dozen may be ordered to be prepared, by a previous examination, at the publick bank of all the indents in course for each day's labour; that after being discharged in the publick books, they may be cancelled, and  
most

most expeditiously returned to those who have fulfilled them ; all which, by the happy system of *Frankpledge*, may be most easily effected with very little loss of time ; so that the labourers may return from the centre of the township to their own private lots, and have near five hours of leisure to themselves to cultivate their own land, even if they work no later than eight at night, which will allow them ample time for rest, especially as the mid-day *sestoo* will render less sleep necessary at night.

52 { Sundays,  
or days of  
; 5 Court Lord.

### -3. Holidays.

310 } Days of labour.

365  
ll be rated  
ment only at  
eight

eight hours actual labour each day, in all agreements or contracts for labour, as well of apprentices and indentured servants as of those who are hired by the day; that all labourers may have some leisure hours every day to cultivate their own private lots of land. And only six hours labour are to be required by law on Saturdays, without any deduction from the labourer's profit for the deficiency, because it is for the public benefit that the people should have leisure to attend the courts and folk-motes (to be held on Saturdays) in order that they may gradually improve that natural faculty of *reason or knowledge* which is inherited by all men from our first parents, and may "*have their understanding exercised by habit to discern both good and evil.*"

It is the duty of the Legislature to provide for the improvement of the mind of the people, and to secure to them the opportunity of doing so.

FREEDOM

## 22 FREEDOM AND PROTECTION

### FREEDOM AND PROTECTION TO STRANGERS.

*Limitation of Indentured Service.—An injured Indentured Servant to be turned over to the Publick Exchequer.—Fugitive Slaves to be protected and allowed to purchase Land by Labour, and after due Time of Probation to be admitted to the Rank of Deciners.*

**A**S soon as a slave shall set his foot within the bounds of the new settlement, he shall be deemed a *free man*, and be equally entitled with the rest of the inhabitants to the protection of the laws, and to all the natural rights of humanity. And the Service even of *indentured servants* shall be strictly limited, viz. no person to be bound for a longer term than five years after the age of twenty-one, or of seven years if bound after the age of fourteen years, or of ten years if bound

bound after the age of eleven years. And if any indentured servant shall have just cause to complain of his master's behaviour to him, he shall be turned over to the care of the *general asylum for males*; and his *labour*, for the limited term of his indentures, shall be turned over to the *publick Exchequer*; which shall purchase of the master all the remaining term of service. If any slave shall *escape from his master* in any part of the neighbouring country where the abominable traffic in human beings is tolerated, and shall apply at any township within the free settlements for an asylum, he shall be received and protected in the publick asylum; for this is required by an indispensable moral law of God, and, of course, by the laws of England—" *Thou shalt not deliver* " *unto his master the servant*" (or *slave*, for all *slaves* are servants) " *which is ef-*  
" *caped*

## 24 FREEDOM AND PROTECTION

*“ caped from his master unto thee ; he  
“ shall dwell with thee, even among you,  
“ in that place which he shall choose, in  
“ one of thy gates, where it liketh him  
“ best : Thou shalt not oppress him.”*

Deut. xxiii. 15, 16. The stranger, however, shall be required to promise obedience to the laws of the settlement, and due legal submission to the chiefs of the division, wherein he is admitted and pledged ; and also to enter himself on the publick roster of equal service for *Watch and Ward*, when of proper age. And in order to obtain his livelyhood, independently of individuals, he shall, if he is above twenty years of age, be allowed to purchase, of the publick Exchequer, one quarter of a lot of land, for one year's service, consisting of 310 days service of eight hours each, (and a proportionable addition to the term, if under that age) for which quarter of a lot

lot, he shall be taxed only one quarter part of a deciner's contribution to parochial and publick exigences and expences, which proportionable contribution of labour for *taxes* shall commence from the time he receives the land ; but the Exchequer shall give him credit for the *labour of purchase* until the second year after he receives the land ; in the course of which only *half of the labour*, viz. 155 days, may be demanded, and the remainder in the course of the third year, whereby the stranger will have *spare days of labour* to enable him (by giving indents for it) to purchase necessities for his farm : And he shall be allowed a separate chamber in the publick asylum or inn, until he is able to build an house or cottage upon his own lot. After he has faithfully discharged his debt of service according to his first contract with the Exchequer, and also his

E

other



## 26 FREEDOM AND PROTECTION.

other contract debts with private individuals (for all such private debts should be entered in the publick Exchequer, in order to give *intrinsic value to the indentures for labour*, as the state of *every man's* credit and circumstances will then appear on the publick books) he shall be allowed another quarter of a lot on the same terms, and so on till he has acquired a compleat lot; when, if he has by his good and faithful behaviour proved himself worthy of the rank and trust of a *deciner*, he shall be admitted to all the privileges and civil rights of the community as a free member and *equal proprietor* of the whole settlement.

REDEMP-

REDEMPTION FROM SLAVERY:

*Redemption from Slavery.—Price to be repaid by a short limited Service to the Publick Exchequer.—Profit by Redemption infinitely superior to the Profit of the Slave Trade.*

**T**HOUGH it is a fundamental principle of the settlement, that all *slaves* shall be deemed *free* as soon as they enter it, so that no person can retain, or sell, or employ, a *slave* within the bounds of the settlement, yet there can be no impropriety in providing a means of repaying the expence of *redeeming slaves*, on the condition of a *short limited service*, as an apprentice or indentured servant, provided that the actual prices given for redemption can be sufficiently authenticated, that no more may be repaid, except, perhaps, a limited profit, not, exceeding ten per cent. by way of in-

E 2

terest.

## 28 REDEMPTION FROM SLAVERY.

terest, for advancing the price; and provided also that the said *limited service* of the contract be not claimable by any *individual*, but by the *publick Exchequer only*, after the redeemed person has consented to work out the price; whereby all possibility of *domestic slavery*, or *private oppression*, will be excluded; and the Exchequer will give an ample equivalent to the redeemed person, to insure his voluntary consent to a contract for a *limited time of labour*, not only by the protection it will afford him, but also by putting him in possession of a portion of land, equal to the quarter part of a *de-ciner's* lot, to be increased as he discharges his debt of labour; and by finding him provisions until he shall be able to raise provisions from his own land. The publick Exchequer will be enabled, by the consent of a majority of the settlers, thus to dispose of land, because all the *unoccupied* land in the settlement  
is

## REDEMPTION FROM SLAVERY. 29

is to be deemed as *common*, in which the whole body of settlers, sent out from England, if above sixteen years of age, whether indentured or not, shall be entitled to an *equal share*, and therefore no land must be appropriated, but by *common* consent. Suppose the redemption of a man should cost ten pounds (which I believe is about the average price on the coast) and suppose the labour of such a stranger be estimated only at sixpence sterling per day though it is certainly worth much more (perhaps three or four times as much) a limited service, by the redeemed person, of five years to the publick Exchequer, as an equivalent for the purchase of a full lot of protected land, with a gradual introduction to all the privileges of a free English settlement, will amount, at 310 working days per annum (fifty-two Sundays and three holidays being deducted for the reasons already mentioned under the head of *Free Labour*)

### 30 REDEMPTION FROM SLAVERY.

*Labour*) will amount, I say, to 38l. 15s. out of which, after paying 10l. the price of redemption, and 10 per cent. for the advance of money, viz. 1l. more, there will remain in the publick Echequer (towards supplying food and necessaries to the labourer, till he can provide for himself, and for risque of loss by sickness or death) the sum of 27l. 15s. the surplus of which, if the redeemed person lives and does well, becomes the *property of the publick*, in which he *himself* enjoys an equal share of profit; so that the *purchase of a slave*, under so equitable a regulation, will be really and truly a *Redemption from Slavery* to a state of *freedom* and protection. And if the *voluntary labour of a man* should really be worth three times what I have estimated (as I really believe it is) the profit for redemption, for 11l. disbursed, will amount to 105l. 5s. which is  $956\frac{2}{11}$ l. per cent. in favour of the publick

## REDEMPTION FROM SLAVERY. 31

publick Exchequer! Nay, the profit may be fairly estimated at a much higher rate! for if the *free labour*, which the redeemed person pays for his lot of land, be employed by the elected trustees of the Exchequer in the *publick lots* of land, they may expect to receive at least the *ordinary production of land*, for the labour bestowed upon it; which even in our northern climate may be rated at a *triple amount* (and much more may certainly be expected in the fertile and productive climate of Africa) so that the *ordinary profit* may fairly be stated at 315l. 15s. for 11l. disbursed, which is at the rate of  $287\frac{5}{11}$ l. per cent. in favour of the *publick Exchequer* in which the redeemed person himself would have an *equal property* with the rest of the community. Let the advocates for slavery shew, if they can, that *involuntary servitude* is equally profitable! The intolerable expence of all kinds of labour wherever  
slavery

### 32 REDEMPTION FROM SLAVERY.

slavery is permitted, when compared with the price of labour in *free* countries, will sufficiently confute them. But more shall be said of the great profits of *Free Labour*, under the head of *Publick Revenue*, &c.

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### A G R A R I A N L A W.

*Money for purchasing Land, to be invested in Presents for the African Chiefs. Chiefs to be previously acquainted with some necessary Conditions. All the Settlers to be restrained from purchasing Land for private Property, until the Bargains for the Publick Land are concluded. The Presents to be deemed Publick Stock. All the Settlers above sixteen Years of Age to be equally entitled to the Land. Precautions for fixing on the Spot for the first Township. Settlers to be obedient to the Agent and how long. Reserve of Land.—Limitation of Land.—Limitation of landed Possession.—*

*possession.—Manner of laying out a tenth lot for the Conductor. — Also two more Lots for Publick Uses.—Likewise ten other Publick Lots for every hundred private Lots.—How to be appropriated. A General Asylum for Males and Females, and for married Persons.—Hospital for Sick. — Penitentiary Lot. — Glebe Land.—No Layman to have Benefit from the Glebe.—Limitation of the Cure of souls.—Lot for Parish Clerks and Beadles.—Under Beadles or Trumpeters.—Lot for a Town Clerk.—Lot for two Assistant Clerks of the Hundred.—One reserved Lot to make good Deficiencies.—Allowance of Land to Apprentices and indentured Servants.—Sons of Settlers how to purchase Land.—Indentured Servants allowed to redeem the Terms of Service and how.—And to purchase Land by Labour.*

**T**HE money which has been paid into the hands of the trustees to procure land for the settlement shall be vested in such articles of merchandize, as are deemed

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most proper for presents to the petty chiefs or Cabo-sieurs, on the African coast, and shall be disposed of among them to the best advantage, to engage their peaceable consent to admit the new settlers, and to give up to them a sufficient tract of uninhabited land, bordering on the sea, or on some navigable river or creek where fresh water also may be procured, with every other natural accommodation suitable and necessary for a proper settlement. But in treating for the land, the Cabo-sieurs or chiefs shall be informed, as a necessary part of the agreement, that the land which they are requested to give up to the new settlers, is intended to be dignified with the title and privileges of a *land of freedom*, like England, where no man can be a slave; for as soon as a *slave* sets foot on English ground, he immediately becomes free, provided, he conforms himself

self to the laws of the state. And therefore, if any *slave who has escaped from his master*, (in the neighbouring country, where slavery is allowed,) should fairly get within the boundary of the new settlement, he is afterwards to be considered as *a free man*. And no man must pursue him to take him away by force, nor be offended with the new settlers for refusing to deliver him up : because they are indispensably required by the laws of God, and of England, to *protect the slave that has escaped from his master*. (See this further explained under the head of *freedom*.) This previous declaration is absolutely necessary to be made, as one means of avoiding future disputes with the neighbouring inhabitants. And in order that as much land as possible may be procured for the new settlement by the abovementioned presents, the agent or agents, for the settlers, and

every individual among them, shall be restrained from purchasing or making any agreement whatever for separate *private* property in land (on pain of forfeiting all right to a share in the profits of the settlement) until an agreement is made and concluded for the *whole common stock of land* : and until the bounds of it are actually marked out and made known to the whole body of settlers. An invoice shall be made of all the articles for presents, in which the money intended for the purchase of land was invested ; so that if any articles remain more than are necessary for the purpose, they shall be deemed a part of the *common stock*, and shall be registered accordingly. The whole body of original settlers that go together from England above the age of sixteen years, whether male or female, apprentice, or indentured servant, shall be *equally* entitled to *all the land* within the bounds of the settlement ;

settlement; subject, however, to the rules hereafter expressed for the appropriation of it, from time to time when wanted : and all unappropriated land shall be deemed *common*. No land shall be appropriated but by the free consent of a majority of the settlers, after a full discussion of the reasons in the common council, or folkmote.

When the agent-conductor shall have carefully viewed and considered the tract of country thus vested in the community of settlers, he shall recommend to them a proper situation for the first encampment and principal township, as nearly in the center of their territory as the necessary accommodations of a constant supply of fresh water, and a navigable communication with the sea will permit : and he shall lay before the community his reasons for the choice, and if any other person or persons should propose different

different situations of equal propriety, the *elected* heads of dozens, or a sufficient deputation from them, must carefully examine all the proposed situations; and after duely weighing the reasons assigned for each proposal, they shall make their report to the *common council*; and the opinion of the majority shall decide the question; for it is absolutely necessary that the majority of the settlers should be well satisfied and contented with the situation of their principal township, whether it be better or worse than was first proposed. But in all other points they must be obedient to the advice of the agent-conductor, and follow his direction in clearing the ground, marking out and entrenching the first encampment, building temporary barracks, and store-houses, for the accommodation of the whole community, and in digging, sowing, and planting, in the publick grounds, for the common support

port of the whole body of settlers; and no man shall separate himself to work for private emolument, until a small portion of land for a *town lot*, and a larger portion for an *out lot* agreeable to the plans annexed shall be marked out, and sufficiently cleared by *publick* labour for *every settler*; nor until the said portions of land are equally and indifferently appropriated to each person *by lot*, to avoid disputes, and shall be duly registered with the names of the respective proprietors. Whether or not the *separate private houses* should be built by joint and *publick* labour, may be afterwards discussed and determined in the *common council*. Land shall be reserved in the township for such new settlers as may afterwards arrive, which may in the mean time be cultivated for public benefit, but it shall *not be appropriated* until it is really wanted for such additional settlers as may afterwards join themselves

themselves to the community: for no man ought to be the proprietor of more than *one town lot*, with its proportional *out lot*, according to the limitation hereafter mentioned. And therefore if any additional land, either of town lots or out lots, or both, should be acquired by marriage or by inheritance, or legacy, or by any other lawful means, the inheritor shall be allowed three years to dispose of them: but in any other case, if it should be found out, that one individual possesses more than one town lot, or more land in out lots, than is declared in the following table, such land and lots shall be forfeited to the community.

