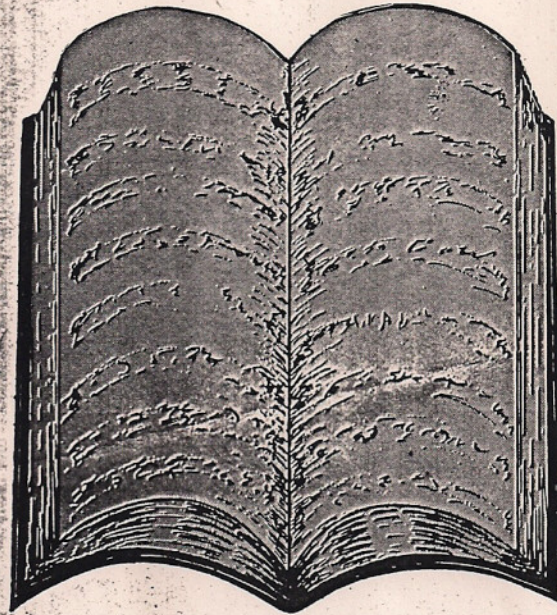


• Appendix 1: Aspects of Slavery

**COMMONWEALTH OF THE BAHAMAS**



**"ASPECTS OF SLAVERY"**



A booklet of  
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Public Records Office or,  
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NASSAU BAHAMAS.

been occupied by the military that were "stationed there in order to check the lawless and ungovernable temper of the people." The few gentlemen of Turk's Island had for some time adopted "the laudable plan of assembling there on Sundays when the Liturgy" was "used and a Sermon read out of some approved author" [31]. A supply of Bibles and Prayer Books from the Society proved very acceptable to "the poor people there," who "all faithfully promised to read them with attention," and one William Darrel, "a very decent and well disposed negro" opened a Sunday School and taught his countrymen gratis [32]. In his first year's ministry in Long Island Mr. Rose baptized 14 Whites and 24 "Blacks, Mulattoes, Mustees and Dustees." The negroes there had been "misled by strange doctrines." They called themselves "Baptists, the followers of St. John," and were "not so happy and contented" as in other parts of the West Indies, though "every indulgence and humanity" were "exercised towards them by their Masters." Their preachers, black men, were "artful and designing making a merchandize of Religion." One of them was "so impious" as to proclaim that he had "had a familiar conversation with the Almighty," and to point out the place where he had seen Him. At certain times in the year the black preachers used to "drive numbers of negroes into the sea and dip them by way of baptism," for which they extorted a dollar, or stolen goods [33].

Previously to Mr. Rose's arrival an attempt "to check their proceedings" occasioned some of the slaves to "abscond and conceal themselves in the woods," and in consequence "many of their masters . . . actually counteracted all his diligence and zeal . . . for the promotion of religion and morals." At the very time that "superstition and fanaticism" appeared to be yielding to his teaching the "proceedings" of the blacks were "more abominable but more secretly conducted" [34]. "After various attempts . . . to prevail on his parishioners to receive the Communion, he at last" on August 23, 1801, "administered to three, exclusive of his own family" [35]. In the same year he visited Exuma at a time when the planters had assembled their negroes (about 400) at a pond for the purpose of raking salt. "A canopy was erected under which the gentlemen and ladies of the country took their seats and he preached to them." "He was highly gratified by the cheerfulness with which" the negroes "went through their daily task." "In the celebration of the Sabbath they observed the utmost decorum, and seemed to be very pious in their devotion." "Upon seeing and contemplating their situation both in a temporal and spiritual light" he ventured the opinion "that he would rather be a slave in the Bahamas than a poor free cottager in England" [36].

In 1802 Mr. Rose removed his residence to Exuma, and on Christmas Day dedicated "the new Church." After having officiated so long "in old, uninhabited houses in Long Island . . . he felt, in the discharge of his duty under a consecrated house a renovation, as it were, of the clergyman." The inhabitants then consisted of 140 whites, 35 "free people," and 1,078 negro and other slaves. On his first coming many of the negroes "called themselves the followers of Mahomet," but these, with other blacks, he baptized to the number of 93 adults and 41 infants in less than a year. He also formed some of

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MISSIONARY'S REPORT FROM "200 YEARS OF THE S P G 1701-1900 BY C F

PASCOE, LONDON 1901

(loaned by the Trustees of the Nassau Public Library)

Reverend Rose was delighted at the slave's lot in the Bahamas. It would seem from his account and others that slaves in the Bahamas were generally well treated and cared for.

COMMONWEALTH OF THE BAHAMAS



# ASPECTS OF SLAVERY

PART II

A BOOKLET TO

COMMEMORATE THE 150TH. ANNIVERSARY

OF THE

**ABOLITION OF SLAVERY**

EAST HILL STREET

6th — 25th February, 1984

- **Appendix 1: Aspects of Slavery**