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JAMAICA : SLAVE INSURRECTION.

RETURN to an Address to HIS MAJESTY, dated 22 June 1832;—*for,*

COPY of the REPORT of a COMMITTEE of the HOUSE OF ASSEMBLY of
Jamaica, appointed to inquire into the Cause of, and Injury sustained by, the
recent REBELLION in that Colony; together with the EXAMINATIONS ON
OATH, CONFESSIONS and other DOCUMENTS annexed to that REPORT.

Colonial Department,
Downing-street,
27 June 1832. }

HOWICK.

(*Mr. Burge.*)

Ordered, by The House of Commons, to be Printed,
28 June 1832.

COPY of the REPORT of a COMMITTEE of the HOUSE OF ASSEMBLY of *Jamaica*, appointed to inquire into the Cause of, and Injury sustained by, the recent REBELLION in that Colony, together with the EXAMINATIONS ON OATH, CONFESSIONS and other DOCUMENTS annexed to that REPORT.

MR. SPEAKER,

YOUR COMMITTEE, appointed to inquire into the Cause of, and Injury sustained by, the recent REBELLION among the SLAVES in this Island,

R E P O R T,

THAT they have taken the Examinations on oath of various persons ; which Examinations, with the original documents sent down to the House by his Excellency the Governor on the 15th of March last, (and referred to the Committee), as well as sundry other documents respecting the late Rebellion, accompany this Report.

REPORT.

Your Committee express it as their opinion, and do Report the same to the House, that the causes which have led to the late Rebellion among the Slaves in this Island are as follow :

The primary and most powerful cause arose from an evil excitement created in the minds of our Slaves generally, by the unceasing and unconstitutional interference of His Majesty's Ministers with our Local Legislature, in regard to the passing of laws for their government, with the intemperate expression of the sentiments of the present Ministers, as well as other individuals in the Commons House of Parliament in Great Britain, on the subject of Slavery ; such discussions, coupled with the false and wicked reports of the Anti-Slavery Society, having been industriously circulated, by the aid of the press, throughout this Island as well as the British Empire.

Secondly, from a delusive expectation produced among the whole of the Slave Population of the machinations of crafty and evil-disposed persons, who, taking advantage of the prevailing excitement, imposed upon their disturbed imaginations a belief that they were to be free after Christmas ; and in the event of freedom being withheld from them, they " must be prepared " to fight for it."

Thirdly, from a mischievous abuse existing in the system adopted by different religious sects in this Island, termed Baptists, Wesleyan Methodists and Moravians, by their recognizing gradations of rank among such of our Slaves as had become converts to their doctrines, whereby the less ambitious and more peaceable among them were made the dupes of the artful and intelligent who had been selected by the preachers of those particular sects to fill the higher offices in their chapels under the denomination of rulers, elders, leaders and helpers.

And lastly, the public discussions of the free inhabitants here, consequent upon the continued suggestions made by the King's Ministers regarding further measures of amelioration to be introduced into the Slave Code of this Island,

PAPERS RELATING TO

REPORT.

Island, and the preaching and teaching of the religious sects called Baptists, Wesleyan Methodists and Moravians, (but more particularly the sect termed Baptists), which had the effect of producing in the minds of the Slaves a belief that they could not serve both a Spiritual and a Temporal Master; thereby occasioning them to resist the lawful authority of their Temporal, under the delusion of rendering themselves more acceptable to a Spiritual Master.

Your Committee further Report, that the injury sustained by the late Rebellion, by the Slaves wilfully setting fire to buildings, by grass and cane-fields destroyed, robbery and plunder of every description, damage done to the present and succeeding crops, the loss of labour of Slaves, besides those killed in suppressing such rebellion, and executed after trial as incendiaries, rebels and murderers, has been ascertained by means of Commissioners appointed under an Order of the House, and by the detailed Returns made to the Committee in conformity with such Order, to amount to the following sums of money :—

	£.	s.	d.
In the parish of St. James, the sum of	£.606,250	—	—
In the parish of Hanover, ditto	—	425,818	15
In the parish of Westmorland	—	47,092	—
In the parish of St. Elizabeth	—	22,146	9 7
In the parish of Trelawny	—	4,960	7 6
			<hr/>
			1,106,267 12 1
Amount of Injury sustained in the County of Cornwall			
In the parish of Manchester, the sum of	£.46,270	—	—
Amount of Injury sustained in the			
County of Middlesex	—	—	46,270 — —
In the Parish of Portland, the sum of	£.772	10	—
In the Parish of St. Thomas-in-the-East,			
the sum of	—	1,280	— —
Amount of Injury sustained in the			
County of Surrey	—	—	2,052 10 —
			<hr/>
	£.	1,154,589	2 1

To which is to be added the sum of £.161,569. 19. 9., being the expense incurred in suppressing the late Rebellion; and a further expense, not yet ascertained, which has accrued since martial law ceased, being the pay and rations of a portion of the Maroons, as well as detachments of the Island Militia employed in the pursuit of such of the rebellious Slaves who have not surrendered themselves, but remain out and are sheltered amongst the almost inaccessible forests and fastnesses in the interior districts of the Island.

Your Committee recommend that the Examinations taken before them, the Confessions, numbered from 1 to 11, and the detailed Returns from the Commissioners appointed under the Order of the House to ascertain the injury sustained by the late Rebellion, be inserted in the Minutes of the House and printed therewith; and that the remaining documents be lodged in the Office of the Clerk of the House.

E X A M I N A T I O N S

TO WHICH THE FOREGOING REPORT REFERS.

EXAMINATION on Oath of *George Codrington*, of the parish of St. Thomas-in-the-East, Lieutenant-colonel in the St. Thomas-in-the-East Regiment.

Examinations.

Q. ARE you an officer, and what rank do you hold in the St. Thomas-in-the-East Regiment? And are you a proprietor in that district, and to what extent?—**A.** I am Lieutenant-colonel in the militia, and a proprietor of land and slaves to a considerable extent.

Lieut-col.
George Codrington.

What induced you to turn out your regiment, and when did you turn them out?— I ordered the Manchioneal company out on the 1st of January, and did so in consequence of the excited feeling which appeared amongst the slaves, and the evident contempt with which they treated the King's Proclamation when it was read to them in the chapel on that day.

Have you any knowledge by which you could give information to this Committee as to the origin and cause of the rebellion?—My opinion of the cause of the rebellion is, in the first instance, the agitation of the question both in the newspapers in England and in this country, and its being imprudently discussed by the proprietors themselves in the hearing of the slaves, thereby making them acquainted with those improper opinions which are very often expressed in those publications. In the second place, by the imprudence of the sectarians in their language addressed to the slaves. And I arrive at this conclusion from the statements of the slaves themselves, in the examinations taken in the district in which I commanded. There is nothing that I can state of my own knowledge against the sectarians, but only from the examinations taken, which do not admit of anything tangible.

What were the names of the slaves who made such statements, and what were the particular statements they made?—As far as I recollect, I think that one of the slaves belonged to Haining, named William Roswell; another man belonged to Betty's Hope, whose name I do not recollect, but which will be found on reference to the minutes of the general court martial held at Manchioneal. With regard to the latter part of the question I will state as far as I can recollect. I think Roswell said he overheard the head driver at Haining conversing with his wife say, that "Parson Burton had told him that King William (I think he said) had made them, the negroes, free after New Year's day, but that he was not to tell it to any foolish person." I think the Betty's Hope man said that Parson Burton had told them (his congregation) in the chapel at Bell Castle, the Sunday, I think he said before Christmas-day "that the negroes were to be free after New Year's day." Several other negroes also (but I cannot recollect their names) stated that "they heard the minister say that they were to be free." Many of these examinations were at drum-head courts martial.

Were the examinations taken at drum-head courts martial reduced to writing?—Some of them were.

Do you know what became of those that were so reduced to writing?—I believe they are still in Manchioneal, but I do not know in whose hands.

Did you make any minutes of the matter of the examinations which you speak of, and of the circumstances of the rebellion which came within your knowledge?—I have the minutes of the examinations that were taken after the drum-head courts martial, but I left them with the clerk of the peace at Morant Bay. I did not make any minutes of the circumstances of the rebellion at the time or since.

Can you produce those minutes; if so, be pleased to send them to the Committee as early as possible, as also all the written information you can collect?—I can do so, and will; and will give all the information I can collect.

Examinations.

Lieut.-col.

George Codrington.

Have you ever known so strong an excitement among the slaves on the question of slavery as in the year 1831?—I have never known so strong an excitement, particularly from the month of August to the month of December.

What reason have you for considering the slaves were excited in 1831 by hearing of the discussions in the English and colonial newspapers, for those discussions began in 1823?—I should say that the proprietors have become more unguarded in their discussions lately than they have been for several years back.

Have, or have not, the negro slaves made considerable progress in education since 1823, and do they, or do they not, take greater interest now in the discussions of their state of society than they formerly did?—They have made great improvement in education, and they do take greater interest in such discussions.

Do you consider that the progress in education made by the slaves has fitted them for a change of political condition, so as to make it positive that they would become more useful and industrious as citizens than as slaves?—I do not consider the progress sufficient to fit them for such change, and were they citizens I do not conceive they would be useful and industrious.

You state in your reply to question No. 2, that you are of opinion that the origin and cause of the late rebellion was partially owing to the imprudence of the sectarians, in their language addressed to the slaves, state to the Committee, if you can, the particular sect of such sectarians?—I cannot name any particular sect. I have mentioned in the previous part of my examination, that the negroes stated "it was the minister," which I consider does not allude to any particular sect of sectarians. When they speak of a clergyman of the established church, they say "the parson."

Of what persuasion is Mr. Burton of whom you have spoken?—A Baptist.

Can you state any other matter or thing relating to the subject-matter now before the Committee and not hereinbefore interrogated unto; if yea, set forth the same?—I cannot.

What injury has been sustained in your parish by the late rebellion among the slaves, either by the destruction of property or otherwise?—The loss of 10 slaves taken in rebellion, and hung or shot.

(signed) *George Codrington.*

The EXAMINATION on Oath of *Richard Flemoe*, a Slave to Williamsfield Estate in St. Thomas-in-the-East, and who appears, on examination by the Chairman, perfectly to comprehend the nature and obligation of an oath.

Richard Flemoe.

Q. DID you ever hear any talk about the negroes being free?—A. Yes, I heard some negroes say so.

Who did you hear say so?—I heard James Lewis, who has been hanged, say that nobody was to work any more for "gentlemen," as they were free. Lewis said, "the minister at Bell Castle (Mr. Burton) said so."

Do you know that there were a great number of people went to Bell Castle the week previous to Christmas?—I do not know; I never went to Bell Castle myself, I always went to the church.

Did you ever hear any one besides James Lewis say they were to be free?—Nobody, except Adam Bayley, Jacob Tanner and George Affleck, all belonging to Haining estate.

Do you know where they went to pray?—I saw them pass to go to Bell Castle myself.

Richard
his + mark.
Flemoe.

Witness, *J. H. Grant*; the same being first read to the examinant.

The EXAMINATION on Oath of the Honourable *Richard Barrett*, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

Examinations.

Q. ARE the papers of Mr. Burchell placed in your hands by the direction of his Excellency the Governor, and delivered by you to the clerk of this Committee, the whole of the papers you received?—A. No.

The Hon.
Richard Barrett.

Be good enough to inform the Committee what other papers you received, and what became thereof?—I received a large portmanteau full of papers; I examined a very small portion of them, and I was taken ill and confined to my bed. I requested a young gentleman living in the family in which I then resided to examine the remainder, and to select from the mass all papers bearing any relation to the subject of slavery. On my recovery, he placed in my hands the papers I have submitted to the Committee; the remainder being private letters, sermons, blank books, accounts, &c. were returned to Mr. Burchell.

Did you take any list or any copies of the papers returned to Mr. Burchell?—Certainly not.

Have the goodness to inform the Committee of the name of the young gentleman to whom you confided the examination of Mr. Burchell's papers?—Robert Dewar.

Are the papers delivered by you to the Committee the whole the papers that were selected from Mr. Burchell's papers?—They are; they have never been out of my possession since they were delivered to me by Mr. Dewar.

Did Mr. Burchell undergo any examination by or before you?—No.

Had you any personal interview with Mr. Burchell, or did any correspondence take place between you in any way?—I had no interview with Mr. Burchell, Mr. Roby, the collector of the customs of the port, called on me two or three times respecting him and the other Baptist missionaries, and Captain Pengelly once. The object of Mr. Roby's visits was to ascertain (I believe for his own private satisfaction) what charges, if any, existed against those persons; he was the security of one or more of those that were under recognizance. I told Mr. Roby on one occasion that he might, if he pleased, give it as my opinion to Mr. Burchell, Mr. Gardner, Mr. Knibbs, Mr. Whitehorne, and Mr. Abbot, that it would be to their advantage to leave the island, or as soon as they could obtain permission; that I considered their occupation gone in Jamaica, and that they never would be permitted, after what had occurred, to remain quietly in the island. Mr. Roby, I rather think, conveyed this message to those for whom it was intended; for I perfectly recollect, that on some future occasion that gentleman said, "they were all of them determined to remain in the country whatever might be the consequences."

What occasioned you coming to the conclusion you expressed to Mr. Roby respecting the Baptist missionaries?—The general belief of all classes, that the Baptist missionaries had by their preaching and doctrines stirred up the rebellion.

In mentioning that all classes were affected with the belief that the Baptist preachers had stirred up the rebellion, do you include slaves?—Yes.

Can you state any other matter or thing relating to the subject-matter now before the Committee, and not hereinbefore interrogated unto; if yea, set forth the same?—The question is a very general one, and I will answer it as concisely as I can. There was a chapel at Montego Bay capable of holding from 2,000 to 3,000 persons. At that chapel a Baptist missionary regularly preached and taught. He had another chapel at some distance in the country, where he also occasionally attended. At these places of worship the congregation was frequently altogether slaves. It is no wonder if, among so large a body, there were persons of violent passions and criminal intentions; the meeting, under a religious pretext, afforded such persons opportunities of disseminating their mischievous principles. The division of the Baptists into leaders and inferior grades prepared the slaves to act under command. The doctrines of the Baptist minister himself may have been free from intentional guilt, but nevertheless may have been perverted by ill-disposed slaves to forward their malpractices. The system of issuing tickets gave to those possessing them free access to all parts of the island where the slaves had imbibed the doctrines of the sectarians. I am of opinion, that whenever societies are permitted to be formed in this island,

Examinations.

—
The Hon.
Richard Barrett.

island, under whatever denomination they may pass, if they are composed entirely of slaves, are permitted to congregate in large masses without the admixture of those superiors whom they are in the habit of being controlled by; if they act under leaders and have passports under the name of tickets, which will carry them all over the island, that under such circumstances we may expect periodical rebellions.

(signed) *Richard Barrett.*

—
The EXAMINATION on Oath of *Hugh Ritchie Wallace*, of the parish of St. Elizabeth, Esq., a Captain on half-pay of His Majesty's Seventh Fusileers, and a considerable Proprietor.

Captain
H. Ritchie Wallace.

Q. CAN you state any matter or thing relating to, touching or concerning the cause of the recent rebellion among the slaves in this island, which can elucidate the same, or forward the inquiry now proceeding before the Committee appointed by this Honourable House for the above purpose. If yea, state the same fully and at length?—A. I attribute the cause to the unconstitutional interference of the British Parliament, with regard to the melioration, and the unfortunate concessions of the island legislature, which have led the slave to imagine a great boon was about to be conferred on him, and which he has been informed by the sectarians was his uncompensated freedom. I ground the latter part of my answer to the question on the following fact: A slave, who gave himself up to the attacking party at Vaughan's Field, (which slave was delivered over to the detachment which I was serving in), stated, that Parson Burchell, a Baptist preacher, had, in the presence of a great number of slaves, told them that he was about to sail to England to bring back their freedom from the king. Some persons may make a distinction between sectarians; for my part, I regard them all as emissaries from those who seek to ruin the colony. The precepts of the Baptists, I am told, are more bloody; but all, with heaven in their eyes but hell in their hearts, seek our destruction. They further acquire an ascendancy over the slaves, so as to subvert the legal authority of the master, more dangerous than the ancient Druids; for when they cannot obtain their object by jesuitical and hypocritical practices, they have recourse to fire and blood, as the late rebellion has shown. In a word, they use the same language as Robespierre, of bloody memory, viz. "Perish sooner the colonists than we relinquish our principles." If the illegal interference of the British Parliament is sanctioned as hitherto, and the sectarian spies are suffered to remain, rebellion after rebellion will no doubt be the result, until the cultivation of the soil shall cease to exist. The negro, with a demi-understanding, perverts everything; he mistakes amelioration for freedom, and by freedom he understands exemption from all labour, except working his grounds.

