

ference of climate had led other tribes to prosecute arts which were different from theirs—to produce articles which, though contrived upon the call of a differing necessity, yet if combined with what they themselves possessed, would add to their comforts. They would find that each could exchange with the other something that was useful, and that each would be benefitted by the exchange. They would find that their intercourse was profitable, as well as agreeable; and they would repeat their visits with more frequency, and continue them for a longer time, as they began to produce a greater quantity or variety of articles, or acquired an inclination for higher or more varied elegancies.

During these repeated visits, they would gradually form a more intimate acquaintanceship. They would begin to talk of something more than mere business. They would acquaint each other with new discoveries in science, and they would recite to each other the songs and the annals of their respective countries. They would continually find that these communications elicited something that was new, something that was unknown to one or the other; their stock of knowledge would be increased, their minds would not now reason in a circle upon the same ideas, but would become expanded, in proportion to the wider vision which was opened to their view.

It is only upon some such supposition that we can at all account for man making a progressive advance from a state of nature to one of varied knowledge, or acquiring a taste for literature. Without mutual communication, which necessarily includes commerce, they would advance only so far as necessity urged them; when necessity was satisfied, they would spend the rest of their time either in torpor or voluptuousness; in torpor, if the climate was severe; in voluptuousness, if it was genial.

If we look around us, and consider the situation in which every secluded country has been found when first discovered by Europeans, we shall obtain a strong confirmation of this theory. Mexico, and Peru, are exceptions in this new continent, as Egypt and India were in the old; and if I have time, we shall probably find that there are peculiarities regarding these countries, which will clearly justify us in treating them as exceptions. But look in any other direction, and what shall we see? In what state were the inhabitants of the South Sea Islands, when their shores were first imprinted with the footsteps of the white man? Living in full enjoyment of the most delightful climate in the world, they procured their food with little labour, and consequently had ample leisure for meditation, and improvement. But to what purpose was this leisure employed? They learned to construct their slight dwellings with neatness, to cultivate their gardens to advantage, to inclose and divide their fields, and to make some kind of roads or paths across their country. This was as far as any of them had advanced, and by far the greater number were much behind even this degree of improvement. Of science, they had none; their religion was voluptuous, their morals depraved.

In other islands, not enjoying such advantages of climate, the mental progress was much the same, though the character of the people was different; as they procured their food with greater difficulty, so their powers of exertion were greater; they had more hardihood of disposition, their religion was more severe and cruel in its rites, and even cannibalism was common among them.

The islands in the Eastern Ocean present similar results. We can hardly say that these islanders have been discovered by us in a secluded