

With: Book by 2. Practice Divin.  
THE 8<sup>o</sup> Class. ~~7~~ 8<sup>o</sup> Shew 4.

**Negro's & Indians**  
**A D V O C A T E,**  
Suing for their Admission into the  
**C H U R C H :**  
**O R**  
**P E R S U A S I V E** to the Instructing  
and Baptizing of the Negro's and  
*Indians in our Plantations.*  
**S H E W I N G,**  
That as the Compliance therewith can prejudice  
no Mans just Interest; So the wilful Neglecting  
and Opposing of it, is no less than a  
Apostacy from the Christian Faith.  
to which is added, A brief Account of Religion in *Virginia.*

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By **MORGAN GODWYN,**  
*Sometime St. of Ch. Ch. Oxon.*

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*Edges 19. 30. And it was so, that all that saw it said, There was  
no such deed done nor seen from the day that the Children of Israel  
came up out of the Land of Egypt, unto this Day.*  
*Eds 4. 20. We cannot but speak the things which we have seen and felt.*

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*we must answer for our idle Words, how much more for  
silence? St. Augustin.*

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**L O N D O N,** Printed for the Author, by  
to be Sold by most Booksellers. 1680.

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they that Sell them say, Blessed be the Lord, for I am rich; and their own Shepherds pity them not; as the Prophet *Zechariah* speaks. A Cruelty capable of no Palliation, and for which *Vengeance* cannot be long expected ere it fall upon the *inhumane Authors*. Nor to speak truth, without that *πρώτον* *ῥέῃδες* of their *Negro's* brutality, do I see how those other *Inhumanities*, as their *Emasculating* and *Beheading* them, their *cropping off* their *Ears* (which they usually cause the Wretches to broyl, and then compel to eat them themselves); their *Amputations of Legs*, and even *Dissecting* them alive; (this last I cannot say was ever practised, but has been certainly affirmed by some of them, as no less allowable than to a Beast, of which they did not in the least doubt but it was justifiable). Add to this their *scant allowance* for *Clothes*, as well as *Diet*, and (which is often the calamity of the *most Innocent and Labourious*) their no less working than starving them to Death; all which could never otherwise be so glibly swallowed by them, but upon a *persuasion* of this, or of the former worse Principle. Both without doubt contrived in Hell, receiving their first impressions in no other than the *Devil's Mint*, purposely designed for the *murdering* of Souls; Invented only to defeat the *Mercies of God in their blessed Redeemer*, and to render void and ineffectual his precious Blood shed upon the *Cross*, for the saving of the World. And thus much shall suffice for proof of the *Antecedent* of my second Proposition, deduced from my first general *Affertion*.

§. III. 1. My *Antecedent* being thus made evident, I shall betake my self to consider the *Consequent*, viz. Of the *Right* which our *Negro's* have, and may justly claim to the exercise of *Religion*, upon the truth of what hath been said touching their being *Men*. A thing

thing that of it self, one would think should naturally follow, and be granted even of course; did not the *Adversaries* thereto hope, tho our *Antecedent* were acknowledged, yet notwithstanding this by some other ways, to invalidate this *Right*, and to continue them Heathens. In order whereto, they are not wanting of a twofold Argument; First, The *Imprecation* of *Noah*: Secondly, Their forfeiture of this *Right* by Servitude. Now as before, they imployed the first to unman their *Negro's*; so, that failing, here they no less generously wrest it to rob them of Religion (no less than of all other Rights): An *injury* (as in the end I shall shew) far exceeding the former, of making them *Brutes* simply, and abstracted from the latter.

