ſophers of both Academies, the ſages of the Italian and Alexandrian ſchools; the magi of Perſia; the Fra­ming of India, and the Druids of Gaul, &c. The teſtimony of the early hiſtorians among all the ancient nations, indeed, who are avowedly fabuliſts, is very little to be depended on, and has been called in queſtion by the moſt judicious writers of Pagan antiquity. (See *Plutarch Vitα Theſ. ſub init. Thucyd,* 1. **I.** cap. 1. *Strabo,*

1. II. p. 507. *Livy Preſ.* and V*arro ap. August de Ciν. Dei.)* The mere populous and extenſive kingdoms and ſocieties were civilized at a period prior to the records of profane hiſtory: the preſumption, therefore, with­out taking revelation into the account, certainly is, that they were civilized from the beginning. This is ren­dered further probable from other circumſtances. To account for their ſyſtem, the advocates of ſavagiſm are obliged, as we have ſeen, to have recourſe to numerous ſuppoſitions. They imagine, that ſince the creation dreadful convulſions have happened, which have ſpread ruin and devaſtation over the earth, which have deſtroyed learning and the arts, and brought on ſavagiſm by one ſudden blow. But this is reaſoning at random, and without a veſtige of probability: for the only convulſion that can be mentioned is that at Babel, which we have already ſhewn to be inadequate.

Further, it does not appear that any people who were once civilized, and in proceſs of time had degenerated into the ſavage or barbarous ſtate, have ever recovered their priſtine condition without foreign aid. From whence we conclude, that man, once a ſavage, would never have raiſed himſelf from that hopeleſs ſtate. This appears evident from the hiſtory of the world; for that it requires ſtrong incitements to keep man in a very high ſtate of knowledge and civilization, is evident from what we know of the numerous nations which were famed in antiquity, but which are now degenerated in an aſtoniſhing degree. That man cannot, or, which is the fame thing, has not riſen from barbariſm to civilization and ſcience by his own efforts and natural talents, ap­pears further from the following facts. The rudiments of all the learning, religion, laws, arts, and ſciences, and other improvements that have enlightened Europe, a great part of Aſia, and the northern coaſt of Africa, were ſo many rays diverging from two points, on the banks of the Euphrates and the Nile. In proportion as nations receded from theſe two ſources of humanity and civilization, in the ſame proportion were they more and more immerſed in ignorance and barbariſm. The Greeks had made no progreſs towards civilization when the Titans firſt, and afterwards colonies from Egypt and Phenicia, taught them the very elements of ſcience and urbanity@@\*. The aborigines of Italy were in the ſame ſtate prior to the arrival of the Pelaſgi, and the colo­nies from Arcadia and other parts of Greece. Spain was indebted for the firſt ſeeds of improvement to the commercial ſpirit of the Phenicians. The Gauls, the Britons, and the Germans, derived from the Romans all that in the early periods of their hiſtory they knew of ſcience, or the arts of civil life, and ſo on of other na­tions in antiquity. The ſame appear s to be the cafe in modern times. The countries which have been diſcovered by the reſtleſs and inqniſitive ſpirit of Europeans have been generally found in the loweſt ſtate of ſavagiſm; from which, if they have emerged at all, it has been exactly in proportion to their connection with the inha­

bitants of Europe. Even weſtern Europe itſelf, when ſunk in ignorance, during the reign of monkery, did not recover by the efforts of its own inhabitants. Had not the Greeks, who in the 15th century took refuge in Italy from the cruelty of the Turks, brought with them their ancient books, and taught the Italians to read them, we who are diſputing about the origin of the ſavage ſtate, and the innate powers of the human mind, had at this day been groſs and ignorant ſavages ourſelves, incapable of reaſoning with accuracy upon any ſubject. That we have now advanced far before our maſters is readily admitted; for the human mind, when put on the right track, and ſpurred on by emu­lation and other incitements, is capable of making great improvements: but between improving ſcience, and emerging from ſavagiſm, every one perceives there is an immenſe difference.

Lord Karnes obſerves, that the people who inhabit a grateful foil, where the neceſſaries of life are eaſily procured, are the ſirſt who invent uſeful and ingenious arts, and the ſirſt who figure in the exerciſes of the mind. But the Egyptians and Chaldeans, who are thought to ſupport this remark, appear from what we have ſeen to have derived their knowledge from their antediluvian progenitors, and not from any advantages of ſituation or ſtrength of genius. Beſides, the inha­bitants of a great part of Africa, of North and South America, and of many of the iſlands lately diſcovered, live in regions equally fertile, and equally productive of the neceſſaries of life, with the regions of Chaldee and Egypt; yet theſe people have been ſavages from time immemorial, and continue ſtill in the ſame ſtate. The Athenians, on the other hand, inhabited the moſt barren and ungrateful region of Greece, while their perfection in the arts and ſciences has never been equal­led. The Norwegian colony which ſettled in Iceland about the beginning of the 8th century, inhabited a moſt bleak and barren foil, and yet the fine arts were eagerly cultivated in that dreary region when the reſt of Europe was ſunk in ignorance and barbariſm. Again, there are many parts of Africa, and of North and South America, where the foil is neither ſo luxuriant as to beget indolence, nor ſo barren and ungrateful as to depreſs the ſpirits by labour and poverty; where, not- withſtanding, the inhabitants ſtill continue in an uncul­tured ſtate. From all which, and from numerous other inſtances which our limits permit us not to bring for­ward, we infer that ſome external influence is neceſſary to impel towards civilization ſavages; and that in, the hiſtory of the world, or the nature of the thing, we find no inſtance of any people emerging from barbariſm by the progreſſive efforts of their own genius. On the contrary, as we find in ſocieties highly cultivated and luxurious a ſtrong tendency to degenerate, ſo in ſavages we not only find no mark of tendency to improvement, but rather a rooted averſion to it. Among them, indeed, the ſocial appetite never reaches beyond their own horde. It is, therefore, too weak and too confined to diſpoſe them to unite in large communities; and of courſe, had all mankind been once in the ſavage ſtate, they never could have arrived at any conſiderable de­gree of civilization.

Inſtead of trailing to any ſuch natural progreſs, as is contended for, the Providence of Heaven, in pity to the human, race, appears at different times, and in dif-

@@@\*[m] See *Titan.*