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The commodities they receive by commercial means are brought to them by Turkish, Moorish, Arabian, Egyptian, &c. merchants. Their traffic, however, is much decayed since the Europeans have formed such powerful commercial connections in the East Indies, as the merchants above alluded to naturally repair to the best mart, and seek the most profitable mode of vending their commodities.

Where gold allures the heart and charms the eye,
Most men towards its bright effulgence fly;
For sake old friends, new riches to acquire,
And in the arms of avarice expire.

The inhabitants of this island are admired by all who have traded in those seas for their universal philanthropy, and are peculiar for their singular benevolence to each other, and their very humane treatment to domestic and other animals. It were to be wished that such virtues were more general, and that those who esteem themselves politer people, and boast of a more refined education would copy the shining parts of all characters, however different from them in political or religious sentiments, or remote with respect to the locality of situation.

These ideas naturally turn our thoughts on the wanton cruelty and inhumanity often unnecessarily exercised towards the brute creation by Europeans, and too frequently extended even to our own species; and such reflections induce us to transcribe some excellent observations on the subject made by a reverend divine, as at the same time that these observations display those cruelties in their proper colours, with respect to ourselves, they apply with great propriety to some distinctions too frequently made with respect to the generality of the inhabitants of that part of the globe now under consideration.

"I presume (says he) there is no man of feeling, that has any idea of justice, but would confess, upon the principles of reason and common sense, that if he were to be put to unnecessary and unmerited pain by another man, his tormentor would do him an act of injustice; and from a sense of the injustice in his own case, now that he is the sufferer, he must mutually infer, that if he were to put another man of feeling to the same unnecessary and unmerited pain which he now suffers, the injustice in himself to the other should be exactly the same as the injustice in his tormentor to him. Therefore the man of feeling and justice will not put another man to unmerited pain, because he will not do that to another which he is unwilling should be done to himself. Nor will he take any advantage of his own superiority of strength, or of the accidents of fortune, to abuse them to the oppression of his inferior: because he knows that in the article of feeling all men are equal; and that the differences of strength or station are as much the gifts and appointments of God, as the differences of understanding, colour or stature. Superiority of rank or station may give ability to communicate happiness, (and seems so intended), but it can give no right to inflict unnecessary, or unmerited pain. A wife man would impeach his own wisdom, and be unworthy of the blessing of a good understanding, if he were to infer from thence that he had a right to despise, or make game of a fool, or put him to any degree of pain. The weakness of the fool ought rather to excite his compassion, and demands the wise man's care and attention to one that cannot take care of himself.

"It hath pleased God to cover some men with white skins, and others with black skins: but as there is neither merit nor demerit in complexion, the white man (notwithstanding the barbarity of custom and prejudice) can have no right, by virtue of his colour, to enslave and tyrannize over a black man; nor has a fair man any right to despise a brute, or insult a brown man. Nor do I believe that a tall man, by virtue of his stature, has any legal right to trample a dwarf under his feet. For, whether a man is wise or foolish, white or

black, fair or brown, tall or short, such he is by God's appointment; and, extractedly considered, is neither a subject for pride, nor an object of contempt.

"Now if amongst men the differences of their powers of the mind, and of their complexion, stature and accidents of fortune, do not give to any one man a right to abuse or insult any other man on account of these differences; for the same reason a man can have no natural right to abuse and torment a beast, merely because a beast has not the mental powers of a man. For such as the man is, he is but as God made him; and the very same is true of the beast.

"A brute is an animal no less sensible of pain than a man. He has similar nerves and organs of sensation; and his cries and groans, in case of violent impressions on his body, though he cannot utter his complaints by speech or human voice, are as strong indications to us of his sensibility of pain, as the cries and groans of a human being, whose language we do not understand. Now as pain is what we are all averse to, our own sensibility of pain should teach us to commiserate it in others, to alleviate it if possible, but never wantonly or unmeritedly to inflict it.

"As the differences among men in these particulars are no bars to their feelings, so neither does the difference of the shape of a brute from that of a man exempt the brute from feeling; at least, we have no ground to suppose it. But shape or figure is as much the appointment of God as complexion or stature. And if the difference of complexion or stature does not convey to one man a right to despise and abuse another man, the difference of shape between a man and a brute cannot give to a man a right to abuse and torment a brute. For He that made man and man to differ in complexion or stature, made man and brute to differ in shape and figure. And in this case there is neither merit or demerit: every creature, whether man or brute, bearing that shape which the Supreme Wisdom judged most expedient to answer the end for which the creature was ordained.

"With regard to the modification of the mass of matter of which an animal is formed, it is accidental as to the creature itself; I mean, it was not in the power or will of the creature to choose, whether it should sustain the shape of a brute or a man: and yet, whether it be of one shape, or of the other, the matter of which the creature is composed would be equally susceptible of feeling. It is solely owing to the will of God that we are created men. For He that "formed man of the dust of the ground, and breathed into his nostrils the breath of life," that he might become a living soul," and endued him with the sense of feeling, could, if he had so pleased, by the same plastic power, have cast the very same dust into the mould of a beast; which, being animated by the life-giving breath of its Maker, would have become a "living soul," in that form; and, in that form, would have been as susceptible of pain as in the form of a man.

"If, then, in brutal shape, we had been endued with the same degree of reason and reflection which we now enjoy; and other beings, in human shape, should take upon them to torment, abuse, and barbarously ill-treat us, because we were not made in their shape, the injustice and cruelty of their behaviour to us would be self-evident: and we should naturally infer, that, whether we walk upon two legs or four; whether our heads are prone or erect; whether we are naked or covered with hair; whether we have horns or no horns, long ears or round ears; or, whether we bray like an ass, speak like a man, whistle like a bird, or are mute as a fish, nature never intended these distinctions as foundations for right of tyranny and oppression.

"But, perhaps, it will be said, it is absurd to make such an inference from a mere supposition that a man might have been a brute, and a brute might have been a man: for the supposition itself is chimerical, and has no foundation in nature; and all arguments should be drawn from facts, and not from fancy of what might be