Can you inform the Committee of the name of the slave who made such statement, and the property to which he is or was attached?—I cannot tell his name, because I forget it; but he belongs (as was stated by him) to Vaughan's Field, in the parish of St. James, in the possession of — Hamilton, Esq. Hugh Hutchinson, of the parish of St. Elizabeth, Esq., has a copy of the evidence in his possession, which evidence was taken in the presence of Mr. Higgens, overseer of Island estate, Mr. Clement, of Burton-hall estate, and Mr. Young, book-keeper, who himself took down the evidence in writing.

(signed) *H. R. Wallace.*

—
The EXAMINATION on Oath of *Samuel Carson*, of the parish of Clarendon, Planter, Overseer of Whitney Estate, in that parish, before the Committee appointed to inquire into the cause of, and injury sustained by, the late Rebellion among the Slaves in this Island.

Samuel Carson.

Q. CAN you state anything relating to, touching or concerning the cause of the late rebellion among the slaves in this island, which can elucidate the same, or forward the inquiry now proceeding before this Committee for the above purpose;

purpose? if yea, state the same fully and at length?—*A.* I cannot account for it in any other way than from the discussions that have taken place in England, and the slaves having been put in possession of it here by the public prints. I should have been very much astonished indeed if the thing had not happened; I fully expected it would have been the case, the slaves being equally well informed with their masters with regard to every thing that was doing at home. The most violent of the writings of the Anti-slavery Society have been ransacked to furnish extracts for the publications here.

Have you at any time heard or known of a slave or slaves being told that they had no master; that he, she or they were free?—Never.

Was not Mr. Beaumont at Whitney Estate shortly after his arrival in this island?—He called at Whitney Estate on his way down to the Westmorland election, shortly before the Christmas holidays. I should think it was a week before his late election for Westmorland.

When there, did he not address improper language to the negroes, and such as was offensive to you?—Certainly not.

Did you accompany him to Roxbro' Castle?—Yes.

Did not he obtain a negro named Daniel as a guide to show him the way to Knockpatrick?—He did.

What was the nature of his language to Mr. Hogg's negroes?—I do not know that he spoke a word to Mr. Hogg's negroes, except to the guide.

What did he say to the negro who acted as guide? State the words as nearly as you can recollect them.—He asked the negro what religion he was of, and endeavoured to extract from him what was his opinion of religion altogether, and received answers from the negro accordingly. He also endeavoured to extract from this negro whether he considered the negroes well-disposed and satisfied. He then told the negro that he understood at Christmas the negroes intended to take the country. This information Mr. Beaumont had from me, as I told him that I thought there would be some row shortly, and that I could not make myself satisfied that it would not be this Christmas. It was the previous conversation between Mr. Beaumont and I that led him to ask this question of the guide; and I am satisfied that Mr. Beaumont did not do it with the intention of promoting any discontent in the negro, and I consider the question originated with myself.

Is it usual with you to ask questions of the negroes of a similar nature with the one proposed by Mr. Beaumont?—Not in that direct manner.

Did you ever propose in any indirect way to the negroes under your charge the question as to whether they were or were not capable of taking the country?—Never.

Do you not think that bringing the question of the possibility of the country being taken by the slaves under their consideration is most dangerous?—I consider that any discussion at any time with regard to the possibility of it most dangerous.

In your answer No. 8 you say that the question put to the guide by Mr. Beaumont originated from yourself; and in your answer No. 10 you say that you never proposed in any indirect way to the consideration of the negroes under your charge the question as to whether they were or were not capable of taking the country; do you then consider that Mr. Beaumont's proposing such a question in a serious way is less dangerous than if you did it?—He did not propose it in a serious way. It was a joke, as I considered it, and nothing else, and put to the negro for the purpose of extracting something from him in answer for his own information. If Mr. Beaumont proposed such a thing in a serious manner, it certainly would not have been less dangerous than if I did it.

Did the negro guide appear to receive the question put to him by Mr. Beaumont as a joke or otherwise? and what reply did the guide make to Mr. Beaumont?—The negro appeared to consider it as a joke, and that Mr. Beaumont was not serious: he said "Massa, negro cannot think of such a thing."

Were any of the jokes made by Mr. Beaumont to the guide relating to his freedom, or of his having no master?—Not in the least; he was joking to him about women as much as any thing else; about the negro's own wife.

Did the conversation on the subject of the slaves taking the country close with the guide's reply to Mr. Beaumont?—Instantly.

Examinations.

Samuel Carson.

Have you stated to the Committee the effect of the whole conversation that took place between Mr. Beaumont and the guide in your presence?—Yes.

What was the language Mr. Beaumont addressed to the negroes when at Whitney; and was it not calculated to put improper notions into their heads; and did you not check him for it?—I do not think Mr. Beaumont spoke to a negro at Whitney during the whole time that he was there, consequently I could not check him for a thing he was not guilty of.

Had you ever any conversation with Mr. Berry, the Member of Assembly for Manchester, on the subject of some discourse that Mr. Beaumont held with the negroes at Whitney in your presence, in which you mentioned that you were not satisfied with Mr. Beaumont's manner of going on and talking with the negroes, that he, Mr. Beaumont, turned it off with a laugh, and thereby appeased you?—I am perfectly certain I never had.

(signed) S. Carson.

The EXAMINATION, on Oath, of *Daniel Beckford*, a Slave belonging to Roxbro' Castle, in the parish of Manchester, a Christian, and who, upon Examination, appears to comprehend the obligation of an oath.

Daniel Beckford.

Q. Do you know Mr. Beaumont?—A. I never saw him but twice. The first time that I saw him he slept at home; and this time he came there just before Christmas makes the second time. By home I mean Roxbro' Castle.

Did Mr. Beaumont call at Roxbro', and did you show him the way to Knockpatrick?—Yes.

In going to Knockpatrick, what did Mr. Beaumont say to you?—As I was going along, just as we got through the gate, he asked me where master was; I told him master was gone out; he said, "I lay your master is hiding, and you do not want to tell;" and when I got through the coffee-piece he asked me if I had not heard that, after Christmas, the negroes were to take the country for themselves; I said I did not know anything at all about it. He asked me again "if I did not hear I was negroes' governor;" and I told him "No, that I was not". He asked me again if I had any wife; I told him, "Yes, I had a wife." He asked me, "then suppose if any body told you that God Almighty came down, and took your wife, if you would believe it? and I said, "No, I would not, because God Almighty could not come down to have my wife." He then said, "suppose I caught buckra with my wife, what I would do with him?" and I said, "No, I would not do anything to him; if he gave me one or two fivence to buy grog I could not do any thing; and I thought that would be better for me." He then asked me how much money I wanted, if it was a dubloon or so; then I told him, "No, I did not want one or two dubloons, one or two bits, that would do." Then we got into the woods. He asked me again if I had heard that "one law came out, one new law, that they were not to flog women;" I then told him, "that person that make that law was a fool, and knew nothing about it." He then said, "God Almighty did not make woman's behind to stand da door, because them buckra were bad that make it stand da door;" and I then told him "that we all stand in the field and work together, so no one flesh better than the other, and we all the same." He said no more to me then till we came to Albion coffee-piece, and then he took a macaroni from Mr. Carson, and gave it to me. When he gave me this macaroni (he said to me when I told him, "Good bye, massa") he asked me "where massa was gone;" and I told him "that massa was gone out." He said he heard massa loved money too much; I told him that there was not a person in this world who did not. I then told him, that if he did not love money he must give me a fivence; he said he had thrown away all his money in the pass. Then he told me to ask Mr. Carson; and when I asked Mr. Carson he told me he had none; and he (Mr. Beaumont) told me when I took the country I must remember him, as he and me were friends; and from that time and we parted, and he never came at home again. When I came back I mentioned it to our carpenter, Mr. Rose.

Did Mr. Beaumont say any thing to the negroes about the house respecting their being free?—He did not call free out of his mouth, but he tell me he heard after Christmas the negroes were going to take the country; he did not say "free," but he said "take the country."

SLAVE INSURRECTION, JAMAICA.

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Was any other person in company when you was showing the way to Knockpatrick?—Mr. Carson and his servant.

Was Mr. Beaumont in disguise?—He had on a black surtout, and so, so shirt; he had not any waistcoat.

Can you state any matter or thing about the cause of the recent rebellion among the slaves? if so, tell all you know.—No, I do not know anything; I was in buckra house all the time looking for massa; I had no business with what was going on.

Do you know Mr. Beaumont, and which of the gentlemen present is Mr. Beaumont?—Yes, see him yonder (*the witness pointing to Mr. Beaumont*).

What made you mention what Mr. Beaumont said to you to Mr. Rose?—It was fun I was making with Massa William. Just as I came he asked me how much he had given me, and I told him a macaroni; and then I began to tell him what he had been telling me in the wood, and then Massa William said “he was a fool;” and from then he never asked me again, and nobody asked me again till I went down to Oxford, and massa asked me; and then I told him how he Mr. Beaumont asked me.

Daniel
his + mark.
Beckford.

Witness, *J. H. Grant*;
the same being first read over to the examinant.

The EXAMINATION, on Oath, of *Thomas M^cNeel*, of the parish of Westmorland, Esquire, Proprietor of Caledonia Pen and Newton and Retirement settlements, and Overseer of Petersfield estate, in the said parish, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

Q. CAN you state any matter or thing relating to, touching or concerning the cause of the recent rebellion among the slaves in this island, which can elucidate the same, or forward the inquiry now proceeding before this Committee for the above purpose? if yea, state the same fully and at length.—A. I cannot positively state what might have been the cause of the rebellion; but it is my opinion that the interference of the mother country, coupled with that of the sectarian preachers, and particularly those of the Baptist persuasion, have been the primary causes. I was informed by the Rev. Mr. Stewart, rector of Westmorland, that Edward Barrett, a slave to Lamb’s River, in that parish (and who was sentenced to be executed on the 9th instant at Savanna la Mar), confessed that he had been ill advised by a slave named Samuel Sharpe, who swore him. The oath was binding them to exterminate all the white and free persons of this island. Sharpe was a member of the Baptist church, and Barrett knew that Sharpe got all his information at Montego Bay, but could not tell from whom.

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What occurrences happened within your knowledge which have induced you to form an opinion as to whether the Baptists, or other sectarians, in this island, have been instrumental or accessory to the late rebellion among the slaves?—From the circumstance of the greater number of slaves who have already suffered the last penalties of the law for rebellion and rebellious conspiracy confessing themselves to be members of the Baptist church, and being informed by the rebel chief, Gardner, that they took rank in the rebel army according to the rank which they held in that church. And further, the only slave belonging to me who joined the rebels, and who is now absent, and has been so from the 28th December last, being the only one of my slaves who was a Baptist. Another circumstance is, that William McKinlay, a Mulatto slave, (I think belonging to Mr. Samuel Whittingham,) and John Linton, to Miss Read confessed at the gallows, that if they had all the money they had given to Mr. Burchell they would then have had something handsome to leave to their families. In all the examinations taken before me, as an officer commanding a party in the late rebellion, the slaves professing the Baptist religion were alone those against whom there was evidence sufficient for committal to trial.

Can you produce to the Committee any, or all, of the confessions or examinations alluded to in your answer to No. 2?—I myself took none of the examinations in writing. With regard to McKinlay’s confession, I mention what I was told

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told by the officer, as I believe the acting Deputy Marshal, who attended the execution at Struie.

Can you inform the Committee where the confessions may be obtained to which you allude?—The confessions of McKinlay and Linton can, I am of opinion, be furnished by James Grant, of the parish of Westmorland, or Colonel Williams, as I have been informed these confessions were handed to one of them through the militia officers who commanded the party that attended the execution at Struie. The confessions of others who have suffered in the parish of Westmorland, I have no doubt can be furnished this Committee by the Reverend Thomas Stewart, rector for the parish, or by the Reverend Daniel Fidler.

Did Gardner make any confession to you before or when he delivered himself to you? if so, state what they were.—I will state what conversation took place between Gardner and myself before surrendering himself up. On the morning of the 8th of February last, about 9 o'clock, I was informed, by a slave belonging to Greenwich Estate, that a rebel chief, styling himself Colonel Gardner, wished to meet me if I would make my appearance unarmed some distance from the military station. I complied immediately, and at the distance of about half a mile from Greenwich, in the old road leading to York Estate, Gardner made his appearance; instantly another negro made his appearance, who was subsequently introduced to me by Gardner as Captain Dove; after a conversation of some length I prevailed on them both to surrender, and promised to accompany them to Colonel Williams. I made no promise of forgiveness, nor in any way induced them to believe their lives would be spared. I offered to be of use to them should it be in my power. Of course in an interview much conversation took place. Gardner inquired if the offer of Spanish troops by the Governor of Cuba had been accepted, or if the dogs from Cuba had been landed; whether it was true that the Charlestown maroons were in the quarter; whether I had any maroons under my command, and to what town they belonged. From the disposition evinced on my advising him to surrender, I do not think he had fully made up his mind to deliver himself up at our first meeting. He said he had always advised the negroes against taking the lives of the white inhabitants; and in proof of this he wished me to believe that he was the cause of saving my life on the 31st January, when, from similar information, I went to meet him; being armed when I received the information, at some distance from, and out of sight of, the station, I took off the arms, sword and pistols, and placed on a stone wall. Gardner said all this was observed by him and others, and that had he not interfered I should never have returned alive to my company, as several guns were pointed at me. As I was escorting Gardner and Dove from Greenwich to the camp at Mackfield, he, Gardner, observed, that if he got over this trouble he would never again join in any act against the white inhabitants; that he had been badly advised by Baptist preachers, but was he at liberty he should never enter into their church again. On arriving at a particular place in the common pasture of Belvidere, he, Gardner, said that the negroes were determined to fight the regiment under Colonel Grignon, and as he could not advise them against it, he pointed out the position he had posted his men in, and said that a challenge had been sent twice to Colonel Grignon, who was at Belvidere, or at the barracks close by, to come out and meet him in fair fight the following morning; but he afterwards heard that Colonel Grignon's regiment had left Belvidere, when some of his party instantly fired the hash houses on that property. He (Gardner) at first denied having carried arms to injure any person; but sometime afterwards, on the way between Mackfield and Savanna la Mar, observed, that the sword I was carrying was a very small one, and that he was sorry he had not his sabre, which he would have been very glad to have given to me; at the same time he admitted having had a small rifle gun for some time, which he left at the Bamboos at Cowpark when the attack was made on them by the St. Elizabeth's regiment. Gardner expressed a particular wish that a negro man slave, named George Guthrie, to Colonel Grignon, should be taken up; that when they came out of the Baptist church, at Montego Bay, on Christmay-day, he, Guthrie, gave a large dinner, at which he Gardner, Dove, Sharp of Hazelymph, Samuel Sharp of Croydon, and several other head men, attended. Samuel Sharp swore every man. The oath was that every man should fight to his utmost to drive the white men and free people out of the country

country and to take it; if they succeeded in taking the country a governor was to be appointed to each parish. This same Sharp of Croydon was the only ruler; he used to go occasionally to Montego Bay and elsewhere for information; he read the newspapers to them; that they were led to believe the King's troops in this island and the men-of-war would not fight against them. That he, Gardner, declared, from the information he had received at Baptist meetings, and from the papers received from England, stating that the negroes were free by the order of the King and the Parliament of England; and that he was informed that the orders for such had been sent out to this country in March last, and believed that the white people kept it back, and that the negroes should not get their freedom unless they fought for it. Dove had read in the newspapers that the people in England were determined that the negroes should be made free, and would stand on their side. That at some meetings in England of the people to talk about their freedom, they said, "unless immediately granted, the slaves should fight for it, they would assist them." That was one reason why they considered the soldiers and men-of-war would take their part. The rising of the negroes was put off from March to August in consequence of information received from England, then from August to October, waiting further information; that they had been determined if their freedom was not given them in October they would then fight. But it was determined at a meeting held at Montego Bay that it should be put off till the holidays at Christmas. Montego Bay was the chief place for meeting and consulting, where Samuel Sharp of Croydon often told them that they had but one master to obey, and that was Jesus Christ. I have understood that Gardner and Dove could read, and that several of the rebel chiefs could write well. Gardner and Dove both admitted being treated with great kindness by their attorneys and overseers; that much confidence had been placed in them; that they never before had had a charge made against them, nor ever had been punished, as by examining their skins would be proved. On visiting the gaol at Savanna la Mar, at different times after the commitment of Gardner and Dove, they always acknowledged they had been ill advised, and mentioned that unless the other head people of the Baptist church at Montego Bay were taken up that this bad work would not soon end.

