dedicates his whole time and attention to his own oc­cupation. The manufacture of cloth is for a conſider­able time managed excluſively by the women ; but ſmiths and joiners ariſe from among the men. Metals begin now to be conſidered as valuable materials. The inter­courſe of mankind is now placed on a new footing. Be­fore, every individual practiſed all the arts that were known, as far as was neceſſary for ſupplying himſelf with the conveniences of life. Now he confines him­ſelf to one or to a few of them ; and, in order to ob­tain a neceſſary ſupply of the productions of those arts which he does not cultivate himſelf, he gives in ex­change a part of the productions of his own labours. Here we have the origin of commerce.

After continuing perhaps for ſome time in this ſtate, as arts and diſtinctions multiply in ſociety, the ex­change of one commodity for another is found troubleſome and inconvenient. It is ingeniouſly contri­ved to adopt a medium of commerce, which being eſtimated not by its intrinſic value, but by a certain nomi­nal value which it receives from the agreement of the ſociety among whom it is uſed, ſerves to render the ex­change of property, which is ſo neceſſary for the purpoſes of ſocial life, eaſy and expeditious. Wherever metals have been known, they appear to have been adopt­ed as the medium of commerce almoſt as ſoon as ſuch a medium began to be uſed : and this is one important purpoſe for which they ſerve ; but they have ſtill more important uſes. Almoſt all the neceſſary arts depend on them. Where the metals are known, agriculture practiſed, and the neceſſary arts diſtributed among diffe­rent orders of artiſans—civilization and refinement, if not obſtructed by ſome accidental circumſtances, ad­vance with a rapid progreſs. With regard to the firſt applying of the precious metals as the medium of com­merce, we may obſerve, that this was probably not accompliſhed by means of a formal contract. They might be firſt uſed as ornaments ; and the love of orna­ment, which prevails among rude as much as among civilized nations, would render every one willing to re­ceive them in exchange for ſuch articles as he could ſpare. Such might be the change produced on ſociety with regard to the neceſſaiy arts by the origin of agri­culture. As ſoon as ornament and amuſement are thought of, the fine arts begin to be cultivated. In their origin therefore they are not long poſterior to the neceſſary and uſeful arts. They appear long before men reach the comfortable and reſpectable condition of husbandmen ; but ſo rude is their character at their firſt origin, that our *Dilettanti* would probably view their productions of that period with unſpeakable contempt and diſguft. But in the period of ſociety which we now conſider, they have aſpired to an higher character ; yet poetry is now perhaps leſs generally cultivated than during the ſhepherd ſtate. Agriculture, conſidered by itſelf, is not directly favourable either to refinement of manners or to the fine arts. The converſation of ſhepherds is generally ſuppoſed to be far more elegant thän that of husbandmen ; but though the direct and imme­diate effects of this condition of life be not favourable to the fine arts, yet indirectly it has a ſtrong tendency to promote their improvement. Its immediate influ­ence is extremely favourable to the neceſſary and uſe­ful arts ; and theſe are no leſs favourable to the fine arts.

One of the nobleſt changes which the introduction of the arts by agriculture produces on the form and cir­cumſtances of ſociety, is the introduction of regular go­vernment and laws. In tracing the hiſtory of ancient nations, we ſcarce ever find laws introduced at an ear­lier period. Minos, Solon, and Lycurgus, do not ap­pear to have formed codes of wisdom and juſtice for re­gulating the manners of their countrymen, till after the Cretans, the Athenians, and even the Lacedemonians, had made ſome progreſs in agriculture and the uſeſul arts.

Religion, under all its various forms, has in every ſtage of ſociety a mighty influence on the ſentiments and conduct of men (see Religion) ; and the arts cul­tivated in ſociety have on the other hand ſome influ­ence on the ſyſtem of religious belief. One happy ef­fect which will reſult from the invention of arts, though perhaps not immediately, will be, to render the charac­ter of the deities more benevolent and amiable, and the rites of their worſhip more mild and humane.

The female ſex in this period generally find the yoke of their ſlavery ſomewhat lightened. Men now become easier in their circumſtances; the ſocial affections aſſume ſtronger influence over the mind ; plenty, and ſecurity, and eaſe, at once communicate both delicacy and keen- neſs to the ſenſual deſires. All theſe circumſtances con­cur to make men relax in ſome degree that tyrannic ſway by which they before depressed the ſofter ſex. The foundation of that empire, where beauty triumphs over both wiſdom and ſtrength, now begins to be laid. Such are the effects which hiſtory warrants us to attri­bute to agriculture and the arts ; and ſuch the outlines of the character of that which we reckon the fourth ſtage in the progreſs of ſociety from rudeneſs to refine­ment.

Let us advance one ſtep farther. We have not yet ſurveyed mankind in their moſt poliſhed and cultivated ſtate. Society is rude at the period when the arts firſt begin to ſhow themſelves, in compariſon of that ſtate to which it is raiſed by the induſtrious cultivation of them. The neighbouring commonwealths of Athens and Lacedemon afford us a happy opportunity of com­paring this with the former ſtage in the progreſs of ſociety. The chief effect produced by the inſtitutions of; Lycurgus ſeems to have been, to fix the manners of his countrymen for a conſiderable period in that ſtate to which they had attained in his days. Spartan virtue has been admired and extolled in the language of enthuſiaſm ; but in the ſame manner has the character and the condition of the ſavage inhabitants of the wilds of America, been preferred by ſome philoſophers, to the virtues and the enjoyments of ſocial life in the moſt po­liſhed and enlightened ſtate. The Spartans in the days of Lycurgus had begun to cultivate the ground, and were not unacquainted with the uſeful arts. They muſt ſoon have advanced farther had not Lycurgus ariſen, and by effecting the eſtabliſhment of a code oſ laws, the tendency of which appears to have been in many particulars directly oppoſite to the deſigns of nature, retarded their progreſs towards complete civilization and refinement. The hiſtory of the Lacedemonians, therefore, while the laws of Lycurgus continued in force, exhibits the manners and character of a people in that which we have denominated the fourth ſtage in the progreſs of ſociety. But if we turn our eyes to their