

planters as slaves, and suffered hunger and nakedness. Overseers were placed over them, who goaded them with the lash—They were kept together and numbers were crowded together in one mess—The poor wretches were not allowed to procure fish for themselves, although plenty in the sea at their feet.—People were forbidden to furnish them with victuals. Severe punishments were decreed against those who gave and those who received the charitable boon. Under this treatment many died, especially the old people. At length in 1769, seized with despair, they rose on their cruel tyrants and made themselves some small vessels—But they were seized by the military, and five of the principal suffered death. This could scarcely be believed, considering the reputed humanity of the English, had it not been verified by the solemn report of a British officer who was an eye witness.

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*Fraser's Key to the Prophecies.*

Speaking of the image of the beast, that it should speak, &c. &c. says, the Pope put to death in a variety of forms, such as dared to oppose him. He excluded from the privileges of civil society all such as did not submit to his claims and authority. See the decree of Alexander 3d, in the Synod of Tours—the bull of Martin against the errors of Wickliffe and Huss, annexed to the council of Constance. There it is decreed “that men of this sort be not permitted to *have houses*