

And the same thing would follow in the case of every particular tribe which wandered to a distance from its fellows. If its migrations led it to a settlement in a mountainous country, in one full of sublime scenery, filled with the more grand wonders of nature's works, the ideas of its people would correspond with external nature; they would delight in stern grandeur of thought—their religion would be severe, but pure.

If their wanderings led them to places, delighting in a genial warmth of climate, glowing under a brilliant sun, filled with exuberant vegetation, and blessed with a soil which produced the necessities of life with little labour, they would, from the very want of any necessity for exertion, become indolent and sensual; their thoughts, literature and religion, would become voluptuous like themselves.

Thus, throughout the inhabited world, would gradually be formed, various communities of men, differing materially in their modes of action and habits of thought: retaining, indeed, the remembrance of the same great truths, but making these assume different appearances, according to the kind of drapery with which they shrouded them. How would they proceed in the progress of intelligence, if they remained separate? and how would they be acted upon by communication with other tribes? How would they proceed without commerce? or how would they proceed with commerce, which, in such a situation, would be the only inducement to a regular intercourse?

If they remained in seclusion, they would work upon their own stock of ideas, both natural and traditionary, till they had made every discovery which was required by their necessities, or was wanted for their comfort. They would master every progressive difficulty, till they could erect buildings sufficient for their accommodation, and would cultivate the ground till it produced the greatest crops. They would encourage such a reciprocation of thought as would amuse them in their dwellings, and they would arrange such a plan of religion as would satisfy their longings for immortality. When they had accomplished this, they would work within a circle upon their mental stock; they would attempt to beautify what their peculiar principles had already established, but they could not proceed to any amendment which involved an addition to these principles; they would have no comprehension of the possibility of higher results, and would therefore never attempt to obtain them.

But how different would it be, were the different tribes brought into communication with each other! A common veneration for the residence or burial place of their original ancestors, might lead them to resort to it, and to meet there during a casual or a periodical pilgrimage; or the lingering feelings of relationship might lead them to track out the way for visits from one to another. Such feelings might lead them to track out the way, but what except commerce could induce them so to trace and make plain the path, that it would become the traversed road of general communication? If the intercourse proceeded simply from feelings of relationship, these would become more feeble during every succeeding generation; if from reverence, that would decay. Their own mountains, or their own forests, would, to their own estimation, increase in sanctity; and the birth place, or the burial ground, of their own children or immediate parents, would be more regarded than those of persons who were fading from their recollection.

But in these primeval visits, they would soon find much that was different from what they themselves possessed. They would find that dif-