2. Before I shall go about to answer which, I shall desire the Reader to remark, that what they have hitherto urged, is only against the *Christianizing* of *Negro's*, with such only of other Nations and Complexions who are under Bondage: Bearing it in hand (be like) that the condition of the *Tributary Indians* upon the Continent, of *Hostages of Peace* delivered up to the *English* upon the *Public Faith*, or of the *Manumissed* and freed Slaves, whether from *Persia*, *Madagascar*, or the *East* and *West Indies*, brought hither, (none of them likely, especially the last, to have been descendants from *Cham*, any more than our selves;) enjoyed amongst them a more happy and blessed state, as to Religion. Which in truth they cannot affirm even of such of them, who do live in their *Families* in the nature of Hirelings; nor of their *Neighbours*, whose Habitations are invironed by the *English*. Who yet have been accountable upon all occasions for Taxes; even as the *Hostages* before mentioned have been (like Bondmen and Captives) strictly kept to Labour, by those to whose care they were committed for *Education* and *Security* of the *Peace*; which certainly had been the

the most effectual way to disturb it, had their Relations and Friends been *strong* enough. To whose *Temper* and *Disposition*, nothing is more contrary then hard labour, nor esteemed so *miserable* a condition; which the Parents tears (one whereof was a *Werrovanza*, that is, a *Toparch*, or *Royetlet* of the place; and the rest his principal great Men) shed at the view hereof, did sufficiently evidence.

3. And so betaking my self to the first Objection, which certainly is their *chief strength*; I shall consider these People as *Negro's*, abstracted from their condition of Bondage, and only as *Natives* of *Africa*, at least Originally; believed to be Descendants from *Cham*, and under the *Curse*, as is pretended; which is all we shall speak of in this place; reserving their Condition to be discoursed of alone, and by it self, in the ensuing Section.

4. And here, in the first place, I cannot but take notice, that this Objection is founded on a *Supposition*, including in it these five *Falshoods*, or (at best) *Uncertainties*. 1. That the *Negro's* are of *Cham's* Race. 2. That both *Cham* and his *whole Posterity* were under the *Curse*. 3. That this *Curse* was in its effects to be *perpetual*, even to the last Generation. 4. That it extended to their *very Souls*, and was a kind of *Reprobation*. 5. That this is a sufficient Ground not only for *enslaving* them, but for keeping them from the exercise of *Religion*. Nothing of which last can possibly from thence be deduced; nor even the former of *enslaving* them; unless, after the rest is proved, they make this appear also, that we are the *Brethren*, whom they were to serve; and that the *Curse* did confer on us a full and perfect *Right of Dominion* them.

5. However, to mak out the first, they tell us (or at least do insinuate) that *Noah* and his Sons descend-  
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ing from the *Ark*, did, as it were, all upon the sudden ( as it afraid of each other ), instantly retire into the most *distant parts* of the World ( for so *Guinea* is the *Mount Arrarat* ); of whom *Cham* directed his course to *Africa*; his Posterity the *Negro's* ( they are sure there keeping possession till this very Day, notwithstanding the great *alterations* elsewhere.

6. But to answer this: First, It is wholly improbable that *Noah's* Sons should make any such separation, before being bescanted of Room, they found it necessary to remove; not, 'tis to be presumed, so far as they would go, but some *convenient distance* only, for the better Accommodation; which doubtless they might find, before they had cross'd all *Africa*.

7. But secondly, Supposing both to have happened yet 'tis not likely, at least not certain, that his Posterity have kept possession there ever since, and that upon the Reasons before mentioned, viz. The Possibility of being removed and driven thence back again by *Invasion* and *Conquest*; by none less to be suspected or questioned, than by us here in *America*, to whom it is evident how little security against such alterations, the *Remoteness* of places have been. So that the present Inhabitants of *Africa*, ( even that supposur of *Cham's* Race seating there, being granted ) might have as little Relation to its first *Seaters* and *Planters*, as the *Spaniards*, or our selves, had to the *Natives* here; the *Saxons* to the *Fritains*, or the old *Romans* to the *Aborigines*.