#### E X C E P T I O N.

*N. B.* The agent or first conductor of the settlement is excepted in the above regulation, because he is to be allowed every tenth lot that is laid out for private property, on account of his extraordinary  
care

care and trouble in agreeing for the land, and for laying out the lots \*. And also such *publick officers* are to be excepted who hold *publick lots*, hereafter mentioned, in right of their respective offices, as the chaplain, clerk of the hundred, two assistant clerks of the hundred, and the three beadles, each of whom may be allowed to possess one separate lot, in their *private* capacity, besides their *official publick* lots.

If any man should be dissatisfied with the situation of the first township, and

\* Memorandum. Mr. Smeathman the agent, and first proposer of the settlement, having unfortunately caught a putrid fever of which he died, July 1, 1786. the gentlemen of the committee must now determine whether this exception ought to be made in favour of any other agent; or whether this tenth lot ought not rather to be reserved for such publick purposes as the committee may hereafter think proper to direct. As more money than what is allowed by government will probably be wanted, the reserved *tenth lots* may enable the settlers to repay whatever money may be necessary for them to borrow for the first exigencies of their little community.

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can find eleven other deciners of the same opinion, they may afterwards dispose of their registered lots, and agree with the *community* (to whom all the *unoccupied land* within the bounds of the settlement doth jointly and equally belong) for sufficient land to form a proportional township in some distant part, as proposed in the general scheme of the settlement (plate No. 2.) according to the following limitation.

#### LIMITATION OF LANDED POSSESSIONS.

NO person shall possess in his or her own right, more land (exclusive of the Town lot where the person dwells than the number of acres expressed against the following descriptions of places, viz.

	Acres.
Within 3 miles of the principal town	20
Within 3 miles of the sea, navigable river, creek, or haven in any other part of the settlement	40
Within 7 miles of Do.	100
Within 12 miles of Do.	200

Whenever

Whenever nine lots are laid out, a tenth of equal size, shall be laid out closely adjoining to them, which shall be numbered and registered as the property of *the conductor* ; or for a *reserve to pay publick debts* (the first conductor to whom the promise of *every tenth lot* was made, having lately died, the committee are at liberty to dispose of this *reserved land*, as they shall think most just and right) and an account shall be kept of whatever odd number of lots are laid out at the same time, *more* than the ten last appropriated, and *less* than the amount of another nine ; that as other new lots are demanded, the conductor may have a tenth lot of equal size close adjoining to any of the last appropriated lots which he shall chuse : but, for every ten lots thus marked out for *private property*, two lots of equal size, shall be also marked out adjoining to them, for *publick uses*, to be registered

as such, which under the care of an elected committee, in every district, controlled by the common council of the state, shall be cultivated by *publick labour* (hereafter more fully explained) and the produce be appropriated to a *publick fund* for religious instruction, schools, poor, hospitals, salaries for publick officers, and all such just and reasonable expences besides as ought to be defrayed by a publick exchequer. And also to every hundred lots *laid out for PRIVATE property ten additional publick lots* \* shall be laid out closely adjoining: viz. One lot for a *general asylum for poor males*, under the care and direction of the *oldest and most prudent deciners in the hundred*, elected as a committee, expressly for that trust.

Secondly,

• *N. B.* The *publick lots* are not to be reckoned with those that are *risbed* in favour of the conductor, but only the lots which are laid out for *private property*.

Secondly, One lot for a *general asylum for poor females*, under the care of the *elderly widows*, or of such other prudent matrons as shall be elected to the charge.

Thirdly, One lot for a *general asylum of poor families*, of both sexes together, that the branches of a family may not be separated through misfortunes or poverty; but that each family may be allowed a distinct and separate habitation to themselves at the publick expence, until they can be otherwise provided, and more comfortably established, under the care and patronage of the committee of elder deciders above mentioned. Spare chambers shall also be prepared to accommodate strangers and travellers, as at an inn, but separately in the said three lots, according to their respective descriptions of *male, female, or family*.

Fourthly,

Fourthly, One lot for the support of an *hospital for the sick and hurt*, divided into separate wards, for males and females, subject respectively to the visitation and direction of the two separate trusts abovementioned.

And Fifthly one *penetentiary lot* to be strongly fenced (with palisades, ditch and parapet, having all the defences reversed or facing inwards) for the secure confinement of all felonious offenders, and to be divided into three distinct compartments ; two for the separation of the two sexes ; and a third for the married persons of either sex, that they may not be separated from their spouses, or families, in case they should desire to attend them, And

Sixthly, One lot to be registered as *glebe* land ; and to be reserved for the chaplain of the hundred, whenever a clergyman

clergyman duly qualified shall be elected by the majority of the *deciners* or *householders* in the *hundred*; but no layman, during the vacancy, may receive any profit from *the glebe*, though he may officiate gratis, as far as a layman may lawfully be allowed to interfere in the sacred office, and no chaplain shall be inducted to a legal charge or cure of souls over more than *one hundred families of deciners and their dependants*, at one time \*; with due exception, however, to clergymen of episcopal authority, in case God's blessing on the settlement should hereafter render the appointment of bishop's necessary.

Seventhly, One lot, half of which to be appropriated to the use of a *parish clerk*, who shall also act as a *head beadle* in all assemblies of the hundred; and the

\* The *first* chaplain must necessarily be excepted, until the settlement is formed and more clergymen procured.

the other half in equal parts to *two inferior beaqls*, for his assistants; who, as soon as they can be taught, shall have an additional salary as *trumpeters*, to summon the people to the courts of Justice, and to assemble the militia at the head quarters in case of publick danger.

Eighthly, One lot for a *town clerk*, or *recorder of the hundred*, who shall keep an exact register of all the appropriations of land in his division, the registers of service, both civil and military, the judgements of the courts for *fines of labour*; and the due registering of all private contracts for *labour*, in which duty he shall be subject to the control and accompt of the publick Exchequer in the principal township,

Ninthly, One lot for *two assistant clerks of the hundred* to be elected from the body of deciners, the most prudent and best qualified to acquire a general  
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knowledge

knowledge of the principles and maxims of the *common law*, as well as of the regulations of the settlement, that they may be able to advise the head-boroughs on all occasions. And

Tenthly, one publick lot reserved to make good the deficiencies of any of the rest, or to be applied to any other *publick use* that the Hundred Court shall think proper to direct. And if any of these *publick lots* or any parts thereof, remain uncultivated, the directors of the nearest bank, with the consent of the Hundred Court, may cause the superfluous land to be cleared and cultivated for the increase of the publick stock, and revenue.

Every *apprentice*, or *indentured male*, above the age of sixteen years, that shall afterwards be introduced into the settlement from Europe, and every male bred

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in the settlement, as they arrive at that age, shall be allowed by the publick as many acres of land to himself, adjoining to the out lot of his parent or of his master, as will amount to *an eighth part of a lot*, in order that he may employ his leisure hours to his own profit; and as soon as he is twenty-one years of age, he shall have an addition from the publick of one-eighth more, amounting in all to *one quarter of a lot gratis*: and the son of a settler, when arrived at that age, shall be allowed to *purchase* three-fourths of a lot more, to compleat his proportion for a deciner, at the rate of *half a year's service* for each *fourth part*—that is, in all, for 465 days labour to the publick: half of which to be demanded before the end of the second year, and the remainder gradually before the end of the third year, But with respect to an indentured servant or apprentice, if he shall be able, even before he is

is of age, to purchase out his indentures, either by the produce of his private portion of land, or by entering himself at the town bank, for such a proportion of his extra hours, or evening's labour, as shall be deemed equal to his strength, without injury to the labour due to his master, but not exceeding two hours (making ten hours labour in all per day :) the master, must consent to the redemption, and the late indentured person, even though he is not of age, shall be allowed to *purchase* one quarter of a lot in whatever township he shall chuse, for *one year's service* (viz. 310 days labour paid by installments as above) to the Exchequer of the township : but on condition however that if he does not chuse to settle in the township of his late master, he shall give up the land which he there held, on being allowed *the value* of it, by the exchequer ; and that he shall

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previously

previously apply to the headborough or chief of the division wherein his desired lot is situated, in order to obtain the assent of the inhabitants to his admission among them ; which being granted, he shall make a publick declaration in open court of his sincere intention to comply with the laws of the settlement, and to behave himself consistently with the necessary peace and good order of a civilized society. And after he has approved himself to the vicinage of his new settlement by good behaviour, and by a faithful discharge of the stipulated service or price, he shall be admitted (if he is twenty-one years of age, or as soon as he attains that age) to all the civil rights of the community, provided that he solemnly *renews* the said declaration at the next publick court or folkmote of the district which he inhabits ; and he shall then be allowed to purchase at the publick Exchequer as much more land

as will amount to a compleat lot. And every indentured *European*, above the age of twenty-one, shall be allowed *gratis*, half a lot of land adjoining to his master's *out-lot*; and as soon as the limited demand of labour, due to his master, shall be faithfully discharged, either by service or by redemption, he shall be allowed to *purchase* half a lot more for two years service (with reasonable credit or allowance of time to perform it in) to *the Exchequer* or public bank and shall be admitted to all the civil rights of a deciner, as soon as the stipulated service is faithfully discharged: or sooner, if the *Hundred Court* shall be satisfied that he is worthy.

PUBLICK

## PUBLIC REVENUE AND PAPER CURRENCY OF INTRINSIC VALUE.

*Tax on Days Work required from all Males above eighteen Years of Age.—Number of Indentures to be given by every Male.—Indentures how to be certified.—Every Man to have an Account of Labour open at the Exchequer, certified by the proper Officers of his Division.—Apprentices and indentured Servants to be registered.—Publick Labour to be deducted from the Terms of all Indentured Servants.—Accounts of Labour how to be settled and discharged.—Estimation of Labour.—Additional Tax on the Rich, and on those who have more profitable Employments than ordinary Labour.—The Payment of Tithes of Property always grievous and inconvenient. Tax on Pride and Indolence.—The Advantages of making Ordinary Labour the Medium of Traffic.—That poor Men will never want Employment, nor lose Time in searching for it.—Will obtain credit for Necessaries,*

*cessaries, and for the Assistance of Artificers.*  
*—Indentures how to be certified, entered, and put in Circulation.—Indentures will be ready Cash to Merchants, Tradesmen, or Artificers, and will enable them to redeem their own more valuable Labour, and to draw on the Bank for Paper-Cash to circulate, or for Labour to accommodate Planters, who will repay in Produce; that the Indentures will be really as intrinsically valuable as ready Cash.*  
*—The Author's Doubts.—A few Objections removed.—Debts of Labour to be demanded only by the publick Banks.—Applications either for Labourers or Labour to be made at the publick Banks.—Planters to pay a small Commission per Cent. to the Bank for supplying Labourers.—Labourers to be summoned in due Rotation some every Day, with due previous Notice, according to the Dates of their Indentures not balanced.—Guard against Bankruptcy, and against Oppression of indentured Labourers.—In case of Death, Debts of Labour due to the Exchequer to be made good out of the real and personal Estate of the Debtor.—The System of Frankpledge*  
*the*

## 56 PUBLIC REVENUE, &c.

*the chief Security of this Revenue.—Public Fines and Forfeitures.—The peculiar Improvements which even Frankpledge will obtain by Fines of Labour —Even Neglect of publick Labour may be turned to the publick Advantage.—The Revenue of Fines reserved to make up all Deficiencies in this Calculation as it would probably amount to a Third of what is already reckoned, and the Profits of the Sale of Land probably even more than the Fines.—The Savings by this Arrangement would be almost as extraordinary as the Gains.*

**I**N order to establish an efficient publick revenue, and at the same time to render industry and honest daily labour honourable, or at least *creditable* by being *general*.——All contributions to the state, and all publick fines, (except those laid on persons convicted of felony within the settlement, which are to be worked out in the *penitentiary lots*, before described) shall be levied in *day labour*,  
estimated

estimated (whatever a man's calling, art, or ability may be) at the rate of eight hours work per day of an *ordinary labourer*; so that persons who have money, or more valuable employments, may compound, or find a sufficient substitute accustomed to *ordinary labour*: but the substitute must be a *free man*; because no slave, nor even an apprentice or indentured servant, if bound for a longer term than what is limited under the general head of freedom, shall be permitted to work within the bounds of the settlement, lest any discredit should thereby be thrown on *honest labour*. And for the same reason the fines of days work laid on persons convicted of felony, within the settlement, shall not be entered on the same books of the Exchequer which contain the names of the rest of the community, but shall be registered in a distinct book, as a separate

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branch



58 PUBLICK REVENUE, &c.

branch of the revenue, and shall be worked out in the penitentiary lots.

All written contracts or indentures for labour, publick or private, shall be entered in the books of the Publick Exchequer, to which shall be made compleat indexes of reference, that the state of every man's engagements may easily be known, whereby no man will have it in his power to dispose of indentures for more labour than such a reasonable proportion of his leisure as he may be supposed capable of fulfilling and discharging in due time.

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# PUBLIC REVENUE, &c. 59

A *tenth part* of the 310 days of labour shall be appropriated to the support of Religious instruction, schools, widows, poor, and other parochial exigencies. } 31

And also another *tenth* for other general expences of the community or state. } 31

This publick contribution of *two tenths*, or one-fifth of the *Work-days* in a year, shall be equally required of all males above the age of eighteen years, and shall be estimated at the value only of *ordinary labour in cultivating the earth*, amounting for each person, per annum, to sixty-two days of ordinary labour. } 62

For which every male of the above description shall annually sign indentures for the undermentioned portions of his labour, viz.

