

society, corresponding to the moderation of its appetite. Hence the numerous orders, associations, fraternities, and divisions, that spring up in every great state. The ever-during Blues and Greens in the Roman empire, and Guelphs and Gibelins in Italy, could not have long subsisted after the cause of their enmity was at an end, but for a tendency in the members of a great state to contract their social connections *. Initiations among the ancients were probably owing to the same cause; as also associations of artificers among the moderns, pretending mystery and secrecy, and excluding all strangers. Of such associations or brotherhoods, the free masons