8. Thirdly, This, as to a great part of it, is not only *uncertain* and *unlikely*, but *plainly false*. For in a Account we meet with in the holy *Scripture* ( other Accounts being hardly to be met with, or relied on ) of three Sons of *Cham* ( the fourth being believed to have been *Childless* ) we find two of them were seated in *Asia*; only *Mizraim*, for the Name, shal

be allowed *Egypt*; part whereof, viz. on the other side *Nilus*, must be in *Asia* too; that *River* being the bounds to these two spacious Quarters of the World. It being also not to be forgotten, that the *Philistines* (living also in *Asia*), were his Off-spring: Nor will this concerning *Mizraim* (for we have nothing but the concurrence of the Name to prove it) bring any great comfort to the Cause, if we consider its Remoteness from the parts we speak of, and the many great changes (probably (if known) none so objectionable against the rest) these *Egyptians*, or *Mizraimites*, since first carried Captives by *Nebuchadnezzar*, that is, for above two thousand Years, have felt. In so much that the true *Egyptians* do seem since to have been swallowed up, and even lost in these Conquests. And now supposing the like of the other parts of *Africa*, from which no *Region* in the World can boast of an Exemption, what certainty or ground can there be for *Conjectures* of this nature?

9. But to come nearer to the Matter: Either the Sons of *Noah*, with their Families, kept themselves distinct, each of them united in a body by it self, or else did intermingle and live together, without regard of such distinction of Tribe, or Family. If the first, then 'tis evident that the Family, or Tribe of *Cham*, following *Nimrod*, its Head, did seat themselves in *Shinar*, and the parts adjacent, unto which the holy Scripture gives witness. But if the second, then what certainty can there be from whom any Nation or People is derived, the *Jews* only excepted? Now it is plainly recorded by *Moses*, *Gen. 10.* that *Nimrod* the Son of *Cush*, *Cham's* Nephew, began his Kingdom at *Babel*, in the Land of *Shinar*, (for that cause, *Micah 5. 6.* called the Land of *Nimrod*) and from thence went and built *Nineveh* in *Assyria*, far enough from *Africa*; which, if *Josephus* speaks truth, was

was left for *Epher*, *Abraham's* Nephew by *Returah*; and his Children, to be by them possessed, a long while after; and *these* no Descendents from *Cham*, but from *Shem*, his Elder Brother.

10. But lest these Transactions of *Nimrod* might be pretended to have been after he had travelled into *Africa*, and left a Colony there; (to omit the tediousness and difficulty of the way) it is said expressly, that they journeyed thither from the *East*, not to be understood of *Africa*, which is *South* from thence. 'Tis true indeed, the Scripture speaks of the *'Earth's'* being divided in the days of *Peleg*, but determines not what that Division was, whether of its Inhabitants Minds and Affections, or that which happened upon the Confusion of Tongues; or whether it were about this or that way of *Worship*, and of *Religion*. Or even supposing it to have been no less than a parting, or dividing the several Territories and Quarters of the World; yet, unto which of their Lots each Parcel or Province fell, who had *Africa*, or which went to *America*, we there meet with no Account, or at best but a very dark one. And for that of *Josephus*, as it labours with the like uncertainty, so it is not for their purpose to mention, for the Reasons there given.

11. And whereas the learned Dr. *Heyten* supposeth this Quarter of the World to be Peopled from *Arabia*, by *Cham's* Posterity, crossing the Red Sea: He should in the first place have shewed how so great a part of that Family diverted another way, not to be imagined if the Tribes each of them kept together. And then, secondly, Why this might not be as well done by any other of *Noah's* Children, considering the improbability thereof, upon the account of the other Journeys and Abroads made by *Cham's* Posterity. And so much for the first Supposure.

