to this ſtage ; but one thing certain is, that the autho­rity of the few over the many is now firſt eſtabliſhed, and that the riſe of property firſt introduces inequality of ranks. In one place, we ſhall perhaps find the com­munity ſubjected during this period to the will of a ſingle person ; in another, power may be lodged in the hands of a number of chiefs; and in a third, every indi­vidual may have a voice in creating public officers, and in enacting laws for the ſupport of public order. But as no code of laws is formed during this period, juſ­tice is not very impartially administered, nor are the rights of individuals very faithfully guarded. Many ac­tions, which will afterwards be considered as heinously immoral, are now conſidered as praiſe-worthy or indif­ferent. This is the age of hero-worſhip, and of houſehold and tutelary gods; for it is in this ſtage oſ ſociety that the invention of arts, which gave rise to that worſhip, contributes moſt cotiſpicuouſly to the public good. War, too, which we conſidered as beginning firſt to ra­vage the earth during the former period, and which is another cauſe of the deification of dead men, will ſtill prevail in this age, and be carried on with no leſs fero­city than before, though in a mote syſtematic form.

The prevalence of war, and the means by which ſubſiſtence is procured, cannot but have conſiderable influ­ence on the character and ſentiments of ſocieties and in­dividuals. The hunter and the warrior are characters in many reſpects different from the ſhepherd and the husbandman. Such, in point of government, arts, and manners, religious and moral ſentiments, were ſeveral of the German tribes deſcribed by Tacitus ; and the Bri­tons whoſe character has been ſketched by the pen of Cæsar : ſuch, too, were the Romans in the early period of their hiſtory; ſuch too the inhabitants oſ Aſia Minor about the time of the ſiege of Troy, as well as the Greeks whom Homer celebrates as the deſtroyers of the Tro­jan ſtate ; the northern tribes alſo, who poured thro’ Aſia, Africa, and Europe, and overthrew the Roman empire, appear to have been of a nearly similar charac­ter. lt ſeems to be a general opinion among thoſe who have directed their attention to the hiſtory of ſo­ciety, that, in the ſcale aſccnding from the loweſt con­dition of human beings to the moſt civilized and en­lightened ſtate of ſociety, the ſhepherd ſtate is the next in order above the hunting ; and that as mankind im­prove in knowledge and in moral ſentiments, and as the foreſts are gradually depopulated of their inhabitants, inſtead oſ deſtroying the inferior animals, men become their guardians and protectors. But we cannot unreſervedly ſubſcribe to this opinion : we believe, that in the ſhepherd ſtate ſocieties have been ſometimes found superior to the moſt poliſhed tribes of hunters ; but upon viewing the annals of mankind in early ages, we obſerve that there is often no inconſiderable reſemblance even between hunters and ſhepherds in point oſ the im­provement of the rational faculties and the moral ſenſe ; and we are therefore led to think, that theſe two states are ſometimes parallel : for inſtance, ſeveral of the. American tribes, who ſtill procure their ſubsiſtence by hunting, appear to be nearly in the ſtate which we have deſcribed as the third ſtage in the progreſs of ſociety ; and the ancient ſhepherds of Aſia do not appear to have, been much more cultivated and refined. We even be­lieve that men have ſometimes turned their attention from hunting to agriculture without paſſing through

any intermediate ſtate. Let us remember, that much depends upon local circumstances, and ſomewhat urn doubtedly on original inſpiration and traditionary inſtruction. In this period oſ ſociety the ſtate of the arts well deferves our attention. We ſhall find, that the shepherds and the hunters are in that reſpect on a pretty equal footing. Whether we examine the records of ancient hiſtory, or view the iſlands ſcattered through the South Sea, or range the wilds of America, or ſurvey the ſnowy waſtes of Lapland and the frozen coaſt of Greenland ſtill we find the uſeſul arts in this pe­riod, though known and cultivated, in a very rude ſtate; and the fine arts, or ſuch as are cultivated merely to pleaſe the fancy or to gratify caprice, diſplaying an odd and fantaſtic, not a true or natural, taſte ; yet this is the period in which eloquence ſhines with the trueſt luſtre : all is metaphor or glowing ſentiment. Lan­guages are not yet copious ; and therefore ſpeech is figurative, expreſſive, and forcible. The tones and geſtures of nature, not being yet laid aside, as they gene­rally are, from regard to decorum, in more poliſhed ages, give a degree of force and expreſſion to the ha­rangues of the ruſtic or ſavage orator, which the molt laborious ſtudy of the rules of rhetoric and elocution could not enable even a more poliſhed orator to diſplay.

But let us advance a little farther, and contemplate our ſpecies in a new light, where they will appear with greater dignity and amiableness of character. Let us view them as husbandmen, artizans, and legiſlators. Whatever circumſtances might turn the attention of any people from hunting to agriculture, or cauſe the herdsman to yoke his oxen for the cultivation of the ground, certain it is that this change in the occupation would produce an happy change on the character and circumſtances of men ; it would oblige them to exert a more regular and perſevering induſtry. The hunter is like one of thoſe birds that are deſcribed as paſſing the winter in a torpid ſtate. The ſhepherd’s life is ex­tremely indolent. Neither of theſe is very favourable to refinement. But different is the condition of the husbandman. His labours ſucceed each other in regu­lar rotation through the year. Each ſeaſon with him has its proper employments : he therefore muſt exert active perſevering induſtry ; and in this ſtate we often find the virtues of rude and poliſhed ages united. This is the period where barbariſm ends and civilization begins. Nations have exiſted for ages in the hunt­ing or the ſhepherd ſtate, fixed as by a kind of ſtagnation, without advancihg farther. But ſcarce any inſtances occur in the hiſtory of mankind of thoſe who once reached the ſtate of husbandmen, remaining long in that condition without rising to a more civilized and poliſhed ſtate. Where a people turn their attention in any considerable degree to the objects of agriculture, a diſtinction of occupations naturally ariſes among them. The husbandman is ſo cloſely employed thro’ the ſeve­ral ſeaſons of the year in the labours of the field, that he has no longer leiſure to exerciſe all the rude arts known among his countrymen. He has not time to ſaſhion the inſtruments of husbandry, to prepare his clothes, to build his houſe, to manufacture houſehold utensils, or to tend thoſe tame animals which he con­tinues to rear. Thoſe different departments therefore now begin to employ different perſons ; each of whom