

tho not properly Slaves, were in a State of restricted Freedom, & had some affinity with Slavery; I mean the *Glabæ adscripti* or *adscripti Villani* belonging to a Manour who were tied to the Soil. These were Farmers who bound themselves and their Posterity to Labour a certain piece of Land, and pay a yearly rent to the Proprietor, to which Land they were so addicted & tied that they could never remove or give over the Manuring thereof. *l. 6. c. de Agricol. & censit.* & went along with it to the next Purchaser. In several Christian Countreys they have at present these prædial Servants who are called *Adscriptii*, and in Germany *Proprii Homines*, *Gueldin de Jure Notæ* lib. 1. Cap. 5. *Edwin. Bar. ad Tit. Inst. de Jur. Person. Burgund. ad Consuet. Islandr. Tract. 15 Vanleuven Censur. Forens. lib. 1. Cap. 2. n. 3. Jo. Boet. comm. ad Tit. ff. de Statu Hom. § 3.*

Slavery was allowed by the Judicial Law of Moses with this Distinction, that Strangers might be made perpetual Slaves, and entailed upon the Master's Family as an Inseparance *Levit. 25. v. 44, 45, 46.* But Native Israelites only for a time; for if such were sold for debt or Crimes by the house of Judgement, they were to serve but six years, and to go out free the seventh, *Exod. 22. v. 2.* And if an Hebrew sold himself thro' extreme poverty, having nothing left him to preserve his Life, he was not to be ruled with Rigour, or to be abused and his Discharge or pass at the year of Jubilee, *Levit. 25. v. 39, & seq.* which typified our Redemption from the Service of Sin and Satan, by the Grace of God in Christ, whose truth makes us free, *John 8. 32.*

Nor hath the Christian Religion taken away the Distinction between Masters and Servants, nor discharged the latter from their Service to the former upon the Account of Embracing Christianity. *Corinth. 7. 21.* For when the Apostol says that those made free by Christ, should not be the Servants of Men, *v. 22. & 23.* He means only, that they should be no longer Subject to Sinfull Slavery, from which they are freed by the Christian Religion; And not from any Civil Service and Subjection, which before they lay under. But it's more conformable to that Perfection of Charity recommended by the Gospel, not to detain them who believe in Slavery, much more not to bring those who are free into Captivity. Wherefor that severe Custom of making Prisoners of war Slaves, was very Justly abolished among Christians at the year 212 when Christianity got footing in Europe, and is even gone in to disuse among Mahumitan and Turks. For Prisoners of war taken by an Enemy, professing their own Religion, are now detained only till they be ransomed by Exchange of Prisoners taken by the other party, or payment of Money, pursuant to the Charities and agreements made on both Sides. And Turks tho' they make Slaves of Christian Captives, pay yet Honour to a certain

Armenian who fo'ld Mahomet's vast Glory in y<sup>e</sup> 320 World that for his Sake they Ind Love no Armenian Christian; Yet Christians are still in use to enslave their Mahumitan Enemies taken in war, as these Infidels treat their Christian Captives. And in the Christian plantations, the Negroes are used as Slaves.

In England a Bondman is called a Villain, from the French Villain, or the Latin *Vilius* because such an one was of a nasty and Base degree; or from *Villa* a Country Farm, where to he was deputed or appointed to do Service. We find two Sorts of Villains in their Books of the Common Law, viz 1<sup>o</sup> Villains regardant or belonging to a Manour, whom the Civilians call *Adscriptii Glebæ*, who are annexed to the Service of a Manour belonging to their Lord and aliened with that Manour. 2<sup>o</sup> Villains in Grov who were immemorially bound to their Lord & his Heirs, so called because they were not appendant to any estate. *Smith de Rep. Anglor. lib. 3. Cap. 8. Old Nat. Praer. vol. 8. Bracton lib. 1. Cap. 6. n. 4.* A Man who is born a Servant is called Native or Native, a Woman born a Servant is termed Native or Native, French Naif. But there are not truly or properly speaking any Villains now in England, tho' the Law concerning them stands unrepealed, *Cowell's Law Dic. Verb. Villain. Vid. Spelman & Henricks Glosary.*

There was anciently a kind of Subjection or personal Vassalage in Scotland founded on Bonds of Manerent and Maintenance; whereby Persons willingly bound themselves to follow and ride in train with some great Man, that he might maintain and defend them. But these Bonds of Manerent are now abolished by Law *Act. 77. par. 14. §. 2. Act. 43. par. 6. 2. M. And Custom. Stat. Inst. Lib. 1. Tit. 2. §. 12.* Nor have we any scriptitious Glebæ or English Villains in Scotland *Stat. Ibid. §. 11.*

Slavery is either perpetual, which obliges a Man to work all his Life, for diet & other common Necessaries; or for a certain term of Time. Such a temporary Slavery was that of Debtors among the Romans who were to labour for their Creditors till their Debts were payed. And the seven years Service of Hebrew Bondmen, at the expiring whereof they went out free, *Exod. 21. 2.* unless they Chose rather to stay in Bondage in which case they were to serve for life, or till the year of Jubilee, and have their ears bored through to y<sup>e</sup> Door post, *v. 16. Junct. Levit. 25. 10.* As a Symbol of their long voluntary Servitude, and a Mark of Disgrace put upon him, who refused Liberty when he might have it.

I shall add no more concerning Slavery in the rigid Sense of the Roman Law, than that it's the same is now become so odious in the eyes of Christians, that Slaves may be