

every known art was exercised by women; which continues to be the case of American savages. And even after arts were so much improved as to be exercised by men, none who could bear arms were exempted from war. In feudal governments, the military spirit was carried to a great height: all gentlemen were soldiers by profession; and every other art was despised, as low, if not contemptible.

Even in the unnatural state of the feudal system, arts made some progress, not excepting those for amusement; and many conveniencies, formerly unknown, became necessary to comfortable living. A man accustomed to manifold conveniencies, cannot bear with patience to be deprived of them: he hates war, and clings to the sweets of peace. Hence the necessity of a military establishment, hardening men by strict discipline to endure the fatigues of war. By a standing army, war is carried on more regularly and scientifically than in a feudal government; but as it is carried on with infinitely greater expence, nations are more reserved in declaring war than formerly. Long experience has at the same time made it evident, that a nation seldom gains by war; and that agriculture, manufactures, and commerce, are the only solid foundations of power and grandeur. These arts accordingly have become the chief objects of European governments, and the only rational causes of war. Among the warlike nations of Greece and Italy, how would it have founded, that their effeminate descendants would employ soldiers by profession to fight their battles! And yet this is unavoidable in every country where arts and manufactures flourish; which, requiring little exercise, tend to enervate the body, and of course the mind. Gain, at the same time, being the sole object of industry, advances selfishness to be the ruling passion, and brings on a timid anxiety about property and self-preservation. Cyrus, though enflamed with

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