Are you of opinion that the King's Proclamation, which was promulgated on the 25th of January, would have prevented the late rebellion had it been made public at an earlier period?—I do not think that I am competent to give a decided opinion on that subject; but it is my impression that it would not have prevented the rebellion.

Did Gardner make any statement relative to Colonel Grignon other than what you have stated?—Yes. He said, that if Colonel Grignon had come out and fought him fairly, he was certain that his, Colonel Grignon's regiment, would have beat the negroes, and that half of this country that was now burnt would have been saved.

What was the conduct of Mr. Beaumont from the commencement of the insurrection to the end of it?—So far as I saw of Mr. Beaumont's conduct, it certainly merited the approbation of every man who had property at stake in the island; and, in my opinion, no man could do more to suppress that rebellion.

Are you a magistrate of Westmorland, and an officer of the militia?—I am a magistrate of Westmorland, and a lieutenant in the Westmorland regiment of foot militia.

Where do you reside; and has Mr. Beaumont been often at that place for several years past?—I reside on Petersfield estate, in the parish of Westmorland. Mr. Beaumont for several years past has been in the habit of visiting me at that estate, and has remained with me sometimes for several weeks together. I was happy to see him either at Petersfield or at my own property whenever it suited his convenience to honour me with a visit.

Did you ever see anything in Mr. Beaumont's conduct which induced you to consider his conduct had a tendency to excite disaffection amongst the negroes?—I never did see anything in Mr. Beaumont's conduct either directly or indirectly tending to excite disaffection amongst the negroes, but quite the reverse. Mr. Beaumont has been with me at Petersfield estate, in the field where the negroes were at work; in the works during crop time; and has repeatedly, in

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my company, visited many of the adjoining properties, and his conduct at all times tended to suppress, and not to excite bad feelings among the negroes.

Did you ever see Mr. Beaumont in disguise?—Never.

Can you state any signal acts of utility which were individually performed by Mr. Beaumont?—I never was along with Mr. Beaumont fighting; but Mr. Beaumont has attended with me when reading the proclamation to the negroes, and gave them the best advice.

Can you tell what class of Baptist head people in Montego Bay Gardner alluded to; were they white or black?—Of my own knowledge I cannot say whether the persons before named were all black, nor did Gardner particularize any white person that had ill-advised him.

Can you state when the conflagrations began?—No.

Have you known of any excesses or acts of brutality committed by the rebels during the late rebellion?—There is nothing that has come under my knowledge which would enable me to answer this question.

Have you been informed by any of the rebels whether the burning of properties was not a part of the plan of rebellion laid by the conspirators, from the first moment when they determined to attempt a rebellion?—I was informed by a rebel chief, styling himself Captain Dehany, in the court-house at Montego Bay, on the day he was tried and executed, that it was the intention of the negroes to burn the properties from the interior towards the sea-side, and then the towns; and those white or free persons who had the good luck to get on board the ships, it was their good luck.

(signed) Thomas M'Neel.

The EXAMINATION on Oath of *Henry G. Groves*, of the parish of St. James, a Quartermaster of the Western Interior Regiment of Militia, and Manager and Overseer of Hazelymph Estate, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

Henry G. Groves,
 Esq.

Q. CAN you state any matter or thing relating to, touching or concerning the recent rebellion among the slaves in this island which can elucidate the same, or forward the inquiry now proceeding before this Committee for that purpose; if yea, state the same fully and at length?—A. I consider that the negroes had a general knowledge of a party at home, who interested themselves in obtaining their freedom, and of the interference of our legislature against it. And also from the influence over them obtained by the sectarians, more particularly the Baptists, who may be considered the emissaries of the party in England.

Have you known anything in Mr. Beaumont's conduct or expressions which tended to induce you to consider that he wished to excite or encourage dissatisfaction among the slaves?—I have heard Mr. Beaumont say, that "if blacky should rise again he would join them."

Was this said to any negroes?—No.

Was this expression used by Mr. Beaumont before, during, or after the late rebellion, and what persons were present when such expressions were used?—It was used during the rebellion, Mr. Thompson, overseer of Shuttlewood (at which place the expression was used) was present. Mr. Whitelock was also present, and Mr. Fawcett; I do not recollect that any one else was present.

Do you suppose, if Mr. Beaumont had seriously contemplated joining the rebels, he would have talked so openly about it?—The impression upon my mind was that it was a mere *lapsus lingue*.

Did or did not Mr. Beaumont's observation arise in consequence of Mr. Beaumont ridiculing the conduct of the Western Interior regiment?—I believe it did.

What conversation led to Mr. Beaumont's using the said expression?—I consider the question answered by the previous one.

Have you ever heard or known Mr. Beaumont to express sentiments prejudicial to the militia of this island, and the rights of the slave-owners thereof?—I have heard him speaking lightly of the commanding officers who retreated from

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from the interior of St. James's and Hanover ; the latter part of the question I am not able to answer.

Why cannot you answer the latter part of the question ?—Because I never heard him.

Are you acquainted with any person or persons who can give such information as may elucidate the cause of the late rebellion ?—I am not.

Have any affidavits or disclosures of free persons, or slaves, concerning the origin of the rebellion come under your knowledge ; if yea, state the nature of such disclosures ?—I have received information from two of the negroes belonging to the property on which I reside, that they were told by "the parsons" that they would be free after Christmas ; and in the possession of those negroes I found Baptist tickets.

What are the names of those two negroes, and are they alive ?—Thomas Hall and Robert Walker, belonging to Hazelymph. They are both alive.

Were the parsons white or black ?—Black, and they are called leaders.

Were those negroes concerned in the rebellion ?—Yes, Robert Walker burnt the works, and is now in Montego Bay gaol to be tried for his life.

Can you state when the conflagrations began in the late rebellion ?—The first fire in our neighbourhood was on Belvidere estate, on the night of the 27th of December.

How long did the conflagration continue ?—There were continued fires in our neighbourhood until the Western Interior regiment went to Montego Bay. If the fires continued afterwards, I cannot say.

Did you see Kensington (Mr. Morris's) on fire, and at what time ?—About seven o'clock on the evening of the 27th of December.

What buildings were fired at the Belvidere on the 27th, and how was the firing effected as far as you know ?—The two trash-houses ; I cannot answer the latter part of the question.

Was Hazelymph fired, and to what extent ?—Yes, only one trash-house was burnt at Hazelymph on the night of the 27th of December, the other buildings were burnt afterwards. The works were standing when the militia returned on the 5th January, but as soon as the negroes were made acquainted with the return of the white people, they immediately burnt the works.

Were you present when the militia returned ?—Yes, I came with the first detachment that returned to the country after the retreat.

Can you state what religious belief is professed by the slaves under your charge ?—From the quantity of Baptist tickets which I understood were found in the negro-houses previous to their being burnt, I am led to suppose that they were generally of the Baptist persuasion.

What motive, as far as you have been able to learn, induced the rebels to burn only the trash-houses at first, and not to burn the works and other buildings until the return of the militia ?—I should suppose that burning the trash-houses was merely a signal for a general rising, as all the trash-houses in that neighbourhood were burnt in one night ; I mean on all the properties above where the militia were stationed.

What do you consider was the object of the rebels in delaying to burn the works and other buildings ?—I cannot say.

Did you observe whether all the buildings on the properties were burnt, or whether any of them were saved ?—I observed that every thing was burnt, with the exception of the blacksmiths' shops here and there.

Was the same plan followed in burning the other properties as was observed by the rebels in burning Hazelymph ?—When the militia returned to the country from Montego Bay, the works and hot-house at New Montpelier estate were standing, the hot-house at Shuttlewood, and the works and hot-house at Hazelymph ; these were the only buildings I observed were standing except the blacksmiths' shops.

(signed) *Henry G. Groves.*

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The EXAMINATION on Oath of *Frederick H. Thompson*, of the parish of Hanover, Manager and Overseer of Shuttlewood Pen, and a Quartermaster Serjeant in the Western Interior regiment of Militia, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

F. H. Thompson.

Q. CAN you state any matter or thing relating to, touching or concerning the recent rebellion among the slaves in this island, which can elucidate the same or forward the inquiry now proceeding before this Committee for that purpose; if yea, state the same fully and at length?—A. The cause of the rebellion appears to me to originate in the general knowledge the negroes had of a party in England who wished them to be emancipated, and the great influence of the sectarian preachers, particularly the Baptists.

Have you known anything in Mr. Beaumont's conduct or expressions which tended to induce you to consider that he wished to excite or encourage dissatisfaction among the slaves?—No, none. I merely heard Mr. Beaumont say in a jocular manner that he would not care a fig about joining the slaves from the manner the militia were going on.

Was this conversation before, during, or after the burnings?—After the burnings.

Have any affidavits or disclosures of white, free persons or slaves concerning the origin of the rebellion come under your knowledge; if yea, state the nature of such disclosures?—Some disclosures from slaves have come under my knowledge. [And examinant tenders the depositions of certain slaves, taken by himself and marked (A.)] (*Vide* after Examinations).

Can you state when the conflagrations began in the late rebellion?—I do not remember the date.

Can you state what religious belief was professed by the slaves under your charge?—Principally Baptists, many of whom took an active part in the late rebellion.

What buildings were fired at Shuttlewood, and how was the firing effected, as far as you know?—All the buildings were burnt on Shuttlewood; and the firing was effected by the slaves belonging to the property, or the most part of them at any rate.

What are your reasons for saying the Baptists have been instrumental in bringing about the rebellion?—The principal part of the slaves under my care are of the Baptist persuasion, and had taken a very active part in the rebellion.

Do you know anything against the white Baptists?—I do not.

(signed) *Frederick H. Thompson.*

The EXAMINATION on Oath of *Anthony Whitelock*, of the parish of Westmorland, Planter, Proprietor of Bulstrode Park, in that parish, and a Magistrate, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

Anthony Whitelock,
Esq.

Q. CAN you state any matter or thing relating to, touching or concerning the cause of the recent rebellion among the slaves in this island, which can elucidate the same, or forward the inquiry now proceeding before the Committee for that purpose?—A. As a cause of the rebellion, the designs of the Anti-Slavery Society in England being made known to the slaves through the medium of the Baptist preachers, and the threats held out to us by the Ministry, being construed by the slaves as an acknowledgment of their claim to freedom. I consider the Baptists instrumental in this rebellion, from the fact of my having found their tickets on the bodies of all the slain that came within my inspection, and from their being scattered profusely throughout the negro-houses in the disturbed districts. These tickets, or at least those described as members tickets, I have understood, are not bestowed by the Baptist preachers until

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until a slave has been converted, and when converted they believe (whatever be their crimes) that they will be saved; a doctrine quite incompatible with the state of slavery. I arrived at this knowledge from a conversation held with one of their preachers (Gardner), whilst conducting him as a prisoner from Savannah la Mar to Montego Bay, a distance of 32 miles.

Have you known anything in Mr. Beaumont's conduct or expressions which tended to induce you to consider, that he wished to excite or encourage dissatisfaction among the slaves?—No, certainly not.

Did you ever hear Mr. Beaumont say, that if there should be another rebellion he would join blackey?—I do not remember such an expression; it might have been used, but certainly not in earnest, or I should have been bound as a magistrate to have noticed it.

Are you acquainted with any person or persons who can give such information as may elucidate the cause of the late rebellion?—No.

Is your answer to the first question the whole of what you know relating to the cause of the late rebellion?—Yes, I am sworn to tell the whole, and I have done so.

Have any affidavits or disclosures of free persons or slaves concerning the origin of the rebellion come under your knowledge; if yea, state the nature of such disclosures?—No, none that I recollect.

Were you in company with Mr. Beaumont from the commencement of the insurrection to the end of it, in the west of this island?—Yes.

What was the conduct of Mr. Beaumont from the commencement of the insurrection to the end of it?—That of a person who wished to use every exertion to suppress that rebellion.

Can you state when the conflagrations began in the late rebellion?—I believe the first fire to have begun at Belvidere, on the night subsequent to the day Colonel Grignon retreated from thence, the 27th of December.

Are you sure that Colonel Grignon retreated on the 27th December?—I will not be positive, but I am pretty sure of it being on that day that he retreated from Belvidere.

When did Colonel Grignon assemble and head the militia?—I do not know.

Can you state the mode in which the rebels attempted to accomplish their designs?—They commenced by burning the trash-houses alone. Belvidere works were not burnt, nor any others, I believe, till subsequent to Colonel Grignon's retreat from New Montpelier. At Chester Castle on the night of the 28th, they burnt the trash-houses; the mill-houses took fire, and I believe there is sufficient proof that the slaves on that property endeavoured to extinguish it.

Can you state whether the conflagrations began in the late rebellion, and were not renewed on the return of the militia from Montego Bay to the interior of the country?—I believe nearly the whole country to have been burnt before they returned.

Can you state what religious belief is professed by the slaves under your charge?—Baptists chiefly. My negroes were all Baptists, but they did not rebel; they were not in that part of the country where the rebellion existed.

What motive, as far as you have been able to learn, induced the rebels to burn only the trash-houses at first?—I really cannot conceive what their motives were. I was on Argyle on the morning of the 29th December. The negroes were all at work, and the head people told me that they had been protecting their master's property the night previous from the rebels, who had burnt Chester Castle trash-houses (the adjoining property) on that night; that they had not seen their overseer or any other white person for eight or ten days, and that unless they returned to the property it must be burnt the same as Chester Castle. I saw the negroes at work on that day at Knockalva and the Ramble, adjoining properties.

Do you know of any excesses or acts or brutality committed by the rebels during the late rebellion?—I witnessed none, but I have heard of several at Marchmont, where Mr. Holmes was murdered. I was told by a watchman belonging to that gentleman, that they murdered him and mutilated his body. I was informed by the same negro that it was done by a negro named Moco James, who has since been hanged. On further recollection, I beg to state that I found the overseer of Moco in a cave, shot in the neck; he told me he had been there for several days and that Dehany, a slave belonging to Mr. Grizzle, had

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had shot him, and chopped off his brother's head in his presence. The overseer of Moco (named Mr. Cullum I think) died subsequently of his wounds.

Have you been informed by any of the rebels whether the burning of properties was not a part of the plan of rebellion laid by the conspirators from the first moment when they determined to attempt the rebellion?—No, I never was informed so by a slave; I have heard that it was so.

How came you and Mr. Beaumont to be always in company with each other?—On the night of the 28th December I was ordered to Hadds, as a serjeant of the troop. A despatch had been sent to Colonel Grignon by a trooper, who returned without delivering it, saying, "Colonel Grignon had retreated from the place to which he had been directed, and he could not find him; he had been to Chester Castle, where the trash-houses were on fire, and I believe to Hazelymph, thinking Colonel Grignon would be at the places which were on fire; he could not however find him or hear anything of him." The lieutenant commanding the troop was going to return the despatch, when I volunteered to deliver it, and Mr. Beaumont volunteered to accompany me, and I was subsequently engaged in carrying despatches and attending upon Sir Willoughby Cotton, and Mr. Beaumont never left me. I was also at a charge made on the rebels at Knockalva, by a part of the Westmorland troops; Mr. Beaumont took the lead of that charge.

