affection to one party, & possibly opposed to another, employed in recollection & foresight, inclined to communicate his own sentiments & to be made acquainted with those of others; these facts must therefore be admitted as the foundation of all reasoning relative to Man; his mixed disposition to friendships or enmity, his reason, use of language & articulate sounds, like the shape & erect position of his body, are to be considered as so many attributes of his nature.

In the History of mankind we shall see the proper answer to the question, what the mind of man could do if left to itself & unassisted by any foreign direction, & also his conduct in the situation to which he is formed, but our foundation would be erroneous were we to fix our opinions on his appearance in any forced or uncommon condition, a wild Man caught in a Wood is a singular instance not a specimen of any general Character.

Mankind must be examined in groupes as they have always subsisted, & were a Colony of Children left to from a Society a part, we have every reason to imagine we should have the same things repeated that have already been transacted in many different parts of the Globe.

There

There can be no room to doubt that as the Divine Providence has allotted to every Animal its mode of existence, dispositions, & manner of life, the same care has been taken of the Human Race; there is one material distinction, in other classes of Animals the individual advances from infancy to maturity, & attains in a single life all the perfection his nature can arrive at; but in mankind the Species has a progress as well as the individual, every subsequent Age builds on the foundations formerly laid, & by degrees ~~perfections~~ the application of their faculties, where long experience is required & a combination of the endeavours of many generations.

Man in his most unpolished state has ever been superior to ~~the~~ Brute creation; we cannot trace when he was unacquainted with his own Species;

Art is natural to Man as he is from his origin destined to invent & contrive; he is ever attempting to make improvements, therefore naturaly fickle & obstinate, & we mistake human nature if we imagine it inclined to a privation of labour, & a Scene of repose.

What has been now laid down will we hope clearly shew the absurdity of those who by the State of nature mean the opposite to Art.

Section II.