		Days Work
1 Indenture for	20 Days Work	20
1 Do.	10 Do.	10
1 Do.	5 Do.	5
4 Indentures for	2 Do.	8
10 Do.	1 Do.	10
10 Do.	4 Hours work or $\frac{1}{2}$ a day each	5
8 Do.	2 Do. or $\frac{1}{4}$ do.	2
16 Do.	1 Do. or $\frac{1}{8}$ do.	2
51 Indentures.	Days work of ordinary labour	62

The small portions of time are necessary to form a rateable medium for the prices

## 66 PUBLIC REVENUE, &c.

of all kinds of small articles in traffick, and to afford a convenient exchange when the indentures are circulated like bills in lieu of cash; and for such articles as may require a still smaller fraction to express any gradual rising or fall of price, the proper fraction of an hour into sixty minutes, will be sufficiently small for all purposes; and if any species of so small a value as *one minute* (or even as five or fifteen minutes) should be thought necessary, small pieces of copper or other cheap metals, amber, or particular kinds of shells or beads, may be substituted for it. But if *indentures*, (for the sake of uniformity in the currency) should be preferred, an indenture for *ten minutes*, the sixth part of an hour, will amount exactly to *one farthing*; at the lowest price of *ordinary labour*, i. e. one shilling per day.

In

## PUBLICK REVENUE, &c. 61

In the indentures must be expressed the name of the township, or of *the hundred*, and *the number*, or other denomination of the *tithing* or *dozen*, wherein the signer lives; and when the indenture is cut off at the figured tally, the signer of it shall keep the cheque in his own possession, but shall deliver the full number and value of his signed indentures into the Exchequer, in the presence of the chief of the dozen to which he belongs. If he himself is an *headborough*, or chief of a dozen, he shall deliver his indentures in the presence of his *hundreder*, or of three other *headboroughs*, of the same hundred, and the *hundreder* himself in the presence of four *headboroughs* of his own division.

The entry or counter-cheque in the publick treasury of every man's accompt of indentures, for which he is a debtor to

## 62 PUBLICK REVENUE, &c.

to the publick, shall be carefully examined and certified by the *Hundreders*, or their assistants, or at least by four of the Headboroughs, of the particular division to which each debtor respectively belongs, which will be very little trouble to each *chief*, as the highest will certify only for 100 families; and the regularity of the frankpledge, and the *certain knowledge* of each individual in a division, which every chief obtains by it, will effectually secure every individual from forgeries; so that no man will be liable to answer any demands for labour, but what may be amply proved and authenticated by comparing the cheques in his own hands with the certified entry in the Exchequer.

Masters of *apprentices*, and also of *indentured strangers*, brought by them into the settlement, shall be obliged to register the said indentured persons in the  
3 publick

publick Exchequer of the township where he lives, together with the terms of their indentures, on the penalty of 310 days labour for every wilful failure herein; and he shall be obliged to deduct from the limited time of indentured service, all the time that the apprentices or servants have worked for the publick benefit.

When a man has worked out, or otherwise redeemed any of the paper-money, for which he is nominally responsible, and shall have received back the indenture, after the service, he may produce it at the Exchequer, together with its corresponding cheque, that it may be cancelled in the publick account; whereby the discharge of publick debts may be as regularly proved and authenticated as the just demands abovementioned; and the state of a man's publick debt may always be known at  
the

#### 64 PUBLIC REVENUE, &c.

the publick Exchequer by the balance of indentures in his accompt; and thereby all frauds and impositions may be easily traced and detected.

As *Labour* in all new settlements where land is cheap, is, of course, much higher and more valuable than in old established states, the intrinsic value of the labour, in the proposed new settlement, might fairly be estimated *at double the price* of labour in England; but at present I will rate it only at *one shilling per day*, on account of the limitation of eight hours instead of ten, commonly required in England. About 300 males have already entered their names; which number multiplied by sixty-two, the tax of days work due from each per annum, by this regulation, will produce 18,600 days of labour in a year, due to the publick; which, estimated at the low average rate of only 1s. per day, will amount to 930l.  
per

## PUBLICK REVENUE, &c. 65

per annum. And as the value or expence of labour, when applied *to land*, (at the ordinary estimation of increase by the products of the earth in return for labour and care) is expected to produce *at least triple the amount* of the disbursement, even in our northern climates, so the value of 930l. bestowed in labour on the publick lots of land in the fertile and productive climate of Africa, where very little labour is necessary, might certainly be estimated much higher: but even at the ordinary rate it will amount to 2790l. per annum, which is a very great publick revenue, if it be remembred that it is calculated on the very small number of 300 males, reckoning rich and poor together, which are only the ordinary average number of males in an *hundred division*, or 100 families of a well established settlement, at the rate of three males to a family.

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The general contribution, which I have proposed, is *equally* laid on the poor as on the rich, the former being *equally* capable of paying it, and that certainly with more ease to themselves, by being accustomed to *ordinary labour*. Nevertheless the rich (it may be said) ought to contribute more than the poor, on account of the superior advantages which accrue to them by their association with the poor in one well regulated political body. The superior advantages I speak of are—1<sup>st</sup>, The *personal ease* or exemption from labour, which their riches may always procure to them in such a society—and secondly the effectual security of their property, or wealth *procured in Frankpledge*, or " *Maxima securitas*," by the *equal* exertion of persons, who have *no property*, and by an *equal* risque, *also of their lives*, in case of actual danger. So that it seems clearly reasonable and just, that the rich

and higher ranks of citizens should contribute *more to the publick revenue*; than the poor ;—but in what proportion is rather difficult to determine ; though it may be readily answered, that the quantity of riches should, in due proportion, determine the quantity of contribution ; yet this cannot be done without a general *tax on property*, which, as experience teaches us, is liable to many inconveniences ; so that even the antient and ordinary tax of *tithes* to the clergy is deemed grievously inconvenient, on account of the difficulties, disputes, quarrels, and vexations, which too frequently happen, as well in compounding for them as in the collection of them *in kind*. The only expedient, therefore, which I am able to devise, at present, for procuring a larger contribution from the rich, is a *tax on pride and indolence* ; a tax which, though it will not produce in exact proportion to the property of

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the wealthy, will nevertheless most certainly obtain from the wealthy and luxurious a contribution exactly proportionate to whatever *pride and indolence* may be occasioned by the superfluous wealth of the community : and in aid to this tax on *superfluous wealth*, the *affluence* likewise of the more useful members of society, whose employments procure them a more profitable reward than they could obtain by ordinary labour, might be made to yield a reasonable addition to the revenue in consideration of their superior abilities to contribute, which men of this respectable class certainly have.

TAX

TAX on PRIDE and INDOLENCE, and on  
Persons who have superior Emoluments above  
the ordinary Class of Labourers.

THOUGH labour is the common lot of man, according to the divine sentence, or penal judgement, denounced against our first male parent,—“ *In the sweat of thy face shalt thou eat bread, till thou return into the ground,*” &c. Gen. iii. 19. and though an apostle also has declared, that “ *if any would not work neither should he eat,*” yet many persons there are, in every community, who by some means or other seem to be exempted from the necessity of *personal labour*, the ordinary condition of human life ! How this may be accounted for, and reconciled with the divine decree, is stated more at large in my tract on the Law of nature and Principles of action in

in Man, p. 21—30.—Nothing, therefore, according to *natural religion*, can be more *reasonable* and *just*, or more consistent also, according to the second foundation of law, with the *revealed will of God* in the holy scriptures, than that all persons who have wealth sufficient to purchase an exemption from this *ordinary lot of man*, should be required to contribute in a larger proportion to the exigencies of the community, than persons who depend on their *daily labour* for their *daily bread*. And this additional contribution may very easily be levied, without making any other additional object of taxation than what I have already proposed to be the *single article* of general contribution, viz. *the two tenths of ordinary labour*: let a redemption of the general tax of sixty-two days contribution, viz. two tenths of *ordinary labour* be required at the rate of a *double*, or, if necessary, of a *triple* value

value of the service, from all persons who, having no real bodily infirmity or incapacity, shall decline a *personal* attendance for the general contribution, either through *pride*, by setting themselves up above their brethren in their own estimation, as superior to the common lot of *ordinary labour*, or else by having a better and more reasonable motive, that of a more profitable occupation for the employment of their time, which will equally render them capable of paying, without any actual hardship, the additional tax for the *ease, indulgence*, and *superior profit*, which they enjoy by the purchase.

Suppose there be ten men in an hundred, or thirty males in *one hundred families*, whose pride, or wealth, or indolence, would induce them to decline personal labour: such men ought surely to redeem their exemption at a *triple value*

*value*, which cannot amount to any real hardship or oppression ; as the alternative, and only hardship to those who may *love too well their wealth and deem the tax too heavy*, is to submit to the ordinary lot of their brethren, in complying with a short limited service for the public benefit, in which they themselves have an *equal* profit. And suppose there be also double that number of persons in an hundred division, who have useful arts and more profitable trades and occupations to induce their redemption of *personal service* : — The produce of the tax will be as follows—the first class of thirty gentlemen, or idle men, taxed at triple the value of the sixty-two days of ordinary labour, will pay all together the sum of 279*l.* but as the sixty-two days of labour from each is already included in the former general calculation, one third must be deducted from the estimated

estimated value of this additional tax, where-  
by it is reduced to

l. s. d.  
186 0 0

The second class of 60 merchants, tradesmen or useful artificers, who will be induced by more profitable occupations to redeem their *personal labour* will each pay a *double tax*, viz. the value of 124 days ordinary labour at 1s. per day which all together is *only* 6l. 4s per ann. each man; but as they are already charged half that sum, in the general estimate of contribution, the other half alone must here be reckoned, viz. 3l. 2s. which multiplied by 60 amounts to

186 0 0

Total additional tax on the 2 classes abovementioned in one hundred families.

372 0 0

Which addition, if laid out on the cultivation of land in the publick lots, would produce *three times that value*, according to the ordinary increase of land, for the labour, bestowed on it. The risque indeed, of a misapplication of the labour, or of a defalcation of the increase, may reasonably be objected, according to the ordinary misconduct of persons intrusted with the care of farms, at present in this country; but the same objection will not hold where *Frankpledge* is duly established, because the eye of every neighbour would be a watchful guard against fraud, all being equally interested in the publick profit. I will therefore multiply this additional tax by 3, the ordinary rate of increase to be expected from the land which is cultivated by it

3 0 0

1116 0 0

To which add the general contribution before estimated at

2790 0 0

The total amount of revenue for one single division of an hundred families

3906 0 0

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Thus



## 74 PUBLIC REVENUE, &c.

Thus an ample source is opened not only of *publick credit* but also of *private security*, or trust, in traffick, by the same easy means; whereby poor labouring men may be enabled to obtain all the necessary articles of merchandise, though they have no ready money to advance. For, as *ordinary labour* is rendered the *medium of traffick*, instead of cash, the first advantage to a poor industrious man, accustomed only to *ordinary labour*, is, that he will, at all times, have it in his power to obtain employment; in the search of which, with us, many honest men, in all the three kingdoms, are obliged to leave their native country. And the second material advantage to him is that he can always obtain an immediate credit, proportionable to the value of his unengaged time, for any articles of trade that he may want, by giving the *merchant, or tradesman*, in return for them, an indenture for as many *days labour* as the  
the

the purchase is worth; and he is also enabled to employ a *blacksmith, carpenter*, or other useful *artificer* (in case he should want their assistance on his own lot) by giving them, in like manner, an indenture, for as many days of *ordinary labour*, as will amount to the value of the work. These indentures (as before proposed for the indentures of general contribution) should express the names of the *hundred*, and of the *dozen* in which the signer is associated, and should be previously carried by him to be entered at the public Exchequer, or bank, of the hundred, and be there properly certified, as before proposed; after which the labourer may cut off the indentures from his cheques, at the printed tally, and pay them to the *merchant* or *tradesman*, for the article purchased; or to the *artificer* for his job, retaining the cheques in his own custody, that he may always know the

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amount

amount of his *debt of labour*. On the other hand, the *merchant, tradesman, or artificer*, who receives such an indenture from a poor labourer, can immediately *realize* the value of it in his own favour, by paying it into the publick Exchequer or bank of the township ; where, of course, it will be posted to the credit of his accompt of labour, and will enable him to redeem a part of his *own indentures*, without his *own personal labour*, which, of course, is much more valuable than *ordinary labour* ; and in like manner he will proceed with all other indentures for *ordinary labour*, that he has procured by his traffic, or more valuable occupation, always paying them to the credit of his account at the bank, until the amount exceeds his own debt for public service : when, from the balance of labour in his favour, according to the amount of it, he will always be at liberty to draw on the bank for *indentures of days*

*work*, either for *circulation*, as *ready cash*, or for *labourers*, to cultivate his own lot of land, or else occasionally to accommodate planters who want labourers, and are willing to pay the value of them, in *produce*, &c. whereby *private credit* (as well as *public credit*, already provided for) will be amply supported: and the indentures for *labour*, by which this most essential *public* and *private* service is effected, will be, in fact, A PAPER CURRENCY OF INTRINSIC VALUE, answering all the purposes of *ready cash*, as a medium of traffic, as well as all the necessary purposes of *negociable bills*, to support *public* and *private* credit; and yet they cannot be, at all liable to depreciation!

The advantages appear to me so great and extraordinary, that I can hardly give credit, as I proceed, to my own estimation of them; and am inclined to suspect  
that

that I am, in some way or other, *enormously mistaken*; but as I cannot yet find out my error, I must leave my censure to some more able head. A few obvious objections, however, I am prepared to remove by a timely proposal of adequate remedies. As for instance—Whatever might be deemed troublesome, or disagreeable, in exacting the payment of these *debts of labour*, may be effectually withdrawn *from individuals*, by investing the *public bank of each township* with the sole authority of demanding the *labour* for indentures, that have been respectively entered and certified therein. And that the several banks may be enabled to realize the value of these indentures, all applications either for *labourers, or labour*, shall be made at the several *town banks*; where planters may be sure of a supply of labourers, and the labourer equally sure of a constant supply of work, without danger of oppression

pression, or non payment of wages, being secured from both by the mediation of the bank, which employs him, and disposes of his service. And both parties, or at least, the *planters*, ought to pay some small allowance per cent. to the bank, by way of commission, or profit for the negotiation. And each bank should regularly summon, (with *due previous notice* for every day) a sufficient number of the indentured labourers that are entered on their books, not only to cultivate *the public lots of land* under their care, but also to supply the current daily demand of labour that may be wanted by planters and other private individuals; but all persons summoned to labour, shall work on the *public lots*, until such demands are made; by which means *the labourers will lose no time in waiting for work*. The daily summonses to labour, issued from the bank, should be made *in due rotation, according*  
to

## 80 PUBLIC REVENUE, &c

*to the dates of the indentures entered on the books,* and according to the quantity of debt which each individual has to work out. And, that no man may run deeper in debt, by disposing of his labour to a greater amount than he may be able to discharge in due time, all indentures whatsoever for the labour either of apprentices or servants, should be entered at the bank of the township, where the parties reside, whereby not only the state of every labourer's debt may be always known, and, of course, likewise his ability to discharge it, but also, on the other hand, the labourers, apprentices, and servants themselves, will be thereby more easily protected from the oppression of such avaritious masters, as might otherwise be inclined to exact more service than is due by the terms of their contract.

