tude oſ even plates, laid cloſe upon one another, and eaſily ſplitting at the commiſſures of them : this is alſo very common in the north parts of England, and is uſed in moſt places ſor the covering of houſes. There are other ſpecies of this ſlate, viz. the browniſh blue friable ſteganium, uſually called *coalſlate ;* the greyiſh black friable ſteganium, commonly called s*hiver;* and the greyiſh blue ſparkling ſteganium. 4. The friable, alu­minous, black ſteganium, being the Iriſh ſlate of the ſhops : this is compoſed of a multitude of thin flakes, laid very evenly and regularly over one another, and ſplits very regularly at the commiſſures of them. It is common in many parts of Ireland, and is found in ſome places in England always lying near the ſurface in very thick ſtrata. In medicine it is uſed in hemorrhagies of all kinds with ſucceſs, and is taken often as a good me­dicine in fevers.

The iſland of Euſdale, one of the Hebrides on the west coaſt of Scotland, is entirely compoſed of ſlate. The ſtratum is 36 feet thick. About two millions and a half, at the rate of twenty ſhillings per thouſand, are ſold annually to England, Canada, the West Indies, and Norway.

SLAVE. See Slavery.

SLAVERY is a word, of which though generally underſtood, it is not eaſy to give a proper definition. An excellent moral writer has defined it to be “ an ob­ligation to labour for the benefit of the maſter, without the contract or consent of the servant.” But may not he be properly called a ſlave who has given up his freedom to diſcharge a debt which he could not otherwiſe pay, or who has thrown it away at a game of hazard ? In ma­ny nations, debts have been legally diſcharged in this manner; and in ſome ſavage tribes, ſuch is the universal ardour for gaming, that it is no uncommon thing for a man, after having lost at play all his other property, to flake, on a ſingle throw oſ dice, himſelf, his wife, and his children @@(a). That perſons who have thus lost their liberty are ſlaves, will hardly be denied ; and ſurely the infatuated gameſter is a ſlave by his own contract. The debtor, too, if he was aware of the law, and con­tracted debts larger than he could reaſonably expect to be able to pay, may juſtly be conſidered as having come under an obligation to labour ſor the benefit of a maſter *with his own conſent;* for every man is anſwerable for all the known conſequences of his voluntary actions.

This definition of ſlavery ſeems to be defective as well as inaccurate. A man may be under an obligation to labour through life for the benefit of a maſter, and yet

that maſter have no right to diſpoſe of him by ſale, or in any other way to make him the property of a third perſon ; but the word *flave,* as uſed among us, always denotes a perſon who may be bought and ſold like a beaſt in the market @@(b). In its original ſenſe, indeed, it was of the ſame import with *noble, illustrious ;* but vaſt numbers of the people among whom it had that ſignification being, in the decline of the Roman empire, ſold by their countrymen to the Venetians, and by them diſperſed over all Europe, the word *ſlave* came to de­note a perſon in the loweſt ſtate of ſervitude, who was conſidered as the abſolute property of his maſter. See Philology, n⁰ 220.

As nothing can be more evident than that all men have, by the law of nature, an equal right to life, liber­ty, and the produce of their own labour (ſee Right, n⁰ 5.), it is not eaſy to conceive what can have firſt led one part of them to imagine that they had a right to enſlave another. Inequalities of rank are indeed in­evitable in civil ſociety ; and from them reſults that ſer­vitude which is founded in contract, and is of tempo­rary duration. (See Moral Philosophy, n⁰ 141.) He who has much property has many things to attend to, and muſt be diſpoſed to hire perſons to aſſiſt and ſerve him ; while thoſe who have little or no property muſt be equally willing to be hired for that purpoſe. And if the maſter be kind, and the servant faithful, they will both be happier in this connection than they could have been out of it. But from a ſtate of ſervitude, where the ſlave is at the abſolute diſpoſal of his maſter in all things, and may be transferred without his own conſent from one proprietor to another, like an ox or an aſs, happineſs muſt be for ever baniſhed. How then came a traf­fic ſo unnatural and unjuſt as that of ſlaves to be origi­nally introduced into the world ?

The common anſwer to this queſtion is, that it took its riſe among lavages, who, in their frequent wars with each other, either maſſacred their captives in cold blood, or condemned them to perpetual ſlavery. In ſupport of this opinion we have heard it obſerved, that the Latin word *ſervus,* which ſignifies not a *hired* servant, but a *ſlave, is* derived from servare*, "tο* preſerve;” and that ſuch men were called s*ervi,* becauſe they were captives, whoſe lives were preſerved on the condition of their becoming the property of the victor.

That ſlavery had its origin from war, we think extremely probable (C), nor are we inclined to controvert this etymology of the word *ſervus ;* but the traffic in men prevailed almoſt univerſally long before the Latin

@@@(a) Aleam (quod mirere) ſobrii inter ſeria exercent, tanta lucrandi perdendive temeritate, ut cum omnia de­fecerunt, extremo ac novissimo jactu de libertate et corpore contendant. Victus voluntariam servitutem adit ; quamvis junior, quamvis robustior, alligari se ac venire patitur.—*Tacitus de Mor. Germ.*

The ſavages of North America are equally addicted to gaming with the ancient Germans, and the negroes on the Slave Coaſt of Guinea perhaps ſtill more.

@@@(b) The Roman orator’s definition of *ſlavery,* Parad. V. is as accurate as any that we have ſeen. “ Servſtus eſt obedientia fracti animi et abjecti et arbitrio carentis ſuo ;” whether the unhapppy perſon fell into that ſtate with or without his own contract or conſent.

@@@(C) In the article Society, the reader will find another account of the origin of ſlavery, which we think likewiſe probable, though we have not transferred it to this place ; as it would, in our opinion, be wrong to give to one writer what we know to belong to another. It may be proper, however, to obſerve here, that between the two articles there is no contradiction, as barbarous wars were certainly *one* ſource of ſlavery.