12. THEIR

12. THEIR second carries a more apparent Falsity, viz. That, that severe *Imprecation* of *Noah*, was denounced against the whole Family of *Cham*; whereas 'tis evident that none besides *Canaan* his youngest Son, was mentioned, and therefore not concerned therein; it being no less than thrice, *Gen. 9.* expressly said, that *Canaan* should be their *Servant*. And so before, *Cursed be Canaan, a Servant of Servants shall he be*. Now whatsoever may be presumed of the nearer Inhabitants of *Africa*, (which also is disputable) there is not the least probability from *holy Scripture* (but certainly very much to the contrary) that the Remoter are *Canaan's Off-spring*, whatever might be suggested for his three Brothers. Now it ought here to be taken notice of, that in all severe sentences found in *holy Scripture*, we are not to strain the words beyond their natural sense. And seeing *Canaan* alone was mentioned, (for which reason his Children are, *Wisd. 12. 11.* styled the accursed Seed) there remains not any likelihood for our *Negro's* being concerned therein. For 'twas in *Asia* that the *Canaanites* dwelt. There *Abraham* sojourned amongst them; and there *Joshua* afterwards found them. Whom having well near exterminated, he condemned the Survivors to be *hewers of Wood, and drawers of Water to the House of God*, *Josh. 9. 21. & 23. 27.* Which sentence was afterwards by *Solomon* confirmed, and more fully executed, *1 Chron. 2. 17.* So that in the whole, this supposed *Imprecation* of the *Patriarch*, doth seem to be little more than a *Prophecy* of the *Canaanites* overthrow and reduction, under the Power of the *Israelites*, *Shem's* Posterity, some eight hundred Years after to be accomplished; but not plainly an absolute Curse; or determination thereto. Even as the recording thereof by *Moses*, doth seem to have been especially done only for *Israel's* justification in *dispossessing* of them.

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13. But our *Negro's* who are quartered in the Remotest parts of *Africa*, may justly be concluded as too far distant from *Palestine*, to be any way concerned with these *Canaanites*; whose guilt was no doubt then expiated by their expulsion and loss of their *Country*, and of their *Liberty*, together with the destruction of such who did abide the brunt of the War; or were detained afterwards.

14. However, supposing *Servitude* to be the thing intended in that *Imprecation*, ( or *Prediction*, as I rather believe it ) and that our *Negro's*, improbable as it is, were the very *Parties* concerned therein; yet, as it toucheth not their *Right to Religion*, ( which I shall immediately show, so ) neither doth it therefore confer any *Right* or *Authority* over them upon any, nor commission us to be the Executioners of the Sentence: Any more then *Jeremiah's* threatening of *Jerusalem*, did justify *Nebuchadnezzar's* burning it, and murdering the Inhabitants; for which *he was to expect a fearful judgment*, Isa. 10. & Jer. 25. &c. And so *Isaac's* fore-sight and prophetic Declaration of *Esau's* fate, Gen. 27. and the fall of his Posterity under his Brother's power, did confer on the *Israelites* no Right of thus Tyrannizing and Domineering over their Elder Brother's Off-spring; as will appear from *Deut.* 7. 8. compared with the forementioned place in *Genesis*. Besides this Sentence upon *Canaan*, being once so thoroughly executed, there is no reason it should now again be repeated, even supposing that ( for which there is no ground ), the *Negro's* are his Issue; it seeming too unmerciful to punish Men to that extremity twice, for one and the same Crime.

15. THEIR third *Supposition* is the continuation of this Punishment, which our People are desirous to extend to the last Man of that Generation, against whom 'twas first denounced; notwithstanding no

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mention is made of any beyond *Canaan's* Person. Now this, as it is contrary to that so equitable a *Rule* in expounding of Scripture, which I before mention'd ; so it thwarts the *Method* which God Almighty useth in punishing *Offenders* ; who seldom or never stretcheth the *iniquity of the Parents*, beyond the *third and fourth Generation*, where the *Children* do not add new Guilt of their own. And thence it is that we reade, that these very *Canaanites* we are speaking of, notwithstanding the *Curse*, whom, of all other, it was most likely to reach, had their punishment deferred *till their own Sins* had more fully deserved it, as may be seen, *Gen. 15. 16.* And therefore the unjust effusion of the *Gibeonites* Blood was, *2 Sam. 21.* revenged upon *Saul and his bloody House*; tho in truth they were no other than the *Off-spring* of these *curst Canaanites*. Besides, God hath been pleased since to declare, that for the future, there should be no more occasion to use that so harsh and ill relishing Proverb in Israel, of the *Father's eating of sower Grapes, and the Childrens Teeth being set on edge* : For that from thenceforth the Son should not bear the iniquity of the Father, but that every Man should suffer for his own Sins, *Ezek. 4. 20. & 18. 2.* And even in the *Curse of Eli's House*, *1 Sam. 2.* That they should die in the flower of their Age, and that there should not be an Old Man of his House for ever : Yet upon their Repentance, and a betaking themselves to a sedulous study of the *Law*, 'tis said by one, that the *Curse* was turn'd into a *Blessing*, and the line *Masculine*, before always dying young, lived to an *honourable Age*. " For God, saith the same Person, changeth his purpose concerning the punishment of Men upon their Repentance. And as [ *for ever* ] doth in the *Hebrew* Idiom, appear many times to intend no more than some considerable space of time, which yet by God's *Mercy* may be shortned ; so had that Particle been