If any person should die before his indentured service is discharged to the  
*public*

## PUBLICK REVENUE, &c. 41

*public* bank, his land, stock, and effects shall be answerable to the amount of his deficiency to the *publick*, in preference to all other debts: whereby the *paper currency*, will always preserve a *standard value*; and, at the same time, afford a most convenient medium for traffic and exchange. If any further difficulties, more than I have foreseen and guarded against, should still be objected, I flatter myself that the salutary establishment of Frankpledge will be sufficient to obviate them all. For this *maxima securitas*, renders every individual completely responsible for all debts or demands that can justly be made upon him, and for all charges against him whatever, because the residence of the meanest member of society can be most expeditiously known by the public books; so that he may be immediately traced at any time to his very chamber, and no individual in *Frankpledge* can resist the united power

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## §2 PUBLIC REVENUE, &c.

of a free people—for if any one should neglect or despise the summons of the publick bank, his *tithing* or dozen may be compelled (on the penalty of a heavy fine for neglect) to produce him : and should the tithing or dozen neglect, the hundred is summoned to enforce satisfaction, and so on with respect to higher divisions, until the strength of the whole community is united, as one man, to render executive justice, to *fine*, or otherwise punish all contumacious delinquents against common sense, and to enforce obedience to the determined justice of the majority. This occasional mention of *misdemeanors* and *finés*, reminds me that I have omitted to add to the amount of my calculation of *Revenue*, the profit of the *public fines* and *forfeitures*, which must always be very considerable where *Frankpledge* is established ; not only because the regularity and order of the system renders the levying of *finés* and *forfeitures*

*forfeitures* extremely easy, expeditious, and free from expence, but also, because the penalties of *finés* and *forfeitures* are, in Frankpledge, extended to the *minuteſt immoralities*, and *negligences*, in order to render the peace and regularity of ſociety as perfect as poſſible. Add to this a very particular advantage, which the ancient mode of puniſhing by *finés* and *forfeitures*, will acquire by the application of my propoſal of univerſal calculation by *days labour*—an advantage which could never before be obtained ; viz. that the *pooreſt man* has, thereby, *ſomething to forfeit*, even ſometimes very conſiderable, becauſe his *personal labour* is *equally valuable* and probably *more ſo*, than the labour of a man of ſuperior rank ; ſo that even the happy ſyſtem of *Frankpledge itſelf* is very materially improved, and rendered much *more effectual* as well as more *profitable*, by the propoſed addition.

#### 64 PUBLIC REVENUE, &c.

All contempts of legal summonses to labour, would, of course, be *finable*; as also *apparent sloth*, or *remissness in working*; both of which would thereby be made *effectual to increase the value of the paper currency*, instead of diminishing it as might be expected. Likewise all contempts of court, neglects of summons to attend juries; want of punctuality in attending the duties of Watch and Ward in the rotation of the public roster; and all inattention or disobedience while on duty; all breaches of the sabbath, swearing, drunkenness, and immodesty, as well as *fornication and adultery* (both of which should be very strictly, and very severely mulcted, for the more effectual promotion of *honourable marriage*) giving or accepting a challenge to fight, even though no mischief should ensue; all unnecessary wrangling, fighting, or striking, and even every wilful provocation by word or gesture, and every other  
misbehaviour

misbehaviour that is inconsistent with the peace, order, and quiet of a happy society, would be punished by a suitable *fine of day's work*, in proportion to the offence, by which altogether this essential article of *fines and forfeitures* (which in England, through *neglect of Frankpledge*, are hardly an object of consideration) would necessarily occasion a much larger addition to the *public revenue* than I can venture, at present, to estimate; and, therefore, I must beg leave to *reserve* this valuable article of *fines*, to make up any deficiencies, which, perhaps, may be afterwards discovered in my other calculations; to which must also be added, as a further reserve, the profits arising from the *sale of land for day labour*, not yet estimated, though it would probably amount even to more than the *fines*.

I have already, without these profitable articles, carried my estimation of the *public Revenue* nearly to the amount of  
4000l.

4000l. per annum, for every 100 families including equally both rich and poor, which far exceeds the proportionable revenue, I believe, of any kingdom on earth; for indeed, the same means are *not practicable* in any country or nation, unless the most excellent system of *Frankpledge* be previously established, which I must frequently repeat. But, for the sake of comparison, let us apply this scheme to the computed average number of taxable houses or families in England and Wales. The one million families (as they are commonly estimated) would raise, by merely taking on themselves the very moderate and equal burthen of only a 5th part of their *most ordinary* labour, estimated at the low rate of one shilling per day, together with the additional *tax on pride*, and the easy levy *on profitable occupations*, with the due increase of the whole profit, when applied to *the cultivation of public land*, would  
 raise

## PUBLIC REVENUE, &c. 87

raise (I say) at the rate of 3906l. for every hundred families, before calculated, the amazing revenue of 39 millions, and 60 thousands of pounds sterling, per annum. If I am questioned on the possibility of raising a sum so enormously great, that it far exceeds the whole annual produce of all our accumulated taxes, customs, and other means of revenue, I must confess, that I am at a loss how even to satisfy my own doubts about it ; and that I know not what reasons to assign for such an incredible accumulation of wealth, arising from so *trifling a burthen* laid upon the people, unless it may be attributed to the *effectual employment of all the labouring poor* ; and of others capable of labour, and also to the *effectual* means which the proposition seems to promise of rendering that general employment of *ordinary labour* profitable, not only in the circulation of the indentures as *bills and cash* ; but also in the increase which

## §§ PUBLIC REVENUE, &c.

which may be naturally expected from *the actual labour, when applied to the earth*. But there are other advantages attending the proposal, which are not yet reckoned.

The previous re-establishment of *frankpledge*, without which the raising of such an increased revenue could not be practicable, would, at the same time, render absolutely *unnecessary* the greatest part of our most extensive establishments both *civil* and *military*.

So that, upon the whole, the gain might fairly be estimated at nearly triple the *effective*, or neat amount of all the other deviseable "*Ways and Means, &c.*"—

\* \* \* \* \*

That this is not an exaggerated statement of our publick burthens, will be allowed, I believe by all parties. I wish they were equally agreed in opinion about the necessary remedy!

GRANVILLE SHARP.

Old Jewry, 3<sup>d</sup> July, 1786

The FOLLOWANCES for the whole  
 ablished.

Worth per Ann.

And the  
 or six Hun

- - £. 28,278 •

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*double that b it will surely be worth more than  
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## ADDITIONAL REGULATIONS. 89

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### ADDITIONAL REGULATIONS.

*Proposed for the intended New Settlement  
of SIERRA LEONA.*

AS it will be expedient for the welfare of the new Settlement, that at least *four* persons of liberal education should be employed in each *hundred* families, to register estates as well as judicial determinations, and keep an exact account of all public debts, receipts and expenditures, in the books of each hundred ; being also such persons, as may be capable of readily acquiring, by study, some general knowledge of the *common law of England*, that they may be prepared, on all occasions, to give proper information and advice to the *hundreders, headboroughs, and others who*

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probably

## 90 ADDITIONAL REGULATIONS.

probably may not have had the opportunity of acquiring that kind of knowledge: it is proposed, that sufficient *salaries in days work* shall be paid to all persons so employed in the publick service: and that they may not hold these *offices of profit* on a precarious or base tenure, it is also proposed that they shall be ~~elected~~ to hold their respective offices on the same terms, as law officers in England; viz. "*quamdiu se bene gesserint*"—"as long as they shall behave themselves well:" that is, until they are actually convicted by "*due process of the law*," of some notorious malversation or dishonesty, whereby they incur a legal incapacity for their offices by ceasing to be "*good and true men*."—" *Boni et legales homines*."—And yet, as it might be dangerous to the new Settlement to permit men to hold offices of considerable *profit* without annual re-election, if they were permitted at the same

## ADDITIONAL REGULATIONS. 91

same time to obtain and hold *offices of power*,—it is, therefore, *proposed*, (from the example of the common law of England) that the officers of *magisterial power and command* over the militia, as *sheriffs, heads of thousands, hundreders or headboroughs*, and their respective *deputies or assistants*, shall not be allowed any *salaries*; nor be elected into any offices to which salaries are annexed, unless they shall consent to give up their offices of power and command; and on the other hand, that no persons *holding offices with salaries*, shall accept any office of *power or command in the militia* without vacating and yielding up the former office of *profit*.

There ought to be six officers in each *hundred*, to whose employments *salaries* must necessarily be annexed, viz.

1 *Town clerk.*

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1 *School-*

## 92 ADDITIONAL REGULATIONS.

- 1 *Schoolmaster*, who must also act as *parish clerk*, and *reader* to the congregation of the *hundred*, and as *proclamator* or *usher* of the *Hundred Court*.
- 2 *Assistant town clerks*.
- 2 *Assistant proclamators* or *ushers* of the court ; being also *trumpeters* of the militia.

It is therefore proposed that these fix hired officers, or *ministers of the hundred with salaries*, shall be associated in a *half-dozen*, and shall pledge each other to the *common peace*, chusing their own *chief pledge* from time to time ; but they shall be subject to the orders of the *Hundred Court*, from whence they receive their salaries ; in which court, however, as being responsible masters of families, having one common interest in the peace and welfare of the Settlement, they shall be allowed a *voice* or *vote*, and freedom

## ADDITIONAL REGULATIONS. 93

freedom of debate in *folk-motes* or *council*, as individual members of the hundred, and also a voice or vote like all other *householders*, in the *common council* of the Settlement.

When a *chaplain* shall be appointed to the care of a single hundred families, he may be associated with the *half-dozen*, for the more easy and effectual accommodation of any differences that may arise among themselves, as he will be a proper balance to the influence of the *town clerk*.

That all these *ministers with salaries*, shall be amenable to their own *Hundred Court*, according to the *due process of the law*, for all such charges as are cognizable by the court, when duly preferred against them; but lesser differences or disputes may be discussed amongst themselves in their own *Half-tithing*; (where-  
in

## 94 ADDITIONAL REGULATIONS.

in they pledge each other ; and may be submitted to the opinion of the majority of them ; subject, however, to an appeal, if required, to the weekly *Court of four Tithings*, or to the monthly *Hundred Court*, and still higher, if the business or complaint cannot otherwise be settled.

That the *officers with salaries*, shall not receive from any person whatsoever, any the least *gift, fee, or reward*, by way of perquisite of office, more than their established salaries for referring to the publick books, making out indents, registering lands, causes, or any other branch of their respective duties as *public officers*.

That they shall be associated in the *hundred* by which they are elected ; as follows ; *The town clerk, 1 assistant town clerk, and 1 trumpeter*, shall be associated  
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## ADDITIONAL REGULATIONS. 95

ated with the first 4 dozens of the hundred or 1st fifty; and the *schoolmaster*, the other *assistant clerk*, and the other *trumpeter*, with the 2d fifty of the hundred.—The *Hundred Court*, by this addition of a *half* dozen to the former proposed 8 dozens, will consist of 102 householders, or masters of families, besides the chaplain.

That when each *Dozen* have chosen their *chief pledges* or *head-boroughs*, and their *assistants*, each 50 shall chuse an *assistant bundreder* out of their 4 dozens respectively, and the 102 householders, with their chaplain of the hundred, when appointed, shall altogether chuse, out of the whole 8 dozens, *one bundreder*, by the majority of votes.

That when any *headborough*, or *assistant headborough*, is chosen *bundreder*, or *assistant bundreder*, they shall vacate their  
formed



## 96 ADDITIONAL REGULATIONS.

former office of *headborough* or *assistant headborough* of a *tithing*; and the vacant office shall be supplied by a *new election* in the said *tithing*: but the *hundreder*, and 2 *assistant hundreders*, shall still continue to be members of the respective *tithings* or *dozens* in which they were originally associated; that the description of their divisions, and of their residence, of their neighbours, and of their pledges, may undergo as little change as possible.

That in the weekly courts of 4 *tithings*, the *hundreder*, or one of the *assistant hundreders*, shall preside in the court of the *first 4 tithings* of the hundred; and the *town clerk*, with one *assistant town clerk*, and one *assistant proclamator* or *usher*, shall attend them: and the *proclamator* of the *hundred*, with the other *assistant clerk of the hundred*, and the other *assistant proclamator* shall attend the other *assistant hundreder*; who, of course,

## ADDITIONAL REGULATIONS. 97

course must preside in the court for the remaining 4 *tithings*, or 2d 50 of the hundred.

That these *weekly courts* of 4 *tithings* (or *tithing courts*) be held every *Saturday* afternoon, except the last *Saturday* of the 1st and 2d calender months in each quarter, which shall be appropriated to the *Hundred Court*, or *Wappentac*: and excepting also the last *Saturday* of every 3d calender month, which shall be appropriated to a quarterly session of 3 or 4 hundreds united, as a *court leet*, or *tithing court*, for more important or capital causes.

That the *common council* of the Settlement be assembled according to the antient established rules of *county courts*, viz. "twice every year," and "more often if need be."

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## 58 ADDITIONAL REGULATIONS.

There will likewise be some public ministers entitled to *salaries* equally from *all the hundreds*, as the *town clerk of the 1st hundred*, or *principal bank*, and his *extraordinary assistants* (as many as may be wanted) also the *land surveyor* of the whole settlement, the *town marshal* of the principal settlement, and all other officers whose employments are of so general a nature as to be connected with the whole settlement, instead of one particular *hundred*.

It is therefore proposed that all officers of the above *general* description shall be amenable only to the great *common council of the settlement*, for all charges of misdemeanors or failure of duty in the execution of their respective offices : and for other matters, if they are not included in any *tithing*, they shall be responsible to the *nearest Hundred Court* in the  
vicinage

## ADDITIONAL REGULATIONS. 99

vicinage of their respective habitations.

With respect to the *first chaplain*, in all *ecclesiastical matters*, relating to his function and demeanour as a *minister of the gospel*, reference and representation (if thought necessary by the *common council*) must be made to “*the archbishops and bishops* (including the *Bishop of London*”) that are “*members by charter of the incorporated society*,” (in *England*,) “*for propagating the gospel in foreign parts*,” who will undoubtedly be ready to give their best advice and assistance to promote the general good of the people, and their Christian welfare; but in all *civil or worldly matters*, relating to the *first chaplain*, the nearest *Hundred Court* must determine; allowing, however, a right of further appeal to the *quarterly leets*, or *tithings*, and

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lastly

## 100 ADDITIONAL REGULATIONS.

lastly, to the *common council of the settlement*, for a final determination.