Can you state any signal acts of utility which were individually performed by Mr. Beaumont?—I was present when Sir Willoughby Cotton expressed a wish to obtain a number of negroes to act a pioneers, and to enable him to have the canes cut down along the road sides, when the rebels were concealed in ambush. Mr. Beaumont volunteered to get them. I had been sent by Sir Willoughby Cotton with a despatch to Mackfield, and on my return met Mr. Beaumont by himself in the most disturbed part of the country; he told me he was in search of some negroes for the above purpose, and wished that I would join him in finding them; after considerable risk and trouble we got 40, and marched them to Seven Rivers, where Sir Willoughby was stationed. Sir Willoughby expressed his thanks, and considered it a valuable service performed. There were several other minor acts of utility in addition to this, and the examples shown in the charge of the troop above mentioned.

How came Mr. Beaumont to lead the charge at Knockalva?—On the morning subsequent to the burning of the trash-houses at Dry Works in Westmorland, (I believe the 4th January), Colonel Williams marched upon Mackfield with his regiment, and part of the Westmorland troop, under Captain Huggup. On reaching that place shells were heard in all directions, and in a few minutes the rebels appeared in considerable force on the neighbouring hills. Captain Huggup ordered his troop, consisting of 10 men, and 10 mounted grenadiers, to advance for the purpose of reconnoitring; Mr. Beaumont also accompanied. In a few minutes, by breaking down a stone wall, we came close to the rebels, who made a stand on the other side of an opposite wall; being mounted, we could not get at them that way without proceeding through a cattle-pen immediately in front of the rebels. Mr. Beaumont suggested our advancing through the cattle-pen; Dr. Jelly, a volunteer, followed him, and myself; Captain Huggup ordered me to obey his command, and go round about for the purpose, as he said, of surrounding them; we faced about, and I dismounted to pull down a wall along the road the troop followed, the right hand of which road led to Montego Bay, and the left back to Mackfield. Previous to my pulling the wall down the captain had leaped it, and turned his horse to the left towards Mackfield. Mr. Beaumont and Dr. Jelly, having followed in the rear of the troop from the place where they had previously wished to advance, were the last, with the exception of myself, who passed through the gap. The rebels seeing us certainly lengthening our distance from them came down upon us, and took a station about 100 yards from the gap on the right; there were about 40 with guns, and within shot. Mr. Beaumont, on passing through the gap, faced to the right, and called out, "Charge;" I, being the next to him, followed; the rear then became the front; the captain faced about, and also followed; the rebels fired upon us, and then fled in all directions; several were shot and sabred.

Were the gates of the cattle-pen open when Mr. Beaumont first prepared to charge, and could it have been done?—I forget whether it was a gate or rail, certainly a barrier more slight than the stone wall which I subsequently pulled down.

down. It was my opinion, and I believe the general opinion of the troopers, that we might have killed double the number had we proceeded that way, which was the direct one.

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Was this charge on the rebels the means of saving the Westmorland light company?—In my opinion it certainly was; and I think the captain of the light company admitted it; the light company did, I know.

Did you hear Colonel Williams thank Mr. Beaumont for his conduct at Knockalva?—I did.

Had the negroes advanced on the troop when Mr. Beaumont proposed to charge them?—I have already stated that they had.

Had the charge at Knockalva any particularly beneficial result as to the negroes coming in and surrendering?—After the charge at Knockalva I never heard another shell. The negroes, in two or three days subsequently, delivered themselves up, and went to work in that immediate neighbourhood.

Was there any act of danger or enterprize where Mr. Beaumont did not volunteer whenever he had an opportunity?—I carried a great many despatches both by night and by day through the heart of the rebels, and Mr. Beaumont always volunteered to accompany me.

Was Mr. Beaumont the chief officer of the Westmorland troop when he led the charge, as stated in your answer to the 10th question?—No, he was a volunteer.

Do you consider that Captain Huggup's movement in lengthening his distance from the rebels, as stated in your answer to the 20th question, was a successful feint to deceive the rebels, or was it a movement of retreat?—I am not aware of Captain Huggup's motives, I am satisfied that had we proceeded through the cattle-pen the charge would have been much more successful.

Did you ever see Mr. Beaumont engaged in personal conflict with any rebel?—I have; at Hazelymph I saw a rebel attack Mr. Beaumont with a bayonet upon a long stick; Mr. Beaumont shot him in the knee. Captain Cotton and myself rode up, still seeing the rebel making resistance; Mr. Beaumont dismounted and prevented our interference, saying, he was his prisoner.

To what extent did the negro carry his attack on Mr. Beaumont?—To the extent of his life.

Was this the only occasion on which Mr. Beaumont was engaged in personal conflict with a rebel?—No, I believe him to have been personally engaged with two others at Knockalva, but being equally engaged in killing two myself, I was not an eye witness.

Was any white or free person with the 40 negroes, as stated in your answer to the 19th question, when you and Mr. Beaumont met them?—No, we had much difficulty in finding pioneers after searching through Knockalva, the Ramble and Haughton Grove; several obtained from each of these places, and I did afterwards get a few from Burnt Ground, which was a military station.

What is the name of the road on which you met the said negroes, what was the date, and in what part of the country was it?—We did not meet them on the road at all; the 7th and 8th of January; I have mentioned the places from whence they were taken.

Do you think that if the rebels believed that any white or free person of celebrity were favourable to their acquiring freedom, they would not allow such person to pass to and fro, without molestation?—I do not know what the rebels would have done, but I am sure they would have molested Mr. Beaumont as soon as myself or any one else.

(signed) A. Whitelock.

The EXAMINATION on Oath of *John Henry Morris*, of the Parish of St. James, Esquire, Proprietor of Kensington Settlement, and a Lieutenant in the Troop of that Parish, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

Q. CAN you state any matter or thing relating to, touching or concerning the cause of the late rebellion among the slaves in this island which can elucidate the same, or forward the inquiry now proceeding before this Committee for that purpose; if yea, state the same fully and at length?—A. My opinion of the

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Esq.

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J. Henry Morris,
Esq.

the cause of rebellion is, that it proceeded from the mistaken idea of the slaves that they were free, and from the proceedings of the British Government.

Have you known anything in Mr. Beaumont's conduct or expression which tended to induce you to consider that he wished to excite or encourage dissatisfaction amongst the slaves?—Nothing; I never was in company with Mr. Beaumont.

Are you acquainted with any person or persons who can give such information as may elucidate the cause of the late rebellion?—Nothing further than the evidences that have been already furnished the House.

Have any affidavits or disclosures of free persons or slaves, concerning the origin of the rebellion, come under your knowledge; if yea, state the nature of such disclosures?—No.

Can you state when the conflagrations began in the rebellion?—Yes. On Tuesday, the 27th December, I received a letter from Benjamin Haughton Tharp, apprising me that my house was to be burnt, and my family destroyed as of that evening. On the receipt of that letter I applied to Major Pennefeather, of the 22d regiment, commanding at Maroon Town, which was six miles from my residence. I stated to him my information, and that it could be depended on, and requested a small guard, which he refused, and said "that we were a parcel of alarmists; that he was satisfied nothing would take place." On this I told him that I considered he was bound to give me a guard, as a Lieutenant Langdon's (of his regiment) wife was at my house, and had been confined only two days previous. On this he said "he did not care a damn if she was burnt, there would be one woman less in the garrison."

Did you tell Major Pennefeather that your house was to be a beacon for the destruction of that district, and was the house burnt?—The house was burnt; I did not tell him that my house was to be a beacon, because I did not know it myself at that time. I returned home and took Mrs. Langdon and my family in my carriage, and drove off to Montego Bay. I had not left my house 10 minutes before it was attacked and plundered by the rebels; it was set on fire about seven o'clock on the evening of the 27th. I afterwards learned from Captain Lawrence, one of the rebels, that the properties were by them. This property being an elevated situation, was numbered one, and they intended proceeding with their fires from the opposite hill. Blue Hole estate was numbered two. The overseer remained on the property with a small party, which prevented its being burnt. Lugan estate, the next property, was immediately set on fire as an answer to the beacon.

Have you heard anything of the plan adopted by the rebels setting fire to Trelawny?—I have not heard it from the rebels, but from respectable persons who have heard it from them.

State what you have heard?—That Shaw Castle settlement was to have been set on fire, and Georgia estate in Trelawny, in answer to the beacon, as both of them were on elevated situations. I am of opinion that if Kensington had been saved the whole of St. James would have been saved; Shaw Castle has not been burnt, nor Georgia.

Do you think if Major Pennefeather had complied with your request to obtain a small body of troops to guard your property, Kensington, that it would have disconcerted the plan of the rebels and prevented the rebellion?—I am decidedly of opinion that it would, if the guard had been sent.

Can you state the mode in which the rebels attempted to accomplish their designs?—I cannot positively say.

Were the whole of the works on the several properties burnt in the first instance, or was the conflagration confined to a part of them only?—I cannot positively say, as I commanded the packet guard at Montego Bay, and had not an opportunity of knowing it.

Have you known of any excesses or acts of brutality committed by the rebels during the late rebellion?—Yes; the murder of my uncle, Mr. George Morris.

Have you disclosed the whole of your knowledge of the late rebellion?—All that has been personally to my knowledge.

(signed) *J. Henry Morris.*

The EXAMINATION of the Rev. *John M'Intyre*, M. A., Rector of the Parish of St. James, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

Q. Can you state any matter or thing touching or concerning the cause of the recent rebellion among the slaves in this island which can elucidate the same, or forward the inquiry now proceeding before this Committee for that purpose? If yea, state the same fully and at length.—A. I attended professionally, and with a view of preparing them for death, such slaves as were tried and condemned at Montego Bay for crimes committed during the late rebellion; and, with the exception of a very few, all confessed to me before their execution what part they themselves had taken, and how they had been induced to enter into the conspiracy; all they said tended to this, that they believed freedom had already been given to them by the authorities in England, and was unjustly withheld from them by their masters in this country. This, they said, they had been taught at their church, meaning the Baptist Church, as all of them, with the exception of a very few, were connected with that society.

Rev. *J. M'Intyre*,
M.A.

You state that you have taken confessions of the rebel slaves condemned at Montego Bay; can you furnish them to the Committee?—I gave some to Sir Willoughby Cotton on his requesting me to do so; I am not aware what use he made of them. I have not any others written down which I am prepared to lay before the Committee.

Can you mention what conversation took place between you and the condemned slaves relative to the cause of their rebelling, and give any other information which you have not reduced to writing, and furnished Sir Willoughby Cotton?—A man named Adam or Thomas Gordon, to Moor Park Estate, who had been a ruler or leader, and preacher among the Baptists, confessed to me, immediately before his execution, that he himself had been very active in instigating the slaves on his master's estate, and on several adjoining properties, to rebellion. He said, however, what he had done had not been of his own accord; he said "the business first came from white man himself; he had been desired to tell the negroes what he had said to them; he himself believed the slaves ought to be free; it was the word of God that they should be free; he had been told so by those whom he could not disbelieve." I asked him if he would mention their names, he said, "No use, what is done, is done! God is their judge and mine! I will tell you what I have done myself, but I will accuse no man." I did not repeat this question; he told me that he believed the first thing proposed was only that they should refuse to work after Christmas, but afterwards the word was given out that they must burn the buildings, that white people might have no place to keep guard in, otherwise they would be compelled to work. Lastly, it was determined that all the white people should be seized in the night, and placed in the stocks, and buildings in which they were confined set fire to, because if they escaped they would only go to Montego Bay, join the regiment, and return to fight them. These are nearly his own words. He said he had been informed that the King's forces would not act against them; if the slaves had thought they would, he believes no rebellion would have taken place. When the negroes in the country heard that a man-of-war had arrived at Montego Bay, there was great rejoicing. It was generally said it was the black man-of-war come with plenty of arms and ammunition, and even when they heard that it was the King's white man-of-war, they said "Never mind, all people come from England are our friends." He also said that he believed that the negroes would not have taken it up themselves if they had not expected to be joined by many who promised to join them, but held back. He saw many wearing red coats and carrying guns in militia that had promised to stand their side if they would once begin the war. He believed now that the negroes had no hope of success; those that they had trusted to had deceived them, and he did not think that they would listen to them again; that if he had his life given to him, the first use he would make of it would be to go and tell them so. This he repeated two or three times, and it seemed to dwell very much on his mind. The principal facts of this man's confession were confirmed to me by at least 50 others under sentence

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M.A.

sentence of death for the same crime ; they all stated that their leaders had told them "they must be free after Christmas ; but this was the work God gave them to do—they must be ready to fight for it—if their masters kept it from them they must be prepared to take it themselves." On one man stating to me that he had learned at church that the slaves were to be free after Christmas, I asked him to tell me the words in which it had been conveyed, he said, "the parson said they must wait with patience, that good would soon come for them, that good was not far off, it would come at Christmas, and they must continue to pray and hold fast the faith." I asked him why that he should suppose the minister meant freedom when he spoke of "good." He said that "the leaders explained it to them afterwards ; that the way they did was this, after the prayers were done, the ministers took the leaders into a private room, when there was one in the chapel ; for some time after the congregation went out, he kept the leaders with him in the chapel, and told them what they must say to the people. The leaders afterwards told them what he said, and explained well to them whatever they might not understand in the minister's preaching." A very great proportion of those who made confessions to me said that this was the general practice, and that when the leaders told them they were to be free at Christmas, they always said "that this was the word told them by the ministers."

Did any of the rebels mention any reason for their being anxious to throw off the control of their masters?—Several of them said that they themselves had no other reason than because "they had been told that they ought to be free, that the word of God said that freedom belonged to them ; and that indeed they believed they were free already." Three men, one of them an elderly man, the other two young men, said, "they did not wish to be free for their part, they would prefer remaining as they were, only they were obliged to join, as all their friends were engaged in it." Some said, "that white people made bad laws for them, when they were free the country would belong to themselves, and they could make laws for themselves." Others said, "that when the country was their own they could serve God better than they could now, because they cannot serve two masters."

What religious persuasion did the slaves with whom you conversed declare themselves to be, and of what white preachers did they speak particularly?—They all belonged to the Baptist society, excepting four or five, who were Wesleyans, and about the same number who said they had not joined religion at all ; of these last three were unbaptized.

(signed) John M'Intyre, M.A.

The EXAMINATION, on Oath, of *Jane Mitchell*, of the parish of Clarendon, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

Jane Mitchell.

Q. HAVE any of your slaves absconded from you lately? If yea, state what number and why.—A. Eight have absconded since December before Christmas, a little before the House broke up ; shortly afterwards I had a family who run away from me ; two more of the women were thinking of going away. A woman, named Mary Walters, said, Jane told her she had better leave me, because they were free ; Mr. Beaumont told her they were free. She, Jane, in particular, said that Mr. Beaumont told her that as she was brown they were already set free ; the black they were soon to be free, and that if Mary would take her children, she Jane would show her a place where she could stop till she Mary got her freedom. I then called Jane, and asked her why she told Mary so, who told her she was free? She said it was not her alone that had heard it, all the negroes heard Mr. Beaumont say so. As I was afraid she would leave me, I confined her, and waited for a magistrate. Dr. M'Naught came, and also Major-general Crawford, and Major-general Robertson, and I brought her up and requested them to speak to her and the rest of the negroes, as I was afraid they would leave me ; which they did. Jane lately told me that Mr. Beaumont several times told them they were free ; and another woman named Mary Ann told me that Allick came out of the house after Mr. Beaumont was there, and told them that they were free, and that as soon as he Allick got free he would go up to the Colman's Mountains and live. This is the family that went from me, and still are

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are out. Mr. Beaumont came there after I was in bed on Friday night, and called this servant of mine, Jane, and wished to have some chat with her; he was lying on the sofa. I had charged her if Mr. Beaumont put any questions to her not to answer him. He said he wished to see me, but they told him I was gone to bed. He was calling Jane, and asked her to come to him and hear what he had to say to her, as Mr. Berry was going to have her hanged. In consequence the woman was fretting the whole of Saturday; I could not get any peace for her; she said I was only bringing her to town to get her hanged.

(signed)

Jane
her + mark.
Mitchell.

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Jane Mitchell.

Witness, *John H. Grant* ;
the same being first read to examinant.

The EXAMINATION, on Oath, of *Jane Tomkinson*, a Slave to Miss *Jane Mitchell*, a Christian, and who comprehends the nature of an oath.

