

Novemb. State as would be quite contrary to the Interest of the Woman ; for whilst there was a Community, and no Marriage, she would have no Dependance as to her being maintained ; she could not hunt for herself, nor promise herself to share in that which is caught by another ; but when she became a Wife this would be secured to her, and there would be a further Obligation on the Man to maintain her, as the Children she should have would belong to her ; and if separated would go with her, and he would lose the Benefit of them. This is sufficiently shewn by the People whose Manners we are speaking of, and which will be made apparent as we proceed.

The poetical Gentlemen and some ancient Authors represent the People in the earliest Times, not only ignorant of Arts and Sciences, but will not allow them common Understanding, or a Knowledge superior to Brutes ; they describe them without a Capacity to conduct themselves better than these Animals ; they feed them on Acorns and Roots ; lodge them in Dens ; allow them the Enjoyment of the softer Sex promiscuously ; make them void of all Virtue and Reason, until there comes some Law-giver or other, who infuses Virtue and Reason, and forms a regular Society. Had we not sacred History, which shews the contrary, the least Reflection would detect the Falshood of it ; would not let us doubt but that they had Reason sufficient to discern between what was convenient, and what was

not

not for
attain
and C
and
those
I belie
ry, a
not o
ing o
cumf
Affai
theirs
contr
are in
with
circu

TI
of M
no In
any p
rents
Child
diti
Child
if a C
the C
marr
of th
and t
Tent
grow