The *first chaplain*, having at present the charge of the whole settlement, it is fit that his allowance should be made *equally* from every *hundred families*, and not be charged (as at first proposed) on a *single hundred*; and yet this should be done with such due limitation both of profit and duration, as may prevent the establishment of any future claim upon the whole settlement from one clergyman, or rector; which would prevent the employment hereafter of a *separate clergyman to every hundred families*; which is most desirable.—It is therefore proposed that the *first clergyman*, besides his private lot of land of an equal size with the other settlers, and his *town lot* to descend to his family, shall have also another *town lot* of the *ordinary size*, as minister for the time being; and also a  
glebe

## ADDITIONAL REGULATIONS. 101

*glebe* of 200 *acres*, laid out altogether, close on the *outside* of the private *out-lots* of the other settlers; and whilst he has the charge of the whole settlement, he shall receive from the *parochial tenth* of labour in each 100 families, (provided he has no salary from the treasury of England) 250 days work, which will amount from 6 hundreds, (supposing so many to be established) to 1500 days work per annum. This estimated at 2s. per day, amounts to 150l. per annum, which, laid out on the *glebe* land, will probably amount to 450l. per annum. When other clergymen can be procured, in case the settlement should succeed, each *future* clergyman shall be appointed to the care of *one single hundred families*, with the allowance of 1000 days work per annum, worth 100l. besides a *glebe* of one hundred acres; the produce of which, by that labour, will be worth at least 300l. per annum; and also one *private*



## 702 ADDITIONAL REGULATIONS.

*private lot* of land of the ordinary size besides, for his family inheritance. In which case the allowance of 250 days from *that hundred*, so provided with a *separate clergyman*, shall no longer be paid to the *first clergyman*, whose salary shall be made good by a proportional allowance from the other hundreds ; as for instance—When his cure shall be in this manner reduced to 5 hundred, they shall each allow him 300 days labour. When reduced to 4 hundreds, they shall allow 375 days labour. And when to 3 hundreds, they shall each contribute 500 days labour, viz. 1500 days in all ; probably worth, when applied to his glebe land, as before remarked, at least 450l. per annum ; which with his allowance from the society for propagating the gospel, will certainly be an ample compensation for his utmost exertions in instructing the people ; especially in a country where no taxes are paid, ex-

## ADDITIONAL REGULATIONS. 103

cept a *tax on labour*, which ought not to be demanded of any *clergyman*.

That as soon as 15 hundreds are duly formed, with their respective *chaplains*, the *common council* of the whole 15 hundreds shall elect two clergymen of the most *unexceptionable* and *unblameable* characters, as *candidates* for *episcopacy*, who shall be sent over to *England* with a request to the *archbishops and bishops of England*, that in case both candidates are deemed equally *unexceptionable*, the bishops will be pleased to decide by *lot*, (according to *apostolic example*,) which of the candidates shall be consecrated *bishop* of the 15 *hundreds*, containing about 9000 souls.

That no *clergyman* who receives a salary *as such* within the bounds of the settlement, shall enter into trade, or any other secular pecuniary employment, farther



## 104 ADDITIONAL REGULATIONS.

farther than the *barter* which may be necessary in the disposal of *the produce from his own land and glebe* ; or from any *share or shares of the common land*, held of the state to be cultivated, under the direction of the *public Bank, or Exchequer* ; but in consideration of this restriction, he shall not be liable to any tax for labour, or for watch and ward, and yet shall enjoy a vote or voice with the other masters of families in the Court of *the Hundred* in which he is associated, and also in the *common council* of the settlement.

That the *town-clerk* of each hundred families be allowed a salary of 800 days work, which, estimated at 2s. per day, amounts to 8ol. per annum ; and the produce of it from their lot of office, at least to 24ol. per annum.

And

## ADDITIONAL REGULATIONS. 105

And that Mr. —, the *town clerk of the first hundred*, or principal settlement shall have also an additional allowance of 400 days work, as long as he is continued in the office of *clerk of the first hundred*, viz. 50 days work from each hundred, or in such proportion from each hundred that his additional allowance shall not exceed 400 days work, making, upon the whole, an allowance of 1200 days work (worth 12*cl.* cash, which, laid out on his land, will produce 36*ol.* per annum) for the extraordinary care and attendance which his office will necessarily require, by having a registry kept therein of all lots of land, and also of all the indents for labour issued from each hundred throughout the whole settlement; and for his assistance therein, he should be allowed at least 2 *additional assistants*, to be elected by the common-council of the settlement, with the same salaries as the other assistants, viz. 500 days

## 106 ADDITIONAL REGULATIONS.

days work each ; (worth 5ol. cash, or 15ol. in produce from their lots of land) by an equal contribution from all the other hundreds.

An allowance should also be made to the *land surveyor* or engineer of the settlement, in equal proportions from all the hundreds, so as not to exceed 1000 days work per annum, viz. 800 days work for salary, and 200 days work in lieu of all charges for *travelling, lodging, &c.* as he will occasionally be employed in the most distant parts of the settlement, in laying out lots, surveying roads, constructing bridges, and all other public works that are ordered by the *common council*. And if he is chosen into the office of a *town clerk* (whereby he will have a salary of 800 days work) his allowance as engineer shall not exceed 600 days work ; 400 of which at least, he

3

must

## ADDITIONAL REGULATIONS. 107

must pay to some person to assist him in his duty.

That an allowance of 1000 days work be also made in equal proportions from all the hundreds, to the examined and approved *Surgeon* of the principal hospital, who, in consideration thereof, shall attend upon and give advice gratis, to all persons that are admitted on the hospital list of patients, either as *in* or *out patients*. And also 600 days work each to as many duly qualified assistant surgeons, as can at present be procured; suppose 4 assistants: but if any of these should be elected *town clerks*, in that case to have no allowance as *assistant surgeons*, unless their attendance should really be required at the public hospital, by an order of the common council.

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That

*N. B.* The above proposed allowance to the surgeon and 4 assistants, will amount to 3400 days work, but  
if

## 108 ADDITIONAL REGULATIONS.

That an allowance of 800 days labour be made to Mr. —, as *town marshal*, to attend upon the magistrates of the principal township, and execute their *legal* orders in all civil arrests (in like manner as the *City marshals* of London) to inspect also, under their direction, the discipline and exercise of the militia, and to have the charge, and keep account as store-keeper, of all public military stores; and that he be allowed also some *land* as a *lot of office*, besides his  
private

if 3 examined surgeons should really be sent out with the 3 ships, whose abilities and behaviour should prove equally satisfactory to the passengers in each ship, it may seem hard to give a large salary to one, and to rank the rest only as *assistants*, wherefore it is proposed, in that case, to lower the salary of the first, and render the 3 examined surgeons equal, viz. to allow 800 days work to each of them, taking their rank by seniority, and to pay the 3 assistants only 500 days work each: and even with this reduction, 500 more days work must be added to make up the salaries (as proposed in the table of salaries, for 3 principal surgeons and their assistants.

## ADDITIONAL REGULATIONS. 109

private lot of land. And if he should ever be sent by the *common council* to any distant part of the settlement to assist the *land surveyor*, he shall be paid an allowance for travelling and lodging, from home, like the land surveyor, but in proportion to the time of extraordinary service.

That all persons who are appointed to public employments with salaries of days work shall, nevertheless, give *indents* for the *same proportion of taxes* (the clergy or ministers of the gospel alone excepted) that shall be paid by all the other settlers, and no person shall be excused from giving his *personal* attendance on the summons from the Bank, for the *tax-labour* or general contribution, without paying at least triple the value of the service, unless prevented by some real bodily infirmity, or other lawful and reasonable impediment, except he be an *useful artificer*,

## § 10 ADDITIONAL REGULATIONS.

*ficer*, who may redeem his personal attendance at *double the value*, but for all other *debts of labour beyond the common tax*, they may be redeemed or balanced by other indents of *equal value*, in every man's account at the public Banks. And with respect to persons who may have borrowed money on the credit of their appointments to *offices with salaries of days work*, they shall be permitted to draw upon the principal bank of the settlement, or upon the Bank of the *Hundred* in which they are associated, for a part of their yearly salary in advance (not exceeding one fourth part of it) in order to give security for their debts, or to obtain such ready money as their accepted draughts for days labour may be worth, from any persons that are willing to give credit to the said Banks, according to the plan of credit hereafter proposed.

That

## ADDITIONAL REGULATIONS. 217

That the *tax labour* must commence immediately on *landing*, and the *indents* for it must be previously lodged in the Bank, in order to furnish cash for the settlement, and if the necessary *public work*, in clearing and securing the first encampments, sowing and planting a sufficient quantity of grain and roots to renew the *common stock of provisions*, also in laying out the lots, &c. &c. cannot be performed *within the first month* after landing, (the whole body of people *daily* exerting themselves therein) they shall then give indents for two months *further tax*, and at the end of another month, still more tax-indents, if further time should then be necessary,—before *any private interest* in the land may be attended to, because the *common benefit* and *general security*, must be the first objects.

That



## 112 ADDITIONAL REGULATIONS.

That if any person is remiss in working for the *public benefit*, he shall be duly fined on conviction before a jury, according to the proportion of his offence, to a certain number of *days labour*, to be worked out as soon as the *private labour* of the settlement commences, and the adjudged fines shall be entered upon the public books, immediately after conviction and judgement.

It is also proposed, as a means of raising ready money for the use of the settlement, and of forming a *company of proprietors in England* by proportional *shares of credit*, to carry on a *legal trade* with the settlement, and yet so as not to interfere in the least with the internal polity, government and freedom of the actual settlers; that if any person in England shall be willing to advance money to a number of settlers, (if people of colour  
not

## ADDITIONAL REGULATIONS. 113

not above 3l. each, to the value of 30 days work each) so as to obtain indents to the full amount, in all, of 310 days work, estimated at 2s. per day, amounting to 31l. he shall (upon delivering the said indents duly signed to that amount, into the charge of the town clerk of the first hundred, or principal bank) be allowed an equal lot of land with the rest of the settlers, to be duly registered in the principal settlement, and to be cleared and cultivated by the said labour of 310 days work, (after deducting 62 *days for public taxes*, and 12 *days* as an absentee from *watch* and *ward*, in all, 74 days tax for every 310 days expressed in the indents) as far as the same can be profitably bestowed upon the lot, within the space of two years from the date, under the direction of the officers of the principal Bank, who shall keep an exact account of the value of the produce on the sale or disposal of it; and from the

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whole

#### 114 ADDITIONAL REGULATIONS.

whole amount thereof they shall deduct, for the benefit of the *publick revenue*, 12 per cent by way of commission, for the care and direction of the officers of the respective Banks, in superintending the clearing, cultivating, sowing or planting and reaping or gathering of the produce of the appointed lot; which besides such ample allowance to the settler, will yield a profit to the lender of the money, after the principal sum of 31l. is also deducted by the public Bank from the remaining balance of produce (in order to continue the investiture of the lot or share to the same proprietor) will yield I say, a profit or interest at the rate of above 100l. per cent. on the principal sum advanced, in the space of two years at furthest, the common interest for that time being previously laid on as a part of the money advanced, for which the incidents are proposed to be given.

Whosoever,

## ADDITIONAL REGULATIONS. 115

Whosoever, therefore, will advance the sum of 28l. to any poor laborious man (who cannot find work for subsistence in his own country) to enable him to pay his passage with the new settlers, and to enable him to carry out four months provisions like the rest, with some necessary tools, seeds, plants, arms, &c. and shall add to the account, as a part of the debt, 2l. 16s. for the interest of two years, and 4s. for the expence of drawing the indent, stamps, &c. amounting in all to 31l. for 310 days labour, at eight hours each, to be worked out, one third in the first year, and the remainder within the second year, the labourer will, by the *proposed* constitution of the settlement, gain a lot of *free land* gratis, with the other first settlers, and will have a sufficient time to clear and cultivate a part of his own lot, to subsist himself with provisions—and, on the other hand,

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## 116 ADDITIONAL REGULATIONS.

the lender of the money will gain, besides the common interest for the loan, a clear profit of above 100 per cent. to make him amends for the hazard of the man's dying before the work is performed, which is surely an ample consideration for insurance of life and risk.

Also as a further means of raising money for the use of the settlers, it is proposed (if a majority of them, any number above 300, shall in a regular council resolve that they will empower their elected town clerk of the principal settlement, or public bank, to give receipts or acknowledgements in the name of the community for the following purpose) that a *share, or shares of land may be laid out and cultivated*, under the direction of the public Bank, as above proposed, for the benefit of every person who shall advance for *the common, or publick use of the settlement,*

## ADDITIONAL REGULATIONS. 117

the sum of 28l. for *each share of cultivation*, liable to the deductions above proposed; and that such due proportions of the *common land* shall be laid out and registered in the names of the persons purchasing the said *shares*; yet not to be registered as *freehold*, but only as *shares for cultivation* by the public Bank, unless the holders of the *shares* shall go in person to the settlement in which case they shall have their choice of all the shares registered in their own names: that each person, when arrived in the settlement, may select one share, the most eligible, to be registered as his *freehold lot*; and the other *shares* shall continue to be cultivated by the public Bank, as *mortgaged public land*, for the benefit of the holders of the *shares*, whether *absent* or *present*, until the principal sum advanced for each share, shall be repaid or withdrawn.

That

## 118 ADDITIONAL REGULATIONS.

That for the better cultivation of the *public lots*, and also for the better cultivation of *the lots of absentees*, and *holders of shares*, by the labour expressed in the indents paid by them into the public Bank of the settlement, the trustees and officers of the said Bank, for the time being, shall cause the said lands to be previously surveyed (before the labourers are set to work) by proper judges of *cultivation* (and at the expence of a part of the labour) that the most advantageous mode of clearing and tillage, may be preconcerted for each lot or share, and the number of men necessary to be sent out at once, with proper instructors or foremen to advise and direct them in the work; by which means, instead of 100 days labour of one man, day by day in succession, the public Bank can afford to apply the *infinitely more effectual labour of 100 men in one day*; for which advantage  
in

## ADDITIONAL REGULATIONSr 119

in culture, if desired, the *absentees* should make an adequate allowance to the public revenue, by a deduction of 5 per cent. (or whatever it may be deemed worth) from the neat amount of the produce. And on the other hand, all *settlers* who shall have signed indentures for labour, and shall find it inconvenient, at first, to fulfil them within the limited time, may give additional indents to the public banks for *respite* or *delay*, at the rate of five days for every hundred days work postponed for *one year*, and a further allowance of            per cent to insure their own lives, for the additional time which they gain by the delay. By this means the *public revenue* may be greatly increased, the indented labourers will be relieved, and will gain time and opportunity to thrive in their own lots; and the absent proprietors may obtain a much more advantageous cultivation of their  
respective



## 120 ADDITIONAL REGULATIONS.

respective registered shares by the effectual application of a multitude of hands at one time, under proper surveyors in the service of the public.