Q. DO you know Mr. Beaumont? If yes, how long have you known him?—A. Yes; he always come to the tavern. I have known him about seven years.

Jane Tomkinson.

Have you ever been told by Mr. Beaumont that the slaves were to be free? —Yes, the first time a little before Christmas; he took the newspapers out of his pocket; he was reading that all the females were not to be flogged again, and said that Jamaica Island would soon be free, more particularly all the browns were free already; the blacks they would soon be free after that. There was a little boy in the house with me and a girl; then he took a tenpence out of his pocket, and was tossing it up with this boy, the boy won it; he took out a macaroni and tossed up, the boy won it again. This was not the first time that he came to the house and said we were free. Mistress had a woman there with six children; the girl and boy were the children of this woman; the boy went out to tell the woman, his mother, and upon that account the mother went away. Last Friday night Mr. Beaumont came to the house, and said, 'Sister, I want to speak to you a little bit; but I told him that I did not wish to speak to him at all; then he said, since you wont come to hear what I have to say, "Mr. Berry is trying to hang you." Then he began to curse Mr. Berry from one coward to another, and said, "he was going to shoot the fellow, but was sorry for him."

(signed)

Jane
her + mark.
Tomkinson.

Witness, *J. H. Grant* ;
the same being first read to Tomkinson, examinant.

The EXAMINATION, on Oath, of the Rev. *Thomas Stewart*, Rector of the Parish of Westmorland, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

Q. CAN you state any matter or thing touching or concerning the cause of the recent rebellion among the slaves in this island which can elucidate the same or forward the inquiry now proceeding before this Committee for that purpose? If yea, state the same fully and at length.—A. A belief that the British Government had granted the slaves emancipation, but that it was withheld by the proprietors. This belief, I think, originated from the unceasing interference of Parliament with the legislature here on slave government, and from the influence of passages of the Scriptures misunderstood by, or misinterpreted to, the slaves. It has been encouraged by the violent anti-colonial discussions in Parliament, and the reports of anti-slavery meetings. I am convinced of this from the fact confessed to me by the convicted rebels, and stated in the confessions I now hold in my hands, that they were in the habit of reading

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the newspapers themselves, or paying a gratuity of fivepence to persons who would when they happened to hear it contained good news for them. These circumstances, together perhaps with the progress of civilization brought about by the provisions of the legislature here, and by the facility afforded for instruction by the proprietors themselves, by which the slaves begin to form some imperfect idea of the moral distinction between freedom and slavery, have, in my opinion, been the cause of the rebellion; for it is a very remarkable fact, that the head and confidential slaves, and consequently the most intelligent, have been the most active rebels.

You state that you have taken confessions of the rebel slaves condemned in Westmorland; can you furnish them to the Committee?—I tender now the confessions which I possess. They are signed by me, and numbered from one to ten.

Of what religious persuasion did the slaves with whom you conversed declare themselves to be, and of what white preachers did they speak particularly?—With the exception of one convicted rebel, all the rest who suffered the penalty of the law in Westmorland declared themselves to belong to the Baptist sect; they add, that they had been taught to believe from their preachers that they ought not to serve a temporal and a spiritual master; that the King had made them free, and that they ought only to serve Jesus Christ. In some of the confessions the name of Mr. Burchell was occasionally referred to; whether Mr. Burchell, or any other preacher of his sect, actually misinterpreted passages of Scripture to the slaves in relation to freedom, it is impossible for me to say; but I am sure those slaves appointed by the Baptists, in accordance with their usage, to preach and teach others, would do so, from the fact confessed to me by more than one convicted rebel preacher, that he and several other teachers of their sect could not read, but only spell a little, and I think even those who can read well would misinterpret, because it is impossible that the mere capability of reading could enable them to explain the Scriptures at all.

Can you speak as to the extent of the conspiracy among the slaves, and whether another rebellion may be apprehended?—I think the rebellious feeling among the slaves was general: I think so from the following facts. As soon as I heard that a spirit of insurrection had shown itself upon Dean's Valley water-works, in my parish, I went to the estate, and called up the negroes, for the purpose of reading and explaining the nature of His Majesty's proclamation. A very few men and women appeared, they were very violent, and informed me that the proclamation was not sent out by the King, but that it was got up at the Bay to stop their mouths. The other men on the estate were armed with lances and mascheats, and remained in a group at the foot of the hill. I then left the estate, and ultimately visited others, but found no very strong desire among the slaves upon them to resist the rebels should they come down. This and the assurance of the prisoners under sentence of death that they had all been sworn to do their best to drive the white people off the island, convince me that the feeling of insurrection was general, at least on that side of the country. I think, moreover, that the rebellion will break out again, not only from the same causes which I have stated to have occasioned the late one, but from the confession of the two prisoners, Linton and M'Kinlay, that in about three or four years the negroes will break out again, for they cannot help believing that the King had given them freedom, and because those who are joined in this business are all sworn to do their best to drive out the white and free people.

Have you heard or known of any excesses or acts of brutality which were committed by the rebels?—On the borders of Westmorland and Hanover, singularly cruel acts, accompanied by murder, were committed on three families, the James's, the Morris's, and M'Lacklans; their respective dwellings were attacked; Mr. Morris and Mr. James were savagely murdered before the eyes of their families, and afterwards their bodies were burnt in their own houses. Mrs. Morris, an elderly lady, was then beaten most severely; the remaining number (17, and all females and children) were then put into a kind of cockpit, and trees thrown across to prevent escape or access to them: they were confined in this situation almost in a perfect state of nudity for nearly 10 days, when Mr. Evelyn's party and the militia relieved them. They expressed after their arrival at Savanna-la-Mar the horrors they endured during the time they were

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in the hands of the rebels. A remarkable fact attending this cruel case is, that one of the men who assisted to commit these murders had been brought up with great tenderness by his mistress, Mrs. Morris, from a child. In the upper part of Westmorland another cruel act was committed by the rebels on a poor free man of colour, whose name I do not at this moment remember. Before closing my examination I think it necessary to state, that some of the rebels, as will be seen in the confessions, declared that they thought the governor was about immediately to be recalled by the King, and to leave the island to them; that they believed this the more, as they had been taught to believe the King had sent out orders to his soldiers not to fight against them.

(signed) *Thomas Stewart.*

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The EXAMINATION on Oath of *Robert Watt*, of the parish of St. James, Merchant, before the Committee appointed to inquire into the Cause of, and Injury sustained by, the recent Rebellion among the Slaves in this Island.

Q. CAN you state any matter or thing touching or concerning the cause of the recent rebellion among the slaves in this island which can elucidate the same, or forward the inquiry now proceeding before this Committee for that purpose; if yea, state the same fully and at length?—A. The Baptist missionaries have been the sole cause of it, from every thing that I have learnt on the subject. Wherever they had a footing or were in the habit of visiting, were the places that were burnt, and all the head people were their class leaders (as I think they call them.)

Robert Watt,
Esq.

Have any affidavits or disclosures of free persons or slaves, concerning the origin of the rebellion, come under your knowledge; if yea, state the nature of such disclosures?—I took none of the examinations or affidavits myself, but they came under my knowledge, the same as every other person who was there; and from such I came to the conclusion stated in my last answer.

Have you learnt why the slaves rebelled, what was the plan of the rebellion, and if any and what excesses or acts of brutality have been committed by them?—The reason why they rebelled was, that the Baptists had assured them that they were to be free. The plan was to refuse doing any work; and if forced, to resist. I have heard of the excesses that were committed, but they were not within my knowledge as I was at Montego Bay the most of the time, and never went into the country.

Do you think the slaves are now tranquil, or that another rebellion is to be apprehended?—There is a very great deal of agitation among them still, I think. With regard to my negroes upon my own plantation in St. Elizabeth's, they were only kept quiet by the military force that was in the neighbourhood. Early in January, when I went over the water to them, they were doing little or nothing. Since the Friendship negroes were punished, those of Lacovia have been quiet enough, and doing their work nearly as well as before. There is a property in Westmorland called Prospect, which I am concerned for, from which a number of negroes, I believe 12 or 14, are still out, and cannot be found. If those negroes are not soon brought in, I am very certain that they will be committing acts of rebellion, as there are other negroes in the quarter out with them. I do not know the number, but there are a good many said to be out; a number of the negroes who have come in are in the habit of staying a day or two and then packing off again.

Can you state anything relative to the cause of the rebellion which you have not already mentioned?—No, I can state nothing more than I have done.

(signed) *Robert Watt.*

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The EXAMINATION on Oath of *Adam Hogg*, Proprietor of Roxbro' Castle, in the parish of Manchester, a Magistrate of the parish, and Lieutenant commanding a Company of the Manchester Regiment of Militia during Martial Law.

Adam Hogg,
Esq.

Q. CAN you state any matter or thing touching or concerning the cause of the recent rebellion among the slaves in this island, which can elucidate the same, or forward the inquiry now proceeding before this Committee for that purpose; if yea, state the same fully and at length?—A. My opinion is that it proceeded from the discussion of the slave question in Parliament in England, and from the improper mode adopted by the Moravian and other mischievous individuals, by which the negroes' minds were irritated, and which have been the causes of the disturbances that have taken place. I have examined several rebels myself, and one and all generally charged the Moravians with having told them by their "helpers," that they were to be free after New Year's day, but if one of them turned out on that day they would be slaves as long as they lived. And in some other examinations they made use of Mr. Beaumont's name, as being sent out by the King to give them their freedom.

What became of the examinations which you took?—Some of the examinations which were taken in writing I gave to my commanding officer, Major Sharpe, who I believe forwarded them to Major-general Crawford, others were taken verbally, but all to the same effect. I have none now in my possession.

Did your negro slave, Daniel, mention to you the substance of a conversation that took place between him and Mr. Beaumont, as stated in Daniel's examination, to which you may refer?—Daniel told me the same story over twice, nearly word for word, as detailed in his examination, which I have perused.

Did you say anything to Daniel after hearing his narration; and what character does Daniel bear?—Nothing further than asking him if he was going to turn a fool like the rest. Daniel bears a good character.

Had you any conversation with Mr. Carson relative to Mr. Beaumont?—On my return from Mandeville on the day Mr. Beaumont and Mr. Carson called, Mr. Carson returned from Knockpatrick almost immediately after me, he mentioned that Mr. Beaumont and himself had called and borrowed a boy to show them the road to Knockpatrick; that on the way Mr. Beaumont and the boy entered into conversation, and asked the boy in his own language "if he did not hear that the negroes were going to take free after Christmas." He then asked him "if he did not hear that there was not a new law made to prevent women from being flogged;" and many other things which I cannot now recollect. I was very much annoyed, and said it was very imprudent on his part to use such language to any negro. He mentioned further, that Mr. Beaumont remarked, "that he was a very intelligent negro, and he did not expect such answers from him."

Can you mention any excesses or acts of barbarity committed by the rebels?—None personally within my knowledge.

Of what religious persuasion were the rebels in the quarter where you resided?—They were principally, in the Mill Gully district, Moravians.

(signed) *A. Hogg.*

The EXAMINATION of *Robert Dewar*, of the parish of St. James, Gentleman, before the Committee appointed to inquire into the cause of, and injury sustained by, the recent Rebellion among the Slaves in this Island.

Mr.
Robert Dewar.

Q. WERE the papers of Mr. Burchell placed in your hands by Mr. Barrett?—A. Yes, they were.

What did you do with them?—When the portmanteau came up to the house where I dwelt, Mr. Barrett was very unwell and continued so for some time; during his illness he asked me to examine them; but he had previously looked over perhaps about 20 letters; with the exception of these 20 letters I looked
over

over every thing else that was in the portmanteau, and found some books, accounts, &c., all of which I looked over. I made an extract from the book now shown to me, and which extract I see marked No. 11. All the other papers now shown to me, marked No. 2 to 10, and which, with No. 1, were all that I selected, I found in the portmanteau and gave to Mr. Barrett. I gave the key to Mr. Barrett, and whether he afterwards looked over the papers I know not; I am, however, pretty sure he did not. The portmanteau came through Mr. Roby's hands and papers might have been taken out; but the portmanteau was almost as full as it could hold when I saw it; there were no copies of letters to any one in Jamaica, but another book like No. 1, with copies of letters to John Dyer; all the rest consisted of letters to Mr. Burchell from people at home and people in Jamaica, accounts, pocket ledgers and a few sermons; there were also a few letters of his wife; No. 1, now produced, is exactly in the state I found it.

What method did you adopt in selecting the papers now before the Committee, and why did you return the rest?—Those that had nothing concerning slavery or about negroes I put back in the portmanteau; but these which are now here are all that I found relating in anywise to slavery. This was done according to the directions which Mr. Barrett gave me. His instructions were, that everything relating to slavery, or that could implicate Burchell, I was to select.

How came Mr. Roby to obtain possession of the portmanteau, and how long had he it in his possession?—He either received it from, being a friend of, Mr. Burchell, or in his capacity of an officer of the customs. I know not how long it was in his possession, it was sealed by Mr. Roby when I received it, but he must have had it some days.

(signed)

Robert Dewar.

QUESTIONS to Sir Willoughby Cotton.

Q. DID you command the regular and militia force during the late rebellion?
—A. Yes.

At what time did you take the command of the force in the disturbed districts?—I sailed from Port Royal the 29th of December, and arrived at Montego Bay on the 1st January.

Have any affidavits of free persons or slaves, concerning the origin of the war, come into your hands?—None.

Have the confessions of any of the rebels condemned to death during martial law come into your hands or otherwise, to your knowledge?—The confessions of the negroes executed at Montego Bay were made to the Rev. John McIntyre; I believe their general purport was mentioned to me by that gentleman.

Do these affidavits and confessions or either, implicate any person or persons as instigators of the rebellion?—They stated, as far as my recollection goes, that the negroes were told by their rulers or leaders, that they were to be free at Christmas.

Is it within your knowledge that many of the slaves under sentence of death or other punishment were proselytes to one or other of the sectarian chapels in the seat of war?—It is, I believe, a fact that most of the negroes executed at Montego Bay belonged to the sect called Baptists.

Is it within your knowledge that any of the leaders of the rebels were also proselytes to the sectarian chapels?—I have understood that the leaders, Gardner and Dove, were both belonging to that sect.

Have you any information that the rebellious slaves and others were instructed that the King's troops would not fight against them?—Yes, I heard that a report had been circulated that the navy and military would not act against them.

Did you have occasion verbally to undeceive any of them in that respect?—When I addressed them on various properties I told them how much they had been deceived upon this point, as by this time they must be practically convinced.

Did you learn by whom such misinterpretation of the intentions of Government were made?—I did not.

Examinations.

 Mr.
Robert Dewar.

 Sir
Willoughby Cotton.

Examinations.

Sir
Willoughby Cotton.

In the course of your operations for the suppression of the rebellion, did anything come under your observation which would lead to an opinion on the causes of the war?—I believe the late rebellion to have originated from the slaves having got the idea that they were to be free at Christmas, and finding that not the case, they proceeded to the extremities that took place.

What was the conduct of Mr. Beaumont during the rebellion?—As far as came under my knowledge highly praiseworthy.

Can you state any signal acts of utility which were performed by Mr. Beaumont?—I recommended to the Governor the appointment of Mr. Beaumont to be Lieutenant-colonel of the corps I thought it expedient to be raised, and his conduct whilst in command of that corps was highly useful, enterprising, and active.

Did you see any thing in Mr. Beaumont's conduct which tended to induce you to consider that he wished to excite dissatisfaction amongst the slaves?—Never.

What number of negroes do you consider were in actual rebellion, when the rebellion was at its height?—I have no means of answering this question, but by what I have understood it may have amounted to more than 20,000.

What sum, in your opinion, would cover the damage sustained by those properties which suffered from conflagration, loss of slaves, loss of labour of slaves, and injury done to canes and other cultivation by the late rebellion?—It is impossible for me to form a just estimate of the sum required.

What reason did the slaves give for considering that they were to be free at Christmas?—As I had the honour of stating in my reply to Question 5, of the first series put to me, I judge from the confessions made that the negroes were told by their rulers or leaders that they were to be free at Christmas. I have no other means of judging of their reason for supposing they should be free.

Do you think that the same causes which occasioned the late rebellion will occasion another?—I consider the part of the country wherein the late rebellion took place as not likely to be again the scene of insurrection, from the negroes being aware of their scheme having proved abortive, and from the severe, but necessary examples that were made.

