

or what might not be. To this I reply in few words and in general: that all cases and arguments, deduced from the important and benevolent precept of "doing to others as we would be done unto," necessarily require such kind of suppositions; that is, they suppose the case to be otherwise than it really is. For instance, a rich man is not a poor man; yet, the duty plainly arising from the precept is this—The man who is now rich ought to behave to the man who is now poor in such a manner as the rich man (if he were poor) would be willing that the poor man (if he were rich) should behave towards him. Here is a case which, in fact, does not exist between these two men; for the rich man is not a poor man, nor is the poor man a rich man; yet the supposition is necessary to enforce and illustrate the precept, and the reasonableness of it is allowed. And if the supposition is reasonable in one case, it is reasonable, at least not contrary to reason, in all cases to which this general precept can extend, and in which the duty enjoined by it can, and ought to be performed. Therefore, though it be true, that "a man is not a horse," yet, as a horse is a subject within the extent of the precept, that is, he is capable of receiving benefit by it, the duty enjoined in it extends to the man, and amounts to this: Do you that are a man so treat your horse, as you would be willing to be treated by your master, in case that you were a horse. I see no absurdity, or false reasoning in this precept: nor any ill consequence that would arise from it, however it may be gain-said by the barbarity of custom.

"In the case of human cruelty (that is, the cruelty of men unto men) the oppressed man has a tongue that can plead his own cause, and a finger to point out the aggressor: all men that hear of it shudder with horror, and, by applying the case to themselves, pronounce it cruelty with the common voice of humanity, and unanimously join in demanding the punishment of the offender. But in the case of brutal cruelty, the dumb beast can neither utter his complaints to his own kind or describe the author of his wrong: or, if he could, have they it in their power to redress and avenge him.

"In the case of human cruelty there are courts and laws of justice in every civilized society, to which the injured man may make his appeal: the affair is canvassed, and punishment inflicted in proportion to the offence. But, alas! with shame to man, and sorrow for brutes, I ask the question, What laws are now in force? or what court of judicature does now exist, in which the suffering brute may bring his action against the wanton cruelty of barbarous man? No friend no advocate, not one is to be found among the "bulls nor calves, (Psalm. lxxviii. 30.) to prefer an indictment in behalf of the brute: the wretched unbenefited creature is left to moan in unregarded sorrow, and sink under the weight of his burden.

"But suppose the law promulged, and the court erected. The judge is seated, the jury sworn, the indictment read, the cause debated, and a verdict found for the plaintiff. Yet what cost or damage? What recompence for loss sustained? In actions of humanity, with or without law satisfaction may be made. In va-

rious ways you can make amends to a man for the injuries you have done him; and by your assiduity and future tenderness may, perhaps, obtain his pardon, and palliate the offence. But what is all this to the injured brute? If, by passion or malice, or sportive cruelty, you have broken his limbs, or deprived him of his eyesight, how can you make him amends? Thou canst do nothing to amuse him. Thou hast obstructed his means of getting subsistence; and thou wilt hardly take upon thyself the pains and trouble of procuring it for him (which yet by the rule of justice thou art bound to do. Thou hast marred his little temporary happiness, which was his all to him. Thou hast maimed, or blinded him for ever: and hast done him a cruel and an irreparable injury."

#### The AZORES.

THESE islands, called also the Western Islands, have been, by different geographers, deemed parts of America, Africa and Europe, being situated almost in a central line between them; but as they lie near some of the places lately described we shall here insert them as the most proper place.

The Azores are situated between 25 and 32 deg. west long. and between 37 and 40 deg. north lat. They were discovered by the Portuguese, to whom they belong, and were by them called Azores, from the great number of hawks and falcons found there. They are nine in number, viz. St. Michael, Terceira, Pico, Santa Maria, St. George, Oraciosa, Fayal, Flores and Corvo. They enjoy a salubrious air and fertile soil, but are subject to frequent inundations of the sea, and tremendous earthquakes.

St. MICHAEL, which is the most extensive of these islands, is about 100 miles in circumference, and the soil is very fit for tillage. It was twice invaded by the English in the reign of Queen Elizabeth. The chief town is Punta del Gado, but it does not contain any thing remarkable.

TERCEIRA is the most important of these islands on account of its harbour, which is spacious and defended by two forts that secure Angra the capital. This city is the residence of the governor of the Azores and the bishop. It contains eight convents and five churches, besides the cathedral.

PICO, which is nearly as large as St. Michael, carries on a great trade in wines, and abounds with cedar and a tough red wood much valued, called teixos.

The rest of these islands do not contain any thing remarkable, nor do they vary from those described in any of their productions. But it must be observed that all of them have at least one harbour capable of receiving various kinds of vessels.