That if this mode of cultivation by large bodies of men under the direction of the public Bank, shall be found to be most efficacious, it shall be lawful for *any of the settlers on the spot*, who can advance to the public Bank the value of *one man's labour* for one year, or 310 days, to have a spot of ground of the same size as the *shares* of the *absentees*, to be cleared and cultivated by the public Bank, as before proposed for the *holders of shares*, but such additional land shall not be considered as *freehold*, nor to be sold, or disposed of or transferred, but shall be still deemed *public or common land*, mortgaged to yield only the due proportion of its *produce* to the *holders*  
of

## ADDITIONAL REGULATIONS. 121

*of the shares*, in the same manner, and with the same deductions as proposed to be allowed from the *shares of absentees*, or *holders of shares in England*. But in case any proprietor of shares in England shall go over to the settlement, he shall be allowed to chuse from all the shares or lots registered in his name, (as before proposed) *one lot of land of an equal size* with the lots of the other settlers, to be his *freehold land* as long as he shall remain in the settlement, and which he may also sell or transfer, in case he should afterwards think proper to remove from thence.

By this means any *person of colour*, who being pre-engaged in service, or other employment or business in Europe, which he cannot immediately quit or give up, may be enabled, on advancing 28l. to reserve in his own name an original lot in the settlement, in case he should

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hereafter

## 122 ADDITIONAL REGULATIONS.

hereafter be desirous to go over and establish himself in the settlement, and in the mean time he will obtain an ample profit for his risque in advancing the money.

It is also *proposed* as a means of strengthening the new society for common defence, to admit as proprietors and equal sharers, all Europeans (being Protestants) that shall land in the settlement within 12 months from the first establishment of it, on the same terms as the *first settlers*, provided they will faithfully promise to conform to all the established regulations, to incorporate themselves into *Dozens, Hundreds, &c.* and to be bound by the resolutions of the majority in the *common council* of the settlement, in which, of course, they will be entitled to an equal voice. That all such European settlers as arrive there within *six months after the first year*, shall have

## ADDITIONAL REGULATIONS. 123

have *equal lots* of land with the other settlers, on giving indents to the public Bank for *half* a year's service, or 155 days work to commence 12 months after their landing; and those that arrive within the next half year, (*i. e.* within two years) shall purchase an equal lot for *one year's service*, to commence in their second year, and be worked out before the completion of the third year: and those which arrive afterwards, must not be allowed a lot under two years service, as proposed in *page 53*, of the former regulations.



**A P P E N D I X**

**T O T H E**

**TEMPORARY REGULATIONS.**

**PROPOSED**

**For the intended New Settlement at SIERRA LEONA,  
or elsewhere, on the coast of AFRICA.**



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APPENDIX I.

SHORT FORMS OF PRAYER,

*(Extracted chiefly from the Liturgy of the  
Church of England,)*

FOR

VARIOUS OCCASIONS,

WITH

PREVIOUS EXHORTATIONS.

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“ *Keep thy foot when thou goest to the house of God,  
“ and be more ready to hear, than to give the sacrifice  
“ of fools: for they consider not that they do evil.*”

“ *Be not rash with thy mouth, and let not thine heart  
“ be hasty to utter (any) thing before God: for God (is)  
“ in Heaven, and thou upon earth: therefore let thy  
“ words be few.*”---*Ecclesiast. x. 1. & 2.*





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*First Form of Prayer for the general assembly of householders, (or their representatives) before they proceed to business in COMMON COUNCIL, or before any lesser Folkmote or Council, with a previous Exhortation.*

(EXHORTATION.)

*Friends and Brethren,*

THE government of a Christian community must be consistent with our faith and trust in God's all ruling Providence: for if, on the contrary, we should admit, or yield our assent to the commission of any evil act or deed, with a view to promote a favourite measure, howsoever desirable either for public or

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private

### 130 FIRST FORM OF PRAYER.

private advantage or profit, we should be "*like those who say—let us do evil, that good may come.*" Of whom the Holy Scriptures declare the dreadful end, viz. "*whose damnation is just!*"

No *community*, therefore, can deserve the name of a *Christian Community*, if it is not *wholly Christian* in its *councils*, and public measures—"for *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*" (James ii. 10.)

"He that committeth sin," (says the Apostle John) "is of the Devil."—"In this the children of *God* are manifest, and the children of the *devil*; who-soever doth not *RIGHTEOUSNESS*, is not of *God*, neither he that loveth not his brother." (1 John iii. 8. 10.) "Wherefore by their fruits ye shall know them." (Mathew vii. 10.) The  
Apostle

## FIRST FORM OF PRAYER. 131

Apostle Paul strongly insisted on this uniformity of Christian behaviour.—  
 “*Only let your conversation*” (said he)  
 “*be as it becometh the Gospel of Christ.*”  
 (Phil. i. 27.) The word (πολιτευεσθε)  
 rendered “*let your conversation,*”—in-  
 cludes all public conferences for the  
*polity* or *political* arrangement of any  
 community, the word *polity* itself being  
 derived from that very word. “For  
 “the wrath of God” (said he, in another  
 Epistle) “is revealed from Heaven,  
 “against ALL UNGODLINESS and UN-  
 “RIGHTEOUSNESS of those who hold  
 “the *truth* in UNRIGHTEOUSNESS.”  
 (Rom. i. 8.) The *necessity*, therefore, of  
 doing *right*, or *righteousness*, supersedes  
 every other *necessity*; for all *ungodliness* and  
*unrighteousness* is absolutely prohibited  
 without the least room for admitting a  
 possible exception!—The *necessity* even  
 of *saving life* is not sufficient to excuse  
 the adoption of an unjust measure, be-

## 132 FIRST FORM OF PRAYER.

cause we thereby cast off the service of our Lord, the *King of Righteousness*, and inevitably, by *iniquity*, become the *servants* (or slaves) of the devil. For our Lord himself said—" *I say unto you* " *my friends*, be not afraid of them that " kill the body, and after that have no " more that they can do. But I will " forwarn you" (said he) " whom ye " shall fear; fear him which after he " hath killed, hath power to cast into " Hell; yea I say into you, fear him." And then he clearly revealed that all things are maintained and directed by the especial *Providence of God*, even in the most minute circumstances of animal life! " Are not five sparrows" (said he) " sold for two farthings, and *not one* of " them is forgotten before God? But " even the very hairs of your head are " *all* numbered. Fear not therefore: " ye are of more value than many spar-  
" rows,

"knew. Also I say unto you, whoso-  
 "ever shall confess me before men, him  
 "shall the Son of Man also confess be-  
 "fore the Angels of God: but he that  
 "denieth me before men," (and all pro-  
 moters of any unrighteous counsel, may  
 too truly be said to *deny* him) "shall be  
 "denied before the Angels of God."  
 Luke xii. 4. to 9. Let "no man"  
 (therefore) "go beyond and defraud his  
 "brother in any matter; because that  
 "the Lord is the avenger of all such, as  
 "we also have forewarned you and  
 "testified. For God hath not called us  
 "to uncleanness, but unto holiness. He  
 "therefore that despiseth, despiseth not  
 "man, but God, who hath also *given*  
 "*unto us his HOLY SPIRIT.*" (1 Thess.  
 iv. 6. to 8.) And for the continual  
 renewal of that most excellent, and su-  
 preme gift of the HOLY SPIRIT to guide  
 and direct all our counsels, let us with  
 penitent hearts and most sincere at-  
 tion,

## 134 FIRST FORM OF PRAYER,

tention, *ask* that we may *have*, and *seek* that we may *find*, as Christ himself hath commanded, encouraging us by an *absolute promise* of success; so that if we fail, the fault must be our own, in asking amiss!

*Dear Friends and Brethren,*

“Whatsoever ye shall do in word or  
“deed, do all in the name of the *Lord*  
“*Jesus*, giving thanks to God, even  
“the Father by him.” Coloss. iii. 17.)

¶ N. B. *When there is not time for so long an exhortation, the following sentence alone will be a proper introduction to the prayers, viz.*

“Except the Lord build the  
“house, they labour but in vain that  
“are the builders of it in it; ex-  
“cept the Lord keep the city, the  
“watchman waketh but in vain.” (Psal.  
cxxxvii.)

*(Let*

FIRST FORM OF PRAYER 135

*(Let us Pray.)*

O Almighty God, who hast promised to teach the hearts of thy faithful people, by the sending to them the light of thy HOLY SPIRIT, grant us by the same SPIRIT to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

*(Collect for Whitsunday.)*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy Holy name, and finally, by thy mercy, may obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our



## 136 FIRST FORM OF PRAYER.

Our Father which art in Heaven—  
hallowed be thy name. Thy kingdom  
come. Thy will be done on earth, as  
it is in Heaven; give us this day our  
daily bread; and forgive us our trespasses,  
as we forgive them that trespass against  
us; and lead us not into temptation, but  
deliver us from (the) evil (being); for thine  
is the kingdom, and the power, and the  
glory, for ever and ever. *Amen.*

The Grace of our Lord Jesus Christ,  
the love of God and the fellowship of  
the Holy Ghost, be with us all ever-  
more. *Amen.*

*(After the business is concluded, the minister should  
dismiss the assembly with the usual blessing.)*

The peace of God which passeth all  
understanding, keep your hearts and  
minds in the knowledge and love of  
God,

## SECOND FORM OF PRAYER. 137

God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

*A Second Form of Prayer, previous to a  
Common Council, or Folkmote.*

### (EXHORTATION.)

"The Lord bringeth the counsel of  
"the (heathen) nations to nought: he  
"maketh the devices of the (unrighteous)  
"people of none effect. The counsel  
"of the Lord standeth for ever, the  
"thoughts of his heart to all genera-  
"tions. Blessed is the nation whose  
"God is the Lord; and the people  
"whom he hath chosen for his own in-  
"heritance. The lord looketh down  
"from Heaven; he beholdeth all the  
"sons

138 SECOND FORM OF PRAYER.

“ sons of men. From the place of his  
“ habitation he looketh upon all the in-  
“ habitants of the earth. He fashioneth  
“ their hearts alike: he considereth all  
“ their works. There is no King saved  
“ by the multitude of an host: a mighty  
“ man is not delivered by much strength.  
“ Let thy mercy, O Lord, be upon us,  
“ according as we hope in thee.” (Psal.  
xxxiii. 10. 22.)

“ Except the Lord build the house,  
“ they labour in vain that are the build-  
“ ers of it in it: except the Lord keep  
“ the city, the watchman waketh (but)  
“ in vain. (Psal. cxxvii.)

(*Let us Pray.*)

O Lord God, who seeest that we put  
not our trust in any thing that *we* do;  
mercifully grant that by *thy* power we  
may be defended against all adversity,  
through

SECOND FORM OF PRAYER. 139

through Jesus Christ our Lord. *Amen.*

*(Collect for Sexagesima Sunday.)*

O Lord, from whom all good things do come, grant to us thy humble Servants, that “*by the inspiration of thy Holy Spirit,*” we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

Prevent us O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy Holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it

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is

140 SECOND FORM OF PRAYER.

is in Heaven, give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from (the) evil (being); for thine is the kingdom and the power and the glory, for ever and ever. *Amen.*

"Glory to God in the highest, and  
"on earth Peace, Good-will towards  
"men."

*After the business is concluded, let the Minister dismiss the assembly with the usual benediction.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy

THIRD FORM OF PRAYER. 141

Holy Ghost be amongst you, and remain  
with you always. *Amen.*

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*A Third Form of Prayer, previous to a  
Common Council or Folk-mote.*

(EXHORTATION.)

Every good gift, and every perfect  
gift is from above, and cometh down  
from the Father of lights, with whom is  
no variableness, neither shadow of turn-  
ing. Of his own will begat he us with  
the word of truth that we should be a  
kind of first fruits of his creatures.  
Wherefore, my beloved brethren, let  
every man be swift to hear, slow to  
speak, slow to wrath; for the wrath of  
man worketh not the righteousness of  
God. Wherefore lay apart all filthiness,  
and superfluity of naughtiness, and re-  
ceive

142 THIRD FORM OF PRAYER.

ceive with meekness the ingrafted word,  
which is able to save your souls.

*(Epist. for the 4th Sunday after Easter.)*

*Dear Friends and Brethren.*

Bemindful that “ God is a Spirit, and  
“ they who worship him, must worship  
“ him in spirit and in truth.” (John iv,  
24.)

*(Let us Pray.)*

O Almighty God, who alone canst  
order the unruly wills and affections of  
sinful men ; grant unto thy people, that  
they may love the thing which thou com-  
mandest, and desire that which thou  
dost promise : that so among the sundry  
and manifold changes of the world, our  
hearts may surely there be fixed, where  
true joys are to be found, through Jesus  
Christ our Lord. *Amen.*

*(Collect for 4th Sunday after Easter.)*

O God for-as-much as without thee  
we are not able to please thee, mercifully  
grant

### THIRD FORM OF PRAYER. 143

grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all, our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy Holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from (the) evil (being): for thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

“Peace



## 144 A FORM OF PRAYER.

“Peace be to the brethren, and  
 “love with faith, from God the Father,  
 “and the Lord Jesus Christ. Grace be  
 “with all them that love our Lord  
 “Jesus Christ in sincerity.” *Amen.*  
 (Ephes. vi. 23.)

*A Form of Prayer for the Judges,  
 Officers, and Assembly in a Court of  
 Justice, before they enter upon the  
 business of the Court,*

“Judge not according to the appear-  
 “ance” (or countenance, i. e. by favour,  
 or with respect of persons) “but judge  
 “righteous judgement.” (John. vii. 24.)