When you explained to the slaves that they were deluded, and that they were not free, did they mention whether any white sectarian, or other preachers, had led them to believe that they were free?—They did not.

Do you consider that it was the intention of the slaves generally throughout the island to have rebelled if the rebels had not been so speedily checked?—As far as I am able to form an opinion, I do; and that they merely waited to see the course events took on the north side.

What do you consider was the plan of rebellion preconcerted or adopted by the slaves?—The only plan I can perceive was a simultaneous rising to resist working if they were not declared free at Christmas, and the determination to burn the different properties; as to any organized plan of resistance in the field, I have never either met or heard of it.

(signed) *Willoughby Cotton,*
M. Gen. Commanding.

—(A.)—

DOCUMENT referred to in the EXAMINATION of *Frederick H. Thompson.*

(A.)
Document
referred to by
F. H. Thompson.

DEPOSITION of *Donald Malcolm*, of Ramble.—When we were sworn in at Haughton Grove Gate Pasture, Richard Trail was there from Shuttlewood, he had a gun, and said if we did not take the oath he would shoot us. Thomas Haughton belonging to Shuttlewood, was there, and had a large Bible, both acted as headmen. Andrew Llewellyn, from Silver Grove, was there, and John Martin also, both had guns. Thomas Haughton said this is not time to make fun with; “if they come back here they will destroy us all,” meaning the white people.

DEPOSITION of *Richard Lewis*, of Ramble Pen (Hanover).—Says that Richard Trail and Thomas Haughton, slaves belonging to Shuttlewood, mustered a large body of negroes by Haughton Grove cattle-pen, a good many negroes from Ramble Pen, all men; a great many from Alexandria, all men; nearly the whole of Silver Grove negromen. Richard Trail had a gun, and Thomas Haughton a large Bible. The negroes were drawn up in a line, which extended from Haughton Grove cattle-pen to the fence. Thomas Haughton administered an oath to each man on the Bible that they would fight against the white people as long as there was any one of them left in the country. Richard Trail accompanied Haughton along the line, with his musket cocked, and swore that if any man refused to take the oath he would blow his brains out.

(A.)
Document
referred to by
F. H. Thompson.

CONFESSIONS

REFERRED TO IN THE FOREGOING REPORT.

VOLUNTARY CONFESSION of *Linton*, a Prisoner in Savannah la Mar Gaol, under sentence of Death, March 1832.

I HAVE been led into this business; I thought it was a good business from what I was told, and I put my hand and heart to it; besides, if I had not joined in the business with a willing mind, the others would have been "more than me," and forced me, for what can a man do against "a multitude." You, sir, M'Kinley, and I, are shut up in this room; if we two choose it, could we not this moment take your life, and if we were to do it we could not suffer more for it than we are now going to do. No, sir, bad advice! bad advice! This business has been providing for for more than two or three years, even as far back as the Argyle war. Every year back at Christmas or October we were to begin, but were afraid to jump off until this year; we were very near beginning it either in last March or last October. There are a great many people concerned in this business, but I will not speak of the chief heads, excepting Gardner and Sharp. If I chose I could tell a great deal about this business, but as I am going to die let it all go with me; I do not like to speak of "Gardner's friends, trumps;" if he and they escape judgment here, they cannot escape it in the day of judgment. If I had been sentenced to transportation or flogging, perhaps I might have told more than people think for, but if I do so now, people will say that I did so because I was afraid to die, and because I knew that I could not be present (alive) to prove it. I will tell this only, we were all sworn upon the Bible to do our best to drive white and free people out of this country. The head people among all of us negroes were then to divide the estates among us, and to work them with the common negroes, who were not to get their freedom, but work as they do now. I might as well tell the truth, though they would have had bad treatment from us; we could not treat them as white people now treat them; we would have been obliged to rule them hard to keep them down; but this is nothing; we all believed this freedom business, from what we were told and from what we heard in the newspapers, that the people in England were speaking up very bold for us; we all thought the King was upon our side. Gardner constantly kept telling us that he and the other head people had been told that the King had given orders for his soldiers here not to fight against us, and that he was sending out powder and arms, and the governor was to go away and leave the country to us. In about three or four years the negroes will break out again, for they cannot help believing that the King has given them freedom, especially as they hear so much about it from newspapers. Those who cannot read always give a 5*d.* to those who can to read the papers to them when they hear they contain good news for them. Besides this one religion says we cannot serve two masters, but must only serve Jesus Christ. I tell you again, if the gentlemen do not keep a good

Confessions.
No. 1.

Linton.

Confessions.

Linton.

look out, the negroes will begin this business in three or four years, for they think the Lord and the King have given them the gift, and because those who were joined in this business were all sworn. I will not tell any more, if you wish to know go and ask Gardner and his friends that advise him; you cannot do anything for us, sir, therefore please to order our feet back in irons, I have been very happy, and now look at what I am to come to.

(signed) *Thomas Stewart,*
Rector of Westmorland.

CONFESSION of *John Davis*, now a Prisoner.

John Davis.
—

I KNOW George Taylor, he lives at Montego Bay; he is the head ruler. Whatever he hears or sees at Montego Bay he sends and tells Gardener directly. Gardener then sends the order to M'Cail, and M'Cail to Morrice, and Morrice to Frederick Gray and Faithluck, who belongs to Retirement. There is another leader under George Taylor, he belongs to Burnt Ground. George Taylor set on Gardener and others to fight for freedom. I heard George Taylor say to Gardener, "I am the head man, I shall look to you to see you begin in the Mountains, and then I shall begin at the Bay." I heard George Taylor, who afterwards came to Greenwich, say there to Angus M'Cail the same thing. Angus M'Cail then came up to our quarter to tell us. The people in our quarter said they would not believe him unless Gardener, who was the head man under Taylor, came himself and told them. Gardener then came and told us. George Guthrie told me to go and ask Gardener if he had received the cannisters of powder and a few arms which Daddy Taylor had mustered at Montego Bay and had sent up. When I spoke to Gardener, he told me that the ammunition and arms did not get farther than Hazellymph to Daddy Ruler Sharp, but that it was not much. Daddy Ruler Sharp is another great man in this business, but not greater than Daddy Ruler Taylor. Daddy Ruler Sharp, and Taylor, Gardener, Dove and all the other head people in the rebellion, went to the Baptist church, Montego Bay, in the Christmas. At the church one of them said, they had better put off the war until after Christmas. Daddy Ruler Sharp and Taylor said "no," and very nearly knocked the man down for so saying. They further said, "if we put it off till after Christmas the white people will overcome us; let us do it now before any guards are put on, and then we will get the arms belonging to different houses and estates easily."

Savanna le Mar, 1 Feb. 1832.

(signed) *Samuel Spence,* Magistrate.
Thomas Stewart, Rector.

CONFESSION of *Robert Morrice*, before Condemnation.

Robert Morrice.
—

I NEVER heard any one speak of rebellion in our quarter until Robert Gardener came up and put it into our heads. When he came up he brought George Guthrie with him; George Guthrie is a captain, and belongs to Mr. Grignon. Afterwards Gardner, or James Gardner, to tell us (and who is a second lieutenant, and belongs to Greenwich). When he came he asked us, meaning Struie people and Miss Gray's, to join at once, and whether we had powder and guns. I asked him, how do you mean to do this thing, meaning fighting for freedom, rapidly or wait for orders from the King; he said the King gave orders for it, and that if we did not get it we must fight for it. Guthrie told me that some arms and powder were sent from Montego Bay, and that he had sent up to Gardner to know if he had got it safe; they would have got more from Montego Bay, but they were afraid of the guard on the road. They had sent some powder and two mules' load of arms to Hazellymph. The following are lieutenants, viz. Frederick Gray and James Reid.

The above was made to me by Robert Morris this day.

(signed) *Thomas Stewart,* Rector.
Savanna le Mar, 1 February 1832.

Confessions.

Edward Morrice, now a Prisoner, declares :

I KNOW George Taylor, he lives at Montego Bay, is a saddler, and a head leader in the Baptist church. He baptized me and John Davis; he baptized my brother Robert Morrice before he baptized me. Whenever Colonel Gardner is going to do anything, he goes to or sends to consult George Taylor. Gardner does not do anything without consulting George Taylor. I heard Colonel Gardner and my brother Robert Morrice often say that Daddy George Taylor set them on in the rebellion, and told them what they were to do, but I never had an opportunity to hear Taylor say so himself. We always called Taylor and Gardner Daddy Taylor and Daddy Gardner. Whenever anything was to be done under rule, Daddy Taylor always first sent word to Colonel Gardner, then Gardner would tell Angus M'Cail, who would tell my brother Robert to see it done. I consider Daddy Taylor the ruler and head man. I was left alone with my mother and sister and Charles Morris during the war, by my master's people. My brother, John Davis, Edmund Spence and others, notwithstanding all my advice, never came near master's property, but kept themselves the whole time with Captain Angus M'Cail's party.

*Edward Morrice.**Thomas Stewart and Samuel Spence.*

Savanna le Mar, 1 February 1832.

CONFESSION of *James Fray*, a Negro confined in the Gaol belonging to Woodstock.

Angus M'Cail is the captain of the gang who fired Woodstock; Robert Morris was second in command on the occasion. I went to him and said, you are forcing us to join your people, but I do not think it is religious to do so; besides, we have no arms. I said this to pacify Morris, because he was forcing me. Morris then said, come along with us, if it is only a knife it will do; we have arms, for parson Burchell is bringing out arms for us, and there are two mule loads for us at Greenwich. I said, no, it could not be, for I have only been a little while ago at the Bay, and Mr. Burchell was not yet come; that there were only three ships in the harbour. William Atkins Spence was present when he said this at Woodstock, and at Rose Hill.—*N. B.* William Atkins Spence corroborates this, and says that he will swear to it.

No. 4.
James Fray.

CONFESSION of *John Morris*, a Prisoner in the Gaol belonging to Clifton.

David Gibson, belonging to Clifton, and Daniel Bainjam, belonging to Chilton, are head men in this burning business. They told me to fire upon the light infantry at Chilton, and I did so; they are not yet taken. David Gibson told me that the reason they (the rebels) missed shooting the light infantry was because they did not pray daily to God Almighty for success.

John Morris.

CONFESSION of *William Atkins Spence*, a Prisoner in the Gaol to Woodstock.

I WAS in my negro-house when Woodstock was set on fire; Colonel Gardner was there, and sent for me. He told me that I was acting an underhand part; why did I not join them at once; I said I had no gun, no arms. He told me just the same as he told James Fray; I, however, would not go. A brown man named William M'Kinley, belonging to Mr. Whittingham, and who has been very active in all the burnings about there, told Colonel Gardner to shoot me at once. They took me to the Barbacue, and two men came out with guns, and threatened again to shoot me. William M'Kinley burnt Mr. Harvey's house, and said in my hearing, I wish you could show me Mr. Harvey himself, and I will shoot him. Eliza Mason is a free woman, and lives about Petherton; she came backwards and forwards to them at Woodstock, to see what they were about, and asked Dr. Spence's people why they did not at once join the rebels.

W. Atkins Spence.

These confessions were taken before the Rev. Thomas Stewart and the Rev. Daniel Fidler, at Savannah le Mar, Tuesday the 17th January 1832.

Confessions.

James.

James, Miss Read's head driver at Hermitage, he has been with the rebels, and is a head man in all the business. He is a stout man, with thick lips.

CONFESSION of *William Binham*, a Prisoner under sentence of Death.

William Binham.

THE people with me were John Morris, of Clifton, who fired a pistol at the militia. David Gibson to Clifton; David Atkinson to Darliston; William Atkinson to Darliston, and some others. There are several gangs of rebels; Hazelymph has a gang under the command of John Tharp (not Daddie Ruler Tharp), a doctor-man to the property. Greenwich and Belvidere, another gang, under Colonel Gardner and Captain Dove. Chester Castle, another, under a small full-faced man who carries a gun. Copse has one too, but I do not know the captain. When I left Colonel Gardner's gang he was just going to settle for head-quarters, and had already built several huts in the woods back of Greenwich, I think it is on Greenwich land. Charles Campbell to York, a carpenter, is a captain and leader. Morris to Ducketts, a yellow man, is a captain and leader. Linton is a brown man to Mr. Galloway, he is at Hermitage as a kind of busha there. Father Robert, another leader and captain to Mr. Grignon. M'Lachlan to Grignon also, and a captain and leader. Robert Morris to Struey, second in command under M'Cail, killed Bellchambers, by cutting off his head: he was not killed by a ball; he ran after the light infantry, but Morris and Brooks overtook him and chopped off his head.

The rebels have very little powder left, they were complaining of the want of powder. John Sharp (to Hazelymph), rode up to Greenwich with a pistol, said he was going to see a white man in Lethe negro-houses. I heard Colonel Gardner and many other people say, that the Westmorland people were spoilt, because they were not all Baptists. The reason why Westmorland did not join the rebels was, because the Church of England, Moravian and Wesleyans, tell their people to shed no blood; but that the Baptists tell them (the rebels) they might shed blood on any day but Sunday. Colonel Gardner said, that the reason the six people got killed at Knockalva by the militia was, because they were Wesleyans; if they had been Baptists they would not have been killed. They said to me, that they did not expect Mr. Burchell until the country was given up. He was on sea waiting to bring the gift, freedom. Meetings of M'Cails was held at Struey, and they were always talking that powder would not last. The Baptists all believe that they are to be freed; they say, the Lord and the King have given them free, but the white gentlemen in Jamaica keep it back; they said, if they did not fight for freedom they would never get it. I heard them all say this.

This was confessed before the Rev. Thomas Stewart and the Rev. Daniel Fidler, by the prisoner William Binham, on the 19th January 1832, who confessed the justice of his sentence.

Thomas Stewart, Rector.

No. 5.

Robert Morris.

Immediately after sentence of death had been passed on *Robert Morris*, he made the following CONFESSION to the Rev. Thomas Stewart, rector of Westmorland, and afterwards repeated the same to Samuel Spence, Esq. :

As I am now certain of death, am going to die, I am determined that those who led me to this shall be known. If I die, George Taylor must die also. He is a saddler at Montego Bay, and belongs to Boyd the saddler there. The white people must send to the Governor, and immediately lay hold of George Taylor; he is a greater man than Gardner, Dove and M'Cail. He recommended "the thing," fighting for freedom, and he saw about the arms at Montego Bay. The head of the whole of this bad business began from Montego Bay, and Taylor is the head amongst them; I know, and so do all the rest, that he set on Gardner; Gardner is under him; the white people must at once lay hold of him. James Fray can, if he likes, tell about Taylor after I am dead. I declare, as I am going to give up my life this day, that what I have just said is true.

(signed) *Thomas Stewart*, Rector.
(signed) *Samuel Spence*.

1 Feb. 1832.

SLAVE INSURRECTION, JAMAICA.

33

James Fray, now a prisoner at Savanna le Mar, upon being spoken to as to what James Morris said, declared the following: I know George Taylor; he is a saddler at Montego Bay; he belongs to William Boyd, a saddler there; George Taylor is a head leader there; he leads the people at Belvidere, Hermitage, York and M'Cail's, Retirement, Struie, Welshpool, Rose Hill, &c.; Colonel Gardner is under him; Dove is under him; they are all led under George Taylor in the Baptist chapel. What Morris says about Taylor setting the people on in this rebellion may be true; I dare say it is; but I cannot speak from my own knowledge, because I do not lead with them. The number I lead by is No. 18; Taylor's people's number is 12.

At Christmas John Davies, who is now a prisoner in the Court-house here, came to me and said that Plummer, the leader of the number I belonged to, was at Greenwich, and wanted me; I said, No, it could not be, because he never admitted us there; perhaps Plummer came to Greenwich about this very business; but I do not know; I do not know even if Plummer was there.

(signed) *Samuel Spence.*
Thomas Stewart, Rector.

Charles Haughton, a prisoner, also says, that George Taylor is the head leader. Whenever Colonel Gardner wants to do anything he goes and asks George Taylor; Gardner is under Taylor. John Davies and Edward Morris know about Taylor, if they would speak.

Charles Haughton.