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here affixed to *Canaan's Curse*, which it is not; yet there is no question but ( as the Apostle testifies of the obstinate *Jews* ) that *they also may be grafted in, if they abide not in unbelief and impenitence; for God is able to graft them in.*

16. THEIR fourth *Supposure* is borrowed from the fancied *nature* and *design* of this *Curse*; which some will affirm to be a kind of *Transubstantiating* of them into Beasts; others, to strike not only their *Souls* ( in this Life ), but to be an irrecoverable devoting them to Perdition and *Misery in the Life to come*. Whereas the *Text* mentions no more but *Servitude in the Curse*; not to be exceeded in the *Gloss*, or Interpretation, where the words are void of *Ambiguity*, especially in *severe Cases*. And this *Servitude* was also restrained to his *Brethren*, which cannot be supposed to be spoken of the *Devils*; it was to touch only their *Bodies*; it being not in the least probable, that *Righteous Noah* would curse the *Soul* of his *Son*, which was *none of his*, had he been so uncharitable; but was derived from a better *Author*, and therefore beyond his power: God having declared, that *each Soul is his; the Soul of the Son, as well as of the Father*, Ezek.

18. *And out of whose Hands none shall be able to pluck them*, St. John 10. And then as to the other part of these pretended effects; Should we suppose our *Negro's* to be the very *Seed of Cham*, and that they were no less under the *Curse*: Nay further, that that *Curse* had been denounced against the whole *Posterity* of that *graceless and unhappy Son*; yet as we have no assurance of the first, so neither doth it follow that *Servitude* should be attended with such *dismal effects*, as of Men to transform them into *Brutes*.

17. Which objected *Brutality*, had it carried any appearance, or likelihood of truth, could never possibly have escaped the notice of (at least) the wiser *Jews* and

and *Heathen* : Who for the general, are found to treat them with a contrary respect. For the *Jews*, I shall instance only in the *Septuagint Interpreters*, who, as it is to be observed from *Psal.* 74. 15. & 87. 4. did none of them scruple to allow their *Αἰθίοπες* ( the general currant Appellative both in Greek and Latine; ( like as *Cush*, the name given to *Cham's* Nephew, *Nimrods* Progenitor, is in the *Hebrew* ) for those sooty People, the *Negro's* of those times ) the stile of Men. To these I might also add *St. Luke*, *Acts* 8. 27. but that possibly it may be replied, that he was none ; wherefore I shall let that pass. But for the *Heathen*, *Lucan* in his *Pharsalia*, lib. 9. brings them in as Partners with the *Arabians* and *Indians*, in the worship of their God *Amon*, who it seems had monopolized him to themselves ; for so much the *Poets* words do seem to imply ;

*Æthiopum quamvis populis, Arabumq; beatis  
Gentibus, atq; Indis unus sit Jupiter Amon, &c.*

And long before him *Homer*, in his 1 *Il.* bespeaks *Jupiter* and his fellow *Dieties*, as vouchsafing them their presence at a Banquet, and to become their *Guests*,

Ζεὺς ὃς ἐπ' ὀκέανον μετ' ἀμύμονας Αἰθιοπίας  
Χθιζὸς ἦβη μετὰ δ' αἵτα : θεοὶ δ' ἅμα πάντες ἔποιτο :

He in the same place conferring on them the character of [ *unblamable*, ] as is to be there seen ; nothing of which had been compatible, nor any way suited with the quality of *Beasts*. And to shew that those differed nothing from *ours*, their *Complexion* is prov'd to be black, both from the *sacred Writ*, as *Jer.* 14. 25. and from the same *Poets* and *Writers* of the *Heathen*, particu-