*Beloved Brethren,* As evidence on  
 the solemn business of this assembly,  
 renders it expedient that ye should be re-  
 minded of some of the awful charges  
 that

that have been given to *judges, officers,* and others in authority, on such occasions, by Prophets and men of God, as recorded in the Holy Scriptures.

“ I CHARGED your JUDGES” (said Moses to the Children of Israel) “ at that time” [speaking of the time when they first elected captains over thousands, and hundreds, and fifties, and tens, and officers among their tribes, (Deut. i. 13. 15.)] “ saying—Hear the causes between your brethren, and judge righteously between every man and his brother; and the stranger (that is) with him. Ye shall not respect persons in judgement; but ye shall hear the small as well as the great: ye shall not be afraid of the face of man; for the judgement is God’s.” (Deut. i. 16, 17.) And in the 16th chapter of the same book, he repeats the command to elect magistrates, saying, “ *Judges and*  
U *officers*

“ *officers shalt thou give to thyself* in all  
 “ thy gates, which the Lord thy God  
 “ giveth thee, throughout thy tribes:  
 “ and they shall judge the people with  
 “ *just judgement*. Thou shalt not wrest  
 “ judgement, thou shalt not respect persons,  
 “ neither take a gift: for a gift doth  
 “ blind the eyes of the wise, and per-  
 “ vert the words of the righteous. That  
 “ which is altogether just (or rather  
 “ *right-right, or perfect right,*) shalt thou  
 “ follow, that thou mayest live, and in-  
 “ herit the land which the LORD thy  
 “ God giveth thee.” (Deut. xvi. 18.  
 20.) And again—“ Ye shall do no un-  
 “ righteousness in judgement: Thou  
 “ shalt not respect the person of the  
 “ poor, nor honour the person of the  
 “ mighty:—*but* in righteousness shalt  
 “ *thou judge thy neighbour*.” (Levit. xix.  
 15.) The charge also of K. Jehoshaphat to the judges in the cities of Judah, must always be had in remembrance.—

"Take heed" (said he) "what ye do:  
 "for ye judge not for man, but for the  
 "LORD, who is with you in the matter  
 "of judgement. Wherefore now let  
 "the fear of the LORD be upon you;  
 "take heed and do it, for there is no ini-  
 "quity with the LORD our God,  
 "nor respect of persons, nor taking of  
 "gifts." (2 Chron. xix. 6. 7.)

*Dear Friends and Brethren,*

If such strictness in judgement was  
 required of the Israelites under the old  
 law, how inexcusable must we Christians  
 be, if we are remiss on such solemn oc-  
 casions, seeing that we have obtained  
 (by much additional revelation) not only  
 a most valuable increase of knowledge,  
 but also an absolute promise of the Divine  
 assistance, if we ask it as we ought; and  
 the more especially as we are also assured  
 that "*the Saints shall judge the world;*"

U 2

that

148 A FORM OF PRAYER, &c.

that we "*shall judge Angels*" and therefore "how much more" (most certainly) "the things that pertain to this life?" (1 Cor. vi. 2. 3.)

(The prayers to be the same as the first form of prayer, previous to a Common Council or Folkmote.)

A short

A short form of MORNING PRAYER  
for a COMMUNITY of FREE LABOUR-  
ERS and HUSBANDMEN, or for a  
PRIVATE FAMILY.

*¶ As a means of preparing and properly disposing the minds of a congregation for prayer, the minister may previously desire their attention to a short exhortation or instruction, drawn up as nearly in the words of Scripture, as the subject he shall fix upon will permit, and with as much brevity as possible. The following exhortation will take up about four minutes, which is too long, perhaps, for a DAILY exhortation; and, indeed, the same exhortation DAILY used, would not be at all efficacious; and therefore this is only designed to be occasionally read at the minister's discretion, when he thinks time can be spared, and when the people may seem to stand in need of being reminded of the most essential objects of prayer, and the true means of obtaining them.*

(EXHORTATION.)

“ No man can come unto me” (said our  
LORD JESUS) unless the FATHER which  
“ hath

## 156 A MORNING PRAYER.

*“ hath sent me DRAW him.”* (John vi. 44.) But that no man may think himself excluded from that necessary DRAWING of the FATHER, the Holy Scriptures give us the most ample assurances of the FATHER’S WILL to save ALL MANKIND, viz. that he is “ NOT WILLING *that any should perish, but that ALL should come to repentance.*” (2 Pet. iii. 9.) and that he “ WILL have ALL MEN *to be saved, and to come unto the knowledge of the truth.*” (1 Tim. ii. 4.) If we fail, therefore, the fault must be our own.—“ *Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.*” (2 Cor. iii. 5.) And our LORD himself said—“ *Without me ye can do nothing.*” (John. xv. 5.) But he hath also added for our comfort, saying, *If ye abide in me, and my words abide in you, ye shall ASK what ye*  
*“ will*

## A MORNING PRAYER. 151

“ *will, and it SHALL be done unto you.*”  
(John xv. 4. 7.)

Our Lord in a previous discourse a little before, had made the same *absolute promise* to his disciples in favour of prayer. “ *Whatsoever ye shall ask in MY NAME*” (said our LORD JESUS) “ *that will I do, that THE FATHER may be glorified in THE SON. If ye shall ask any thing in MY name, I will do it. If ye love me keep MY commandments. And I will pray THE FATHER, and HE shall give you ANOTHER COMFORTER, that HE*” (the Comforter) “ *may abide with you for ever; (even) the SPIRIT OF TRUTH; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be IN you,*” (John xiv. 13 to 17.) Here an actual *inspiration* or *in-dwelling* of the *Holy Spirit* is declared to us, as also in several  
several



## 152 A MORNING PRAYER.

several other similar discourses of our Lord, which are manifestly the “*exceeding great and precious promises*” mentioned in the second Epistle of the Apostle Peter—“*that by these*” (said he) “*ye might be PARTAKERS of the DIVINE NATURE, having escaped the corruption that is in the world through lust.*” (2 Pct. i. 4.) For it is clearly revealed that we may become “*an habitation of God through the Spirit!*” (Ephes. ii. 22.) We are required to be “*The temple of the living God,*” as God hath said “*I will dwell IN them, and walk IN them; and I will be their GOD, and they shall be my people.*” (2 Cor. vi. 16.) “*Know ye not*” (said St. Paul) “*that your BODY is the temple of the HOLY GHOST, which is IN you, which ye have of GOD, and ye are not your own?*” (1 Cor. vi. 19.) and in another Epistle he declared that “*as many as are LED*” (or actuated) “*by*”  
“*the*”

## MORNING PRAYER. 153

“*the SPIRIT OF GOD, they are THE*  
 “*SONS of God.*” (Rom. viii. 14.) and  
 that, on the other hand, careless and un-  
 regenerate men, who neglect *the com-*  
*mands of CHRIST*, and resist the *Holy*  
*Spirit*, are actually LED OR INSPIRED  
 by an opposite *spirit* and his angels, viz.  
 “*The prince of the power of the air, the*  
 “*SPIRIT which now WORKETH IN the*  
 “*children of disobedience:*” (Ephes. ii.  
 2.) thus clearly revealing to us the horri-  
 ble *inspiration* of evil spirits actually  
 “WORKING IN” the minds of careless  
 and wicked men!

Wherefore, my beloved, “*be sober,*  
 “*be vigilant; because your adversary*  
 “*THE DEVIL, as a roaring lion, walketh*  
 “*about seeking whom he may devour.*”  
 (1 Pet. v. 8. “*Whom*” that we may  
 duly “*resist stedfast in the faith;*”---  
 let us most humbly “*acknowledge our*  
 “*sins before God.*” imploring his mercy  
 X and

## 154 MORNING PRAYER.

and forgiveness ; as also the guidance and protection of his HOLY SPIRIT, through the mediation, and in the most propitious name of the Holy JESUS, our blessed Lord and Redeemer.

¶ *For a variety of exhortations, let the Epistle and Gospel appointed for each day be read as an instructive exordium ; or any other parts of Scripture that the minister may think most edifying from time to time, or as occasion may require, provided he shall, previously with due consideration, fix upon them.*

¶ *General Confession, all kneeling.*

(1st.) Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep.—We have followed too much the devices and desires of our own hearts.—We have offended against thy holy laws.—We have left undone those things which we ought to have done ;—and we have done those things which we ought not to have done ;—and there is no help in us.—

I

But

## MORNING PRAYER. 155

But thou, O Lord, have mercy upon us, miserable offenders.—Spare thou them, O God, which confess their faults.—Restore thou them that are penitent; according to thy promises declared unto mankind in Christ JESU our Lord. And grant, O most merciful Father, for HIS sake, that we may hereafter live a godly, righteous, and sober life,—to the glory of thy Holy name. *Amen.*

### ¶ *Prayer for Absolution.*

(2dly.) We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy name, turn from us all those evils that we most righteously have deserved: and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only mediator and advocate, Jesus Christ our Lord. *Amen.*

*(From the Litany.)*

X 2

*(From*

## 156 MORNING PRAYER.

(Or 2dly.) O Lord we beseech thee *absolve* thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O Heavenly Father, for JESUS CHRIST's sake, our blessed Lord and Saviour. *Amen*

*(Twenty-fourth Sunday after Trinity.)*

(3dly.) A Prayer for the GIFT OF THE HOLY SPIRIT; of which seven different forms are here collected, one for each day of the Week.

[¶ A COMMUNITY of labourers cannot have occasion for this SHORT FORM of Morning Prayer on a SUNDAY, because the WHOLE morning service, as established by law, ought to be duly performed on the LORD'S DAY; but this form, however, may be used by a PRIVATE FAMILY, if they are situated at too great a distance from any township, to attend the public service; provided that they add there-to the reading of some select chapters of the Holy Scriptures, or else the Psalms, Lessons, Collect, Epistle, and Gospel appointed in the rubrick for the day: in which case one of the following Collects for the gift of the HOLY SPIRIT may be read on a SUNDAY as the THIRD in this short form of prayer.]

¶ For

MORNING PRAYER. 157.

¶ *For Sunday. (3dly.)*

O GOD, forasmuch as without thee; we are not able to please thee; mercifully grant, that thy HOLY SPIRIT may, in all things, direct and rule our hearts, through JESUS CHRIST our LORD.

*Amen.*

*(Nineteenth Sunday after Trinity.)*

¶ *For Monday. (3dly.)*

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy HOLY SPIRIT; that we may perfectly love thee, and worthily magnify thy Holy name, through (JESUS) CHRIST our LORD. *Amen.*

*(Communion Service.)*

¶ *For Tuesday. (3dly.)*

O GOD, who (*"hast promised to"*) teach the hearts of thy faithful people,  
by

158 MORNING PRAYER.

by the sending to them the light of thy  
HOLY SPIRIT; Grant to us, by the  
same SPIRIT, to have a right judgement  
in all things, and evermore to rejoice in  
his holy comfort, through the merits of  
CHRIST JESUS our Saviour; who liveth  
and reigneth with thee, in the Unity of  
the same SPIRIT, one GOD world with-  
out end. *Amen.*

*(Collect for Whitsunday.)*

¶ *For Wednesday. (3dly.)*

O Lord, from whom all good things  
do come; Grant to us thy humble ser-  
vants, that (*by the inspiration of thy*  
HOLY SPIRIT,) we may think those  
things that be good, and by thy merciful  
guiding may perform the same, through  
our Lord Jesus Christ. *Amen.*

*(Fifth Sunday after Easter.)*

¶ *For Thursday (3dly.)*

Lord, we beseech thee, grant thy peo-  
ple grace, (*through the inspiration of thy*  
“ HOLY

## MORNING PRAYER: 159

HOLY SPIRIT) to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God, through JESUS CHRIST our Lord. *Amen.*

*(Eighteenth Sunday after Trinity.)*

¶ *For Friday. (3dly.)*

Almighty God, who seekest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly *(by the inspiration of thy HOLY SPIRIT,)* in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through JESUS CHRIST our Lord. *Amen.*

*(Second Sunday in Lent.)*

¶ *For Saturday. (3dly)*

O Almighty Lord, and Everlasting God, vouchsafe, we beseech thee, to  
direct,



## 160 MORNING PRAYER.

direct, sanctify (*by thy* HOLY SPIRIT) and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour JESUS CHRIST. *Amen.*

*(From the Order of Confirmation.)*

(4thly.) O Lord our Heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through JESUS CHRIST our Lord. *Amen.*

*(Collect Morning Service.)*

Or

MORNING PRAYER. 161

*Or this Fourthly.*

O ALMIGHTY GOD, we give thee humble thanks, for that thou hast vouchsafed to deliver" *us from all the perils and dangers of the night past.* "Grant, we beseech thee, most merciful FATHER, that we, through thy help and protection, may both faithfully live and walk according to thy will in this life present, and also may be partakers of everlasting glory in the life to come, through JESUS CHRIST our LORD. *Amen.*

*(From the Collect in the office of Churching Women, with some small variations.)*

¶ *For the King and Royal Family.*

(Fifthly.) "ATMIGHTY GOD, the  
"fountain of all goodness, we humbly  
"beseech thee to bless" and preserve the  
KING, the QUEEN, "and all the  
"Royal Family: Endue them with  
"thy HOLY SPIRIT; enrich them  
Y "with

162 MORNING PRAYER.

“with thy Heavenly grace; prosper  
“them with all happiness; and bring  
“them to thine everlasting kingdom,”  
through JESUS CHRIST our LORD.  
*Amen.*

*(From the Morning Prayer.)*

(Sixthly.) Direct, O LORD, and in-  
cline to thy HOLY WILL the hearts of  
our MAGISTRATES, that they may have  
“grace to execute justice, and maintain  
“truth;” and to all of us, “thy people,  
“give an heart to love and dread thee,  
“and diligently to live after thy com-  
“mandments” for the sake of JESUS  
CHRIST our LORD. *Amen.*

*(From the Litany.)*

(Seventhly.) “O GOD, *our* Heavenly  
Father, who by thy Son JESUS CHRIST  
hast promised to all them that seek thy  
kingdom and the RIGHTEOUSNESS there-  
of, all things necessary to their bodily  
sustenance;” Prosper thou THE LABOUR  
I OF

## MORNING PRAYER. 163

OF OUR HANDS, we humbly beseech thee, "that we may receive the fruits of the earth to our comfort, and to thy honour through JESUS CHRIST our LORD". *Amen.*

*(From the Collect for Rain.)*

(Eighthly.) "Our FATHER, which art Heaven, hallowed be thy name. Thy KINGDOM come. Thy will be done IN EARTH, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from (the) evil (being); for thine is the kingdom, and the power, and the glory, for ever and ever." *Amen.*

(Ninthly.) "The Grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY  
Y 2 GHOST

## 164 MORNING PRAYER.

GHOST, be with us all evermore."