1 Feb. 1832.

(signed) *Samuel Spence.*
Thomas Stewart, Rector.

CONFESSION of *William Evans*, alias *Alexander Benlos*, a Slave to Mr. Evans, of Welshpool, now in the Gaol under sentence of Death.

I SAW, with my own eyes, William Chambers belonging to Miss Gray and William Hudson, a blower of stones to the late Mr. M'Cail, set fire to and burn Welshpool great house; I saw also the same William Hudson set fire to and burn Dr. Edward Spence's house. Colonel Gardner himself commanded when the light infantry was fired upon at Struie, and Bellchambers was killed. The names of some of the chief people who were with Gardner on that occasion were:—Arch Wilson, who used to be hired to the late Mr. M'Cail before his death; Morris, a blacksmith to Duckett's estate; George Tharp, a free man, he did belong to Hermitage; William M'Kinley to Mr. Whittingham; Robert Morris to Struie, one of the rulers.

No. 6.
William Evans,
alias
Alexander Benlos.

The negroes who are out have plenty of guns. Half of the negroes are encamped behind M'Cail's; half of them upon two bamboo hills, near Cow Park. The white people never will be able to get to them there, for they can kill them easy without the white people seeing them; they all say, and I say so too, the dogs only can drive them out. "Master, you do not know what a wood there is up there." All the badness came upon me and others from St. James's; I never heard of anything from Westmorland side; I heard Robert Morris say that Parson Burchall had brought plenty of guns for the negroes to fight and take the country.

This Confession was made to me this 23d January 1832, by William Evans, alias Alexander Benlos.

(signed) *Thomas Stewart*,
Rector, Westmorland.

FURTHER CONFESSION of *James Fray*, a Prisoner in the Gaol.

I HAVE sent for you to tell you that I hear that Robert Morris, who I told you about the other day, had given himself up to the officer at Struie. White people must not trust him, he is a very "venomous" man, he is only come in to see what white people are a going to do, and then he will be off again to Captain M'Cail and Colonel Gardner. He is a great man among the rebellious negroes. White people should take him up at once.

James Fray.

Confessions.

The CONFESSION of *James Ricketts*, a Prisoner in the Gaol.*James Ricketts.*

THE rebels took him with them when they burnt Endeavour. A brown man to Sod Hall, named Forbes, was head man; a fair man to Argyle, named Cumming, was joined with him. John Bull burnt Endeavour.

The CONFESSION of *John Bull*, a Prisoner in the Gaol.*John Bull.*

HE went to Knockalva, Mackfield and Haddo, then to Dryworks. Went first to Endeavour and put fire to the house. George Campbell, a tall man to Knockalva, and William Miles to Haddo, fired the trash-house to Dean's Valley. The leaders were Cowell and Forbes, and they bargained before-hand that Campbell and Miles should fire the trash-house at Dryworks. They carried a tinder box to set fire.

The CONFESSION of *George Haughton*, a Prisoner in the Gaol.*George Haughton.*

HE belongs to Haughton Groves, and received the powder and slugs from Henry Cumming, Carpenter, at Argyle Pen.

These confessions were made to the Reverend Daniel Fidler, on Tuesday, 24th January 1832.

The CONFESSION of *Alexander Grunnell*, a Prisoner in the Gaol of Savanna le Mar.*Alex. Grunnell.*

THE prisoner states that he belongs to Success estate, and that Philip Morris and Samuel Carr, belonging to the estate, came to the overseer's house, took out a gun, and a puncheon and a half of rum. These two persons brought others, some belonging to Mr. Morris, and Henry Malcolm, and Charles Cochrane, belonging to a Mr. Cochrane, to assist in burning Success estate. Alexander Grunnell took out of the overseer's trunk 25*l.* in cheques, and a doubloon, and gave it to his sister, Catharine Grunnell, to take care of for the overseer. Great numbers came to burn Success, and many with guns. Philip Morris and Samuel Carr, leaders in burning Success estate, Mount Zion, Rejoin and Rome. Philip Morris and Stewart shot Mr. Morris and Mr. James, they then burnt Brae. The same burnt Golden Grove. The rebels wanted to shoot Henry G. Gordon, to Mr. Morris, because he would not join. George Steppy brought in Henry Grey Gordon to the rebels. The rebels had no regular place to assemble at, but came together when they heard a shell blowing.

This confession was made to the Reverend Daniel Fidler, on Tuesday, the 24th January 1832.

(signed) *Thomas Stewart,*
Rector of Westmorland.

The CONFESSION of *Thomas Dove*, a Prisoner in the Gaol of Savanna le Mar.

No. 7.

Thomas Dove.

THAT Samuel Sharpe was leader of the whole of the negroes at the commencement of the rebellion, and the only instigator, as far as he knows. Samuel Sharpe told the negroes that their freedom was given them since last March; that he (Sharpe) had read it so in the newspapers, but that unless they fought for it they would not get it. The negroes believed all that Samuel Sharpe said to them, because he being born and brought up on the Bay, was intelligent and could read, and besides was head leader at the Baptist church, and always attended there; and the negroes considered that what Sharpe told them when he came

came to the mountains must be true, as it came from their church. The negroes were always led to believe that the King would give no assistance to the white people if they, the negroes, fought for their freedom. When the prisoner went to Montego Bay on Christmas-day, he asked George Taylor if the report was true that they (negroes) were going to fight for their freedom. George Taylor said that he had heard so from Samuel Sharpe, but he (Taylor) was of opinion they should wait, as all the negroes are put on their oath. This oath obliges them to rebel, and not to flinch till they had succeeded in getting their freedom. George Taylor was the last of the Baptist leaders who came up to Belvidere. George Guthrie, of Borneyside, was the second in advice. After service at the Baptist church on Christmas-day, George Guthrie, Robert Gardner, James Gardner, Thomas Goodwin of Greenwich, William James of Ducketts, Charles Campbell of York, met together at Guthrie's house to dine. Before dinner they took some wine, when Guthrie said, "I hope we shall overcome Little-breeches," meaning Colonel Grignon, "for he has said, that before Jamaica shall be free he (Colonel Grignon) will lose every drop of his blood." John Tharpe of Hazelymph, told Thomas Dove, the prisoner, that he got his gun and pistol from a white man at Lethe, who had showed them how to make ball cartridges. The prisoner was at the fight at Montpelier, but at no other: he had then a matcheat. Johnson, the captain belonging to Retrieve, was killed on the spot. Charles Campbell of York, next in command, died of his wounds next day. Three others were wounded. The prisoner states that he was never punished in his life; had nothing to make him unhappy, and was entirely led away by the Baptist leaders.

Confessions.

Thomas Dove.

The above confession of Thomas Dove was made to the Rev. Daniel Fidler, on Saturday the 11th day of February 1832, and repeated in the presence of Thomas Stewart, the rector, by the prisoner Dove.

(signed) *Thomas Stewart, Rector.*

THE whole business of the rebellion was settled upon in Montego Bay; I had often heard the thing spoken of in a casual manner before Christmas, but I never gave much heeding to it; the first time I heard that the time was fixed and the thing determined upon was in Christmas, at Montego Bay. It was determined upon after we had been to morning prayers at our chapel (Baptist); there General Samuel Sharp belonging to Mr. Gray, Taylor to Mr. Boyd the saddler, Johnstone to Retrieve (who was afterwards killed in the battle of Montpelier), Guthrie to Colonel Grignon, Dove to Belvidere, Tharp to Hazelymph, myself, and some others of the head people were present; General Sharp spoke first, he said, "The thing is now determined upon, no time is to be lost; the King of England and the Parliament have given Jamaica freedom, and it is held back by the whites; we must at once take it. The King sent the law since March last, and it has been withheld by the whites; rise at once and take it." Sharpe kept on talking in this way, which roused us and made us nearly mad; at last he stopped, and I said, "Sharpe, I do not like this business at all; let us done away with it." Sharp then became very furious, and said, "What is to become of all the men I have sworn, then, they might as well obey me as to die from not doing so." George Duncan also said, he did not like the business. Guthrie then said, the thing must be done, and was very violent. Guthrie then wanted us to take "pot luck" with him at three o'clock, in his room at Montego Bay. We went; Guthrie then commenced talking of the thing again; he asked us what we would drink, we said wine; he filled our glasses, and then took up his, and said, "In a few days may we get our rights, and may Little-breeches (that being the name Colonel Grignon was called by amongst us), and the other gentlemen who oppose us lay at our feet." I would not drink the toast, and declared, that I would have nothing to say to it, which Duncan, an old carpenter belonging to Hazelymph, can prove; they then laughed at me and drank the toast. Taylor also said, "Let us not spill a drop of blood; if we do, it will bring a prosecution upon our church,

No. 8.

Robert Gardner.

Confessions.

Robert Gardner.

church (the Baptist).” Guthrie then said, “ I will be up on Tuesday to Barney-side, and I will be on your side on Wednesday (meaning Greenwich, &c.) I will put the first ball into the man (meaning Colonel Grignon).” The matter was then talked over again, Sharp was the head planner, and mentioned how everthing was to be done, and that he had sworn all the people under him ; we then separated, and I went home to Greenwich. A few days previous to Christmas I had been sent with a cart from Greenwich by my overseer to a neighbouring estate to bring over a puncheon of rum for the negroes for Christmas, when I came home, Dehaney told me, that General Sharp had sent a person to me who was very anxious to see me ; I heard no more of Sharp till we all met on the Christmas-day at chapel, at Montego Bay ; after we all separated on Christmas-day at George Guthrie’s, I returned, as I before said, to my own home at Greenwich. On Tuesday night after Christmas-day, Sharp sent a great number of men for me to command, and to urge the others in the neighbourhood to join. I heard the multitude coming, and, although at supper, I got up and slipped out at my back-door, because I knew what they were coming for, and wished to have nothing to do with it. I waited concealed a long time, but being hungry and finding that the men would not go away without seeing me, I returned into my house ; they then all surrounded me and said that Sharp had sent them to me to command that I was to take them, and all the people in the district, as “ a force ” to go against Westmorland and Hanover. They said that Sharp desired them to tell me that he had a multitude of people under his command ; that they consisted of all the people in St. James’s and part of Trelawny, extending up to Chesterfield, Ginger Hill, &c. ; that he would command in person ; that the thing was determined upon, and that it must begin at once. I was overruled, and went to Hazelymph immediately, that being the rendezvous. While I was at supper with Fred. Zucke, at Hazelymph, I heard General Sharp’s army coming. They were wild, furious, blowing shells, and making a great shouting. That night the business was all talked over there. It was then determined to commence at once by setting fire to Hazelymph. The trash-house was accordingly set on fire, but being very wet the trash would not burn ; it was tried three times but would not catch. A man named Blake, belonging to the property, made a great resistance to the place being set fire to, but he was soon compelled to be quiet. When it was found that they could not set the trash-house on fire, a regiment of Sharp’s, under the command of Captain Johnstone “ rushed ” immediately to Belvidere, and I presently saw it in flames. Different regiments were then detached to different places, and the work began everywhere. I declare, however, that I entreated them to burn no place. I told them that the best way to do would be this : on Wednesday, the day the negroes were expected to turn out to their work, they should every one go peaceably into the high road near Montpelier (Gravel Hill), and wait there till they should see some respectable gentleman passing by ; they should then ask him if it was really true that they were freed from Christmas ? If the gentleman should say, no, they were to return to their work ; if he said, yes, they were of course to do no work. This was my advice ; for we heard so much from newspapers, and people talking, that we did not know what to believe or do. The negroes, however, would not take my advice, but said, if they went into the road as I told them, the white people would come and destroy them. Oh, Sir, if I had had any good friend to tell me the real truth, as I now find it to be, I never would have been brought to this ! I feel that I deserve all that I now suffer ; and I feel it more from the kind manner in which all the white gentlemen have treated me since I gave myself up. I particularly ordered the negroes to take no man’s life. I was at Cow Park, on the hill, when the militia surprised us. I was very tired and hungry, and had fallen asleep, when I was awakened towards morning by the firing of the militia. I fled. We left some of our arms behind us. I did not go into the cave. From that time we never rallied. The men were scattered, and are now wandering about in small parties. I saw from a hill, to which I retreated after the Cow Park business, that the negroes were returning to their duty, and at work on the estates. I saw, therefore, that it was quite useless to remain out any longer. I would then have come in, but I was afraid to do so. I would have come in 10 days before I did if I had not been afraid to do so. A few days before I gave myself up I fell in with Dove, who had been separated from me. We both thought it better to come

in, as it was quite useless to stay in the woods and starve. Dehaney fell in by accident with us in the woods, and told us that the militia officer, M'Neel, commanding at Greenwich, appeared to be treating those who came in very mildly. I told him we wished to deliver ourselves up. He said, we had better do so. We then agreed at once to join, and asked if he would take us to M'Neel. He said he would; accordingly we went at once with him; when we got as near to M'Neel's camp as a little more than the length of this jail-yard (but which we could not see on account of a turning between us and the camp), Dehaney said, "I will leave you here and go and call M'Neel;" shortly after M'Neel came to where we were left by Dehaney, and we gave ourselves up to him. As soon as M'Neel came up to us he offered us his hand, and by his own offer we walked arm and arm with him. I never sent to make any agreement with M'Neel, as to what was to be done with Dove and myself. I never sent to tell him to come unarmed to us, we gave ourselves up of our own accord, because we could not stay out any longer in the woods.

Confessions.

Robert Gardner.

The above confession of Robert Gardner, *alias* Colonel Gardner, was this day taken in Savanna la Mar gaol, this 11th day of February 1832, by me.

(signed) *Thomas Stewart.*

CONFESSON of *M'Kinley*, a Prisoner under sentence of Death in Savanna la Mar Gaol, March 1832, to the Rev. Thomas Stewart.

No. 9.

M'Kinley.

I SAY just the same as Linton, bad advice has brought me to this; I wish those who put the thing about were here instead of me, but never mind, I shall say nothing about them, let it die with me. I say the same as Linton, that this business will begin again in about three or four years; for negroes say they are certain the King is on their side; they hear too much talk of it in the newspapers. I went to a free man's house in the mountains, not far from Greenwich, during this war. The man's name is M'Lachlan. I saw Gardner there, and I heard M'Lachlan say to us, "The thing has been given up to you a long time, and if you do not fight for it you will never get it." There was a paper or a newspaper, I cannot positively say that it was a newspaper, upon the bench. M'Lachlan said, "I will destroy this at once, for if any white persons were to come here and see it, they would say directly that I had been setting on you people in this war." I was always treated like a friend by my master, and I have done him now a bad turn. I saw him just now, and tried to make up as far as I could for injuring him. He is a poor man, and trying hard to work up in the world, and I have had a hand in burning him out of house and home.

(signed) *Thomas Stewart, Rector.*

WERE you sworn to secrecy in this business, and if so, by whom?—Samuel Sharp swore every man all round, from the parish of St. James, part of Trelawny, part of St. Elizabeth, Hanover, and the upper part of Westmorland. I was not sworn, neither was Dove.

No. 10.

Robert Gardner.

The oath was, that every man should fight and do his utmost to drive the white and free people out of Jamaica; if they succeeded, a governor was to be appointed to each parish.

Was Samuel Sharp the only ruler; if so, how did he get that appointment?—At first, Samuel Sharp was the only ruler. He was in the habit of going two or three times a week to Montego Bay, and must have got his appointment there. He can read, and used to read the newspapers, and hear the people talk at the Bay; he would then bring up all the news, and spread it among the negroes; sometimes he would bring the newspapers from the Bay, and read them to the negroes. There is a man named Tharp, belonging to Hazelymph, who is a great ruler;

Confessions.

Robert Gardner.

ruler; he is a very dangerous man to this country if the white gentlemen want to keep peace. George Guthrie is also another; they should both be taken at once. There is another named Ramsay.

Were there no white's or free people concerned in the rebellion?—Excepting Alfred Smith, I know of no other; there may be and perhaps there are, but I cannot speak from my own knowledge. I heard Tharp, of Hazelymph, say, that a white man at Lethe taught the negroes how to cut the road, and to make cartridges.

Are the leaders of the several Baptist classes the head engaged among the slaves in the rebellion?—The most of the captains are leaders of classes in our church; the duty of leaders is, to go round to the estates belonging to our church, and to see how the negroes are getting on, and to report the same to the minister.