*Amen.*

¶ *Whenever the people shall be inclined to preserve due attention throughout a longer form of morning service, the Litany of the Church of England, occasionally used at the discretion of the Minister, will be highly profitable to them, as being a form which admirably comprehends all our general wants, and most needful petitions, so that it is sufficiently full and copious of itself alone, without any additional prayers. But all who join in this excellent form should be previously instructed concerning the propriety of prayer to Christ and the Holy Spirit, as well as to the Almighty Father, lest they should repeat the solemn prayers in the Litany, addressed to the three Divine persons, with a wavering or doubting mind, and thereby incur the Divine displeasure. Let them remember that the Holy Scriptures require that "all (men) should honour " the Son, even as they honour the Father." (John v. 23.) That "all power in Heaven and earth," (i. e. Almighty power) "is given unto the Son." (Matt. xxviii. 18.) That though he is ascended into Heaven in his human nature, (to which all power was given) yet "if we ask " any thing according to his will he heareth us." (1 Jo. v. 14, 15.) And, that, "where two or three are gathered " together in his name, there is he in the midst of " them." (Mat. xviii. 20.) That through his intercession the Father hath sent us "another Comforter or Advocate." (John-xiv. 16.) A distinct person from himself and*  
from

## EVENING PRAYER. 1651

*from the Father, as the grammar of this text, and of several others, most clearly testifies. The worker or dispenser of all, virtue, "dividing to every man severally as he will." (1 Cor. xii. 11.) whom we are warned not to grieve." (Ephes. iv. 30.) who "helpeth our infirmities," and "maketh intercession for us. Rom. viii. 26, 27.) being, in this, truly "another Advocate!" So that a refusal of Divine honour and prayer to these two Divine persons, (with the pretences usually alledged for such refusal) cannot easily be separated or distinguished from the crime of "treading under foot the Son of GOD—and doing "despite to the Spirit of Grace." (Heb. x. 29.)*

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### A short form of EVENING PRAYER for a COMMUNITY of FREE LABOUR- ERS and HUSBANDMEN, or for a PRIVATE FAMILY.

#### (INDISPENSIBLE RUBRICK.)

¶ *When ye pray, USE NOT VAIN REPETITIONS*  
"AS THE HEATHEN DO; for they think that they shall  
"be heard for their much speaking."

¶ *BE NOT YE THEREFORE LIKE UNTO THEM;*  
"for your father knoweth what things ye have need of,  
"before ye ask him. (Mat. vi. 7, 8.)

#### PREFACE OR EXHORTATION.

¶ *To be read occasionally, as time will permit, or the  
necessary instruction of the people may require, at the dis-  
cretion of the Minister or Reader.*

## 166 EVENING PRAYER.

" It is a fearful thing to fall into the  
 " hands of the living God. (Heb. x. 31.)  
 " For what shall it profit a man, if he  
 " shall gain the whole world, and lose his  
 " own soul? Or what shall a man give  
 " in exchange for his soul? (Mark. viii.  
 36, 37.) Wherefore " seek ye first the  
 " kingdom of God, and his righteous-  
 " nefs." (Matt. vi. 33.) And I say unto  
 " you" (said our Lord) "*ask*, and it shall  
 " be given you; *seek*, and ye shall find:  
 " *knock*, and it shall be opened unto  
 " you. For every one that *asketh* re-  
 " ceiveth: and he that *seeketh*, findeth:  
 " and to him that knocketh it shall be  
 " opened. If a son shall ask bread of  
 " any of you that is a father, will he  
 " give him a stone? Or if he ask a  
 " fish, will he for a fish give him a  
 " serpent? Or if he shall ask an egg,  
 " will he offer him a scorpion? If ye  
 " then, being evil, know how to give  
 " good

# EVENING PRAYER. 167

“good gifts unto your children, how  
 “much more shall your *Heavenly Father*  
 “give the *Holy Spirit* to them that ask  
 “him.” (Luke xi. 9, 10, 11, 12, 13.)

“Again I say unto you,” (said our Lord)  
 “that if two of you shall agree on earth  
 “as touching any thing that they shall  
 “ask, it shall be done for them of my  
 “Father which is in Heaven. For  
 “where two or three are gathered to-  
 “gether *in my name*,” (said our Lord  
*Jesus*) “there am I in the midst of  
 “them.” (Matt. xviii. 19, 20.) “He  
 “is faithful that promised.” (Heb. x.  
 23.) Therefore “be strong and *of a good*  
 “*courage, fear not, nor be afraid*—for  
 “the Lord thy God, he it is that doth  
 “go with thee, he will not fail thee,  
 “nor forsake thee.” (Deut. xxxi. 6.)

¶ N. B. *When the preceding Exhortation is omitted*  
*any of the following sentences may be used as an intro-*  
*duction to the prayers, at the discretion of the readers.*

To



## 168 EVENING PRAYER.

To the *Lord our God* belong mercies and forgivenesses, though we have rebelled against him. Neither have we obeyed the voice of the *Lord our God*, to walk in his laws which he set before us. (Daniel ix. 9, 10.)

Or *this*. Enter not into judgement with thy servant; O Lord, for in thy sight shall no man living be justified. (Psal. cxliii. 2.)

Or. If we say that we have no sin, we deceive ourselves; and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 Epist. St. John, Chap. i. 8, 9.)

### *General Confession.*

(1st.) Almighty and most merciful FATHER, we have erred and strayed from  
thy

## EVENING PRAYER. 169

thy ways like lost sheep.—We have followed too much the devices and desires of our own hearts.—We have offended against thy holy laws.—We have left undone those things which we ought to have done;—and we have done those things, which we ought not to have done;—and there is no help in us.—But thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults.—Restore thou them that are penitent; according to thy promises declared unto mankind in Christ JESU our Lord. And, grant, O most merciful FATHER, for HIS sake; that we may hereafter live a godly, righteous, and sober life;—to the glory of thy Holy name. *Amen.*

### ¶ *Prayer for Absolution.*

(2dly.) We humbly beseech thee, O FATHER, mercifully to look upon our  
Z
infirmities

## EVENING PRAYER.

infirmities; and for the glory of thy name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only mediator and advocate, JESUS CHRIST our Lord. *Amen.*

*(From the Litany.)*

(Or 2dly.) O LORD, we beseech thee, *absolve* thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. - Grant this, O Heavenly FATHER, for JESUS CHRIST's sake, our blessed Lord and Saviour. *Amen.*

*(Twenty-fourth Sunday after Trinity.)*

C O L-

EVENING PRAYER. 171

COLLECTS FOR GRACE.

¶ *For Sunday.* (3dly.)

O GOD, forasmuch as without thee we are not able to please thee: mercifully grant, that thy HOLY SPIRIT may in all things direct and rule our hearts, through JESUS CHRIST our Lord. *Amen.*

(*Nineteenth Sunday after Trinity.*)

¶ *For Monday.* (3dly.)

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy HOLY SPIRIT, that we may perfectly love thee, and worthily magnify thy Holy name, through (JESUS) CHRIST our LORD. *Amen.*

(*Communion Service.*)

Z 2

¶ *For*

172 EVENING PRAYER.

¶ *For Tuesday. (3dly.)*

O GOD, who (*hast promised to*) teach the hearts of thy faithful people, by the sending to them the light of thy HOLY SPIRIT; Grant to us, by the same SPIRIT, to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of CHRIST JESUS our Saviour; who liveth and reigneth with thee, in the Unity of the same SPIRIT, one GOD, world without end. *Amen.*

*(Collect for Whitsunday.)*

¶ *For Wednesday. (3dly.)*

O LORD, from whom all good things do come; Grant to us thy humble servants, that (*by the inspiration of thy HOLY SPIRIT;*) we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord JESUS CHRISIT. *Amen.*

*(Fifth Sunday after Easter.)*

¶ *For*

EVENING PRAYER. 173.

¶ *For Thursday.* (3dly.)

LORD, we beseech thee, grant thy people grace (*through the inspiration of thy HOLY SPIRIT*) to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow thee, the only God, through JESUS CHRIST our Lord. *Amen.*

(*Eighteenth Sunday after Trinity.*)

¶ *For Friday.* (3dly.)

ALMIGHTY GOD, who seeest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly (*by the inspiration of thy HOLY SPIRIT*) in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through JESUS CHRIST our Lord. *Amen.*

(*Second Sunday in Lent.*)

¶ *For*

¶ *For Saturday* (3dly.)

O Almighty LORD, and Everlasting GOD vouchsafe, we beseech thee, to direct, sanctify (*by thy HOLY SPIRIT,*) and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour JESUS CHRIST. *Amen.*

(*From the order of Confirmation.*)

(4thly) Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above

## EVENING PRAYER. 175

all, for thine inestimable love in the redemption of the world by our Lord JESUS CHRIST; for the means of Grace, and for the hope of Glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through JESUS CHRIST our Lord, to whom with thee and the HOLY GHOST be all honour and glory, world without end. *Amen.*

(5thly.) O God, who knowest us to be set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers,



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dangers, and carry us through all temptations, through JESUS CHRIST our Lord. *Amen.*

*(Fourth Sunday after the Epiphany.)*

*Or this (5thly.)* O GOD the protector of all them that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: grant this, O Heavenly FATHER for JESUS CHRIST's sake our Lord. *Amen.*

*(Fourth Sunday after Trinity.)*

*(6thly.)* OUR FATHER, which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us.  
And

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and lead us not into temptation, but deliver us from (the) evil (being); for thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

(7thly.) Unto thy gracious mercy and protection, O God, we commit ourselves this night and evermore.—O Lord bless us and keep us.—Lord, make thy face to shine upon us, and be gracious unto us. Lord lift up thy countenance upon us, and give us peace, both now and evermore. *Amen.*

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A P P E N D I X II.

( M E M O R A N D U M S . )

O N D I E T O R T E M P E R A N C E .

CAPTAIN FOREST, in the account of his voyage to new Guinea, *page 300*, speaking of the Malays of Magindano, says, " they are moderate in eating and " drinking, and delicate in the choice " of the best and finest rice, as East In- " dians generally are. I have often " seen placed before Rajah Moodo, *be- " sides his dish of boiled rice, two or three " ounces of boiled pumpkin, on one tea " saucer; and about two ounces of dried " or salt fish on another. This, with a*

2 A 2 " cup

“cup holding somewhat less than half a  
 “pint of chocolate, was his dinner. Nei-  
 “ther did he drink any thing after it  
 “but water; then rinsing his mouth  
 “and washing his hands. Such TEM-  
 “PERANCE is universal amongst the  
 “Malays. They have their salt in  
 “lumps like loaf sugar, which, at  
 “meals, they stamp on their rice every  
 “now and then, as a person stamps a  
 “letter.”

Men are not at all aware what a very small quantity of food and drink is *sufficient* for the support of the human body, and therefore few, *very few* persons have the least idea of what may justly be deemed TEMPERANCE. The learned Sir Francis Walsingham, however seems to have been sensible of what it really is

The Greek word for TEMPERANCE, *ἐγκράτεια*, a compound of *ἐν*--in, and *κρατος* STRENGTH,

STRENGTH,—denoted the real exercise of *strength* or *fortitude*, which is absolutely necessary to all persons who propose to resist *sensual* indulgences, so that our care and *strength* to guard over our appetites must be exercised even in every ordinary meal we eat, that we may not exceed what is merely sufficient for necessary refreshment; for whatever is more than this, tends to disorder both the body and mind.

TEMPERANCE is, therefore, in Scripture, ranked with the highest Christian virtues.—“ *The fruit of the Spirit is love* “ *joy, peace, long suffering,* (or forbearance) “ *gentleness*” (or rather kindness) “ *goodness, meekness,* TEMPERANCE, “ *against such there is no law. And they* “ *that are christ’s have crucified the flesh* “ *with the affections and lusts,*” (or desires. “ *If we live in Spirit, let us walk in* “ *Spirit.*” (Gal. v. 22. 25.) This

“*Fruit of the Spirit,*” TEMPERANCE, is therefore *indispensably necessary* to man, and happy are they who learn what it is, and endeavour to maintain it in themselves. But to return to Sir Francis Walsingham.—He also very properly ranked TEMPERANCE with FORTITUDE; nay, rather as being the PERFECTION of FORTITUDE. See “*his Anatomising of Honesty, Ambition, and FORTITUDE,*” written in 1590, and printed in 1772, with the Posthumous Works of Sir Robert Cotton, in 8vo: See page 329. His “*Anatomy of Fortitude*” (the last head which closes this little tract) deserves to be copied at length; but that would draw me too far from the present topic, TEMPERANCE. However, he here sums up the *only true means of obtaining and maintaining all necessary virtues*.—“*The perfection of happiness*” (says he) “*consists in the LOVE of GOD; which is*  
“*only*

“ only able to fill up all the corners of the  
 “ soul with most perfect joy ; and conse-  
 “ quently to fix all its desires upon those  
 “ celestial joys that shall never be taken  
 “ from it. But this, as it cannot be ob-  
 “ tained by discourse, but by UNFEIGNED  
 “ PRAYER, and the assistance and illu-  
 “ mination of GOD’S GRACE ; so it is  
 “ not my purpose to prick at it. And for  
 “ that part of felicity which is attained  
 “ to by moral virtue, I find that every  
 “ VIRTUE gives a man perfection in some  
 “ kind, and a degree of felicity too, viz.

“ HONESTY, gives a man a good re-  
 “ port ;

“ JUSTICE, estimation and authority ;

“ PRUDENCE, respect and confidence ;

“ COURTESY, and LIBERALITY,

“ Affection and a kind of dominion over  
 “ other men ;

“ TEMPERANCE, health.

“ FOR-



" FORTITUDE, a quiet mind, not to  
 " be moved by any adversity, and a con-  
 " fidence not to be circumvented by any  
 " danger. . . So that all other vir-  
 " tues give a man but an outward hap-  
 " piness, as receiving their reward from  
 others; only TEMPERANCE doth pre-  
 " tend to make the body a stranger to pain;  
 " both in taking from it the occasion of  
 " diseases, and making the outward in-  
 " conveniencies of want, as hunger and  
 " cold, if not delightful, at least suffer-  
 " able."

FR. WALSINGHAM.

F I N I S.