If you were not directed by some white or other person besides Samuel Sharp, what encouraged you to listen to his advice?—I declare upon my dying words that I firmly believed that the negroes were free by order of the King and the Parliament (these are the words used by Gardner himself); I heard that the order came out in March last. I believed that we were freed, because I have read in the newspapers, and heard other people read, that the people in England wished it, and were on our side. Samuel Sharp read a newspaper to me and to several others, in which it said that the people in England met together to make us free, and that they said we must fight for it, and they would stand by and help us on. After this Samuel Sharp brought another newspaper, in which we read that the gentlemen in the Parliament were speaking on our side, and saying that we ought to be set free at once. This gave us great encouragement, especially when we saw that neither the King nor any one in the Parliament said no it was not to be given to us. We went down to Montego Bay and heard the same thing there. Our chief place for meeting and consulting was always Montego Bay. We did not think that the King's soldiers or sailors would fight against us. I even heard that the King had taken away the governor some weeks ago, and that the country was left to ourselves; and that Colonel Willisams, who is master of plenty of slaves, was joining in keeping back our freedom, and to get himself made the governor down this side. I also thought that other gentlemen who were in other parts, and had plenty of slaves, were doing as Colonel Williams was trying to do. Samuel Sharp often told us that God never intended us to be slaves; that we had but one master, Jesus Christ, to obey, and that we could not serve Christ and our master at the same time.

I have always been treated by the different overseers and attornies of Greenwich, to which I belong, with great confidence. Until this business I never had a charge laid against me. If Dove and I were to be stripped, our skins would be found as smooth as any white man's, for we have never been flogged. I was quite happy.

The above questions were put to Robert, *alias* Colonel Gardner, by me, and the above answers given by him to them this 11th February 1832, in the Savanna la Mar Gaol.

(signed) *Thomas Stewart.*

Upon questioning Gardner again respecting Smith, the impression on my mind was that Tharp had forcibly detained him, and compelled him to make cartridges, &c. Gardner's words were, "Tharp told me he had taken up a white man at Lethe." I said, "Tharp, if you have, you have done a very bad thing."

CONFESSION alluded to in the Examination of the Rev. Mr. McIntyre.

Confession of *Samuel Cunningham*, a Baptist Deacon, under Sentence of Death, January 5, 1832.

S. Cunningham.

The extent of the conspiracy?—Believes it to be confined to this parish; but remarks, liberty is sweet, and if the rebellion is not speedily checked it will extend.

How long organized?—Has heard of it for a long time; cannot say how long. Heard that the king would give them their freedom at the New Year; was told by some of his people that a white man, book-keeper, had read this to them; but does not believe that it was a book-keeper; cannot tell who it was. Baptist people on the mountains said when Mr. Burchell went off that he had gone to procure their freedom; cannot tell who told them so; never heard Mr. Burchell himself say so; has often heard Mr. Burchell say he was sorry there was slavery in the country, as slaves could not come and serve God as they wished, but instead, must go and work for their masters. Never heard of their going to get freedom till a short time before Mr. Burchell left the country, but has heard much of it since, as it was generally said he had gone to get it for them.

Names of their rulers or captains?—Has heard one of them named Johnston, belonging to Retrieve, has been killed at Montpelier. Another is named Robert Gardner, a Baptist leader; can read; belongs to Greenwich. Another is named Robert Johnston; belongs to Reading pen; is a Baptist. These are captains or commanders.

Their ultimate object?—Thinks there is no occasion for any one to ask that question; thinks it sufficiently shown by their destroying their masters property and houses, and taking so much care of their own. What other object should they have but to take the country to themselves? Has frequently heard Robert Gardner say "they must fight for their freedom." Considers their greatest strength to be in the neighbourhood of Hazelymph, Putney, Seven Rivers, Belvidere, Greenwich.

These are, as nearly as possible, the words used by the prisoner in answer to the questions written.

(signed) *John M'Intyre.*

RETURNS

REFERRED TO IN THE FOREGOING REPORT.

I.—ESTIMATE of the Losses sustained in the Parish of *St. James*, as taken by the Commissioners appointed by the Honourable House of Assembly.

RETURNS
referred to in the
foregoing Report.

	£.	s.	d.
Anderson, Robert	14,000	—	—
Anderson, Samuel	2,000	—	—
Barry, Nathaniel	300	—	—
Baillie, John	22,000	—	—
Balfour, S. W.	100	—	—
Bernard, D. H.	14,000	—	—
Bernard, Charles E.	10,000	—	—
Bernard, William James	3,000	—	—
Bernard, Thomas James	1,000	—	—
Birch, Joseph	8,000	—	—
Bowen, Joseph	6,000	—	—
Bernard, Mrs. Judith	4,000	—	—
Bernard, Charles	500	—	—
Clarke, James G.	5,000	—	—
Clarke, Sir S. H.	20,000	—	—
Lethe	—	—	—
Hillowton	—	—	—
Home Castle	—	—	—
Roehampton	—	—	—
Coldspring	—	—	—
Eden	—	—	—
Childermas	—	—	—
Content	—	—	—
Belle Vue	—	—	—
Leogan	—	—	—
Salt Spring	—	—	—
Bona Vista	—	—	—
Trafalgar	—	—	—
Lapland	—	—	—
Retirement	—	—	—

RETURNS
referred to in the
foregoing Report.

	£.	s.	d.
Clarke, William - - - - -	2,000	-	-
Clarke, James - - - - -	200	-	-
Coates, John - - - - -	10,000	-	-
Cragg, George - - - - -	10,000	-	-
Cunningham, James - - - - -	10,000	-	-
Delisser, Samuel - - - - -	4,000	-	-
Dandie, David - - - - -	1,000	-	-
Delap, Samuel F. - - - - -	14,000	-	-
Downer, Robert Thomas - - - - -	1,500	-	-
Erskine, Alexander - - - - -	1,000	-	-
Fairclough, (Trustees) William - - - - -	700	-	-
Fowle, William - - - - -	14,000	-	-
Fennell, Thomas - - - - -	200	-	-
Galloway, James - - - - -	7,000	-	-
Geordon, George - - - - -	20,000	-	-
Gordon, R. L. - - - - -	1,000	-	-
Gordon, Robert - - - - -	10,000	-	-
Gray, C. G. - - - - -	12,000	-	-
Gray, John, (heirs of) - - - - -	6,000	-	-
Gray, Joseph Thomas - - - - -	1,000	-	-
Hall, Thomas - - - - -	14,000	-	-
Hall, Thomas D. - - - - -	16,000	-	-
Hall, Thomas K. - - - - -	4,000	-	-
Heath, William - - - - -	21,000	-	-
Hislop, Lawrence - - - - -	1,000	-	-
Hilton, John, deceased - - - - -	1,500	-	-
Hurlock, Samuel - - - - -	12,000	-	-
Jackson, James and Joseph - - - - -	100	-	-
Jarrett, John - - - - -	1,000	-	-
Jarrett, Stephen - - - - -	1,000	-	-
Ker, William M. - - - - -	1,600	-	-
Kerr, Samuel A. D. - - - - -	1,000	-	-
Litt, W. Peat - - - - -	1,000	-	-
Low, Ann E. - - - - -	200	-	-
Milne, (Trustees of) Robert - - - - -	1,000	-	-
M ^c Intosh, M. - - - - -	1,500	-	-
M ^c Intosh, John, deceased - - - - -	1,000	-	-
M ^c Kinlay, Peter - - - - -	1,000	-	-
Morris, John H. - - - - -	8,000	-	-
Montague, R. - - - - -	3,000	-	-
Mowat, W. B. - - - - -	300	-	-
M ^c Pherson, H. G. - - - - -	100	-	-
M ^c Kay, Peter - - - - -	200	-	-
Mudies, Dr. Alexander - - - - -	1,500	-	-
M ^c Lennan, J. - - - - -	100	-	-
Palmer, J. Richard - - - - -	2,600	-	-
Parry and Ker - - - - -	1,400	-	-
Perry, Hugh - - - - -	1,000	-	-
Perry, Sarah - - - - -	1,000	-	-
Petgrave, R. - - - - -	1,400	-	-
Plummer, H. W. - - - - -	2,500	-	-
Pearson, William - - - - -	200	-	-
Reid, George H. - - - - -	20,000	-	-
Stephens, Henry - - - - -	300	-	-
Scarlett, P. A. - - - - -	10,000	-	-
Scarlett, (heirs of) Robert - - - - -	10,000	-	-
Seaford, Lord - - - - -	40,000	-	-
Sharpe, John - - - - -	500	-	-
Smythe, F. G. - - - - -	10,000	-	-
Spence, Patrick - - - - -	2,000	-	-
Tharpe, B. H. - - - - -	12,000	-	-
Tharpe, (heirs of) William - - - - -	12,000	-	-

SLAVE INSURRECTION, JAMAICA.

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	£.	s.	d.	RETURNS referred to in the foregoing Report.
Tulloch, John - - - - - Tulloch Castle -	15,000	-	-	
Vaughan, (heirs) S. - - - - - Flamstead -	18,000	-	-	
Vernon, James - - - - - Mount Vernon -	3,000	-	-	
Archer, Christian - - - - - Cottage -	500	-	-	
Dodd, John - - - - - Concordia -	500	-	-	
Graham, John - - - - - Carlton -	200	-	-	
Horsfield, John - - - - - Carpenters' Hall -	200	-	-	
Jackson, Emd. P. - - - - - Jericho -	500	-	-	
Innes, James - - - - - Friendship Grove -	200	-	-	
Murray, Henry - - - - - - - -	200	-	-	
Morris, John A. - - - - - Union -	200	-	-	
Moyston, Rachael - - - - - Cottage -	200	-	-	
Spalding, Alexander - - - - - Montrose -	200	-	-	
Smith, William - - - - - Home Castle -	200	-	-	
Tinling, William - - - - - Raby Park -	300	-	-	
Knott and Hamilton - - - - - Vaughan's Field -	1,000	-	-	
Vernon, William - - - - - Mount Apfel -	200	-	-	
Waite, John - - - - - Lodge -	300	-	-	
Reading Wharf - - - - - - - -	5,000	-	-	
Stirling Wharf - - - - - - - -	5,000	-	-	
Montpelier Wharf - - - - - - - -	5,000	-	-	
Waite, John S. - - - - - Summer Hill -	15,000	-	-	
Warburton, Mary - - - - - Nairn -	300	-	-	
Williams, Martin - - - - - Seven Rivers -	20,000	-	-	
Winn, Isaac L. - - - - - Adelphi -	2,000	-	-	
Hunter, Mathew - - - - - - - -	1,500	-	-	
Cowan, Dr. I. - - - - - Mocho -	1,500	-	-	
	592,200	-	-	
No. 2.—Sunderland Estate - - - - - £. 15,530 - -				
Less contained in No. 1. - - - - - 10,000 - -				
	5,530	-	-	
Oak Hill - - - - - 4,260 - -				
John Irving - - - - - 4,260 - -				
	14,050	-	-	
	£. 606,250	-	-	

RETURN of PROPERTIES in the Parish of *Hanover* burnt and destroyed by rebellious Slaves.

	£.	s.	d.
Windross, David - - - - - Easingwood Settlement	1,450	-	-
Morris, William Charles - - - - - Rome - - Do. -	4,000	-	-
Daly, Patrick - - - - - Cottage - - Do. -	150	-	-
Ottley, Mary Ann - - - - - Rosemary Hill Do. -	500	-	-
Sawers, John Alexander - - - - - Whittingham Do. -	2,800	-	-
Cochrane, Robert, Estate of - - - - - Shooter's Hill Do. -	895	-	-
Streete, G. M. - - - - - Friendship - Do. -	700	-	-
Leith, David - - - - - Montrose - Do. -	425	-	-
Petgrave, Thomas - - - - - Comfort Hall Do. -	285	-	-
Riley, Sarah - - - - - Mount Lebanon Do. -	350	-	-
England, Sarah - - - - - Coldspring - Do. -	730	-	-
Singlehurst, Henry - - - - - Jack's Hall - Do. -	114	-	-
Gilpin, Mary - - - - - Cascade - Do. -	7,170	-	-
England, William, senior - - - - - Coulton Lodge Do. -	285	-	-
Spence, James - - - - - Castle Hyde Do. -	2,200	-	-
Ritchie, Wallace - - - - - Torwood - Do. -	700	-	-
Lindsay, Alexander - - - - - Dunbarton Castle Do. -	500	-	-
Campbell, John, deceased - - - - - New Grove Do. -	1,560	-	-

RETURNS
referred to in the
foregoing Report.

RETURN of DAMAGE sustained in the parish of *St. Elizabeth*.

	£.	s.	d.
John Johnston	70	-	-
Mrs. Smith and Lewis Grant	10	-	-
Miss F. Halton	515	-	-
James M'Donald	3,500	-	-
Edmund F. Green	5,970	-	-
Robert Glasgow	473	10	-
William Blake	932	-	-
Humphrey Colquhoun	47	-	-
John Davis	216	-	-
Charles Maypothor	1,010	-	-
George Longmore	3,900	-	-
Myrah D. Campbell	70	-	-
Margaret Campbell	500	-	-
Rachel Steedman	50	-	-
William Stewart	17	1	3
	Elim Estate	656	5 -
	Two-mile Wood	495	14 2
	Lancaster Estate	508	6 8
	Vauxhall Estate	178	10 -
	Mexico Estate	265	15 -
	Oxford Estate	1,193	- 10
	Island Estate	1,102	16 8
John Finlayson	50	-	-
George Whiddy	8	-	-
	£.	22,146	9 7

RETURN of LOSSES sustained in the Parish of *Trelawny*, during the late
Rebellion.

	£.	s.	d.
Pantre-pant Estate	1,080	-	-
Dromilly Estate	650	-	-
Bunker's Hill Estate	740	-	-
Carrickfoyle Estate	350	-	-
York Estate	1,450	-	-
Orange Valley Estate	90	-	-
Phoenix Estate	100	-	-
Tileston Estate	50	-	-
George's Valley Estate	50	-	-
Green Vale Pen	400	7	6
	£.	4,960	7 6

SLAVE INSURRECTION, JAMAICA.

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RETURN of DAMAGE sustained in the parish of *Manchester*.RETURNS
referred to in the
foregoing Report.

	£.	s.	d.
	330	-	-
Hon. David Skaife - - - - -	70	-	-
	150	-	-
Judah Cohen - - - - -	100	-	-
	110	-	-
Richard Boucher - - - - -	150	-	-
	120	-	-
	80	-	-
	40	-	-
	40	-	-
John Burton - - - - -	40	-	-
Loss on total crops of the several plantations in this parish, being one-sixth - - - - -	45,000	-	-
	£. 46,270	-	-

RETURN of DAMAGE sustained in the parish of *Portland*.

	£.	s.	d.
Castle Comfort Estate - - - - -	57	10	-
Fairy Hill Estate - - - - -	420	-	-
Sion Hill Estate - - - - -	165	-	-
Fairfield Estate - - - - -	130	-	-
	£. 772	10	-

RETURN of DAMAGE sustained in the parish of *St. Thomas-in-the-East*.

	£.	s.	d.
Rose Garden - - - - -	80	-	-
Weybridge - - - - -	100	-	-
Agnes Bartlett - - - - -	100	-	-
Sarah Werge - - - - -	35	-	-
Mulatto River - - - - -	70	-	-
Elmwood - - - - -	80	-	-
Haining Estate - - - - -	415	-	-
Supposed value of Slaves - - - - -	880	-	-
Ditto - - - Trash-houses - - - - -	350	-	-
	1,230	-	-
Spring Valley Estate - - - - -	50	-	-
	£. 1,280	-	-

(True copies.)

John G. Vidal,
Clerk to the Assembly.

JAMAICA:
SLAVE INSURRECTION.

COPY of the REPORT of a COMMITTEE of the HOUSE OF ASSEMBLY of *Jamaica*, appointed to inquire into the Cause of, and Injury sustained by, the recent REBELLION in that Colony; together with the EXAMINATIONS ON OATH, CONFESSIONS and other DOCUMENTS annexed to that Report.

(*Mr. Burge.*)

Ordered, by The House of Commons, to be Printed,
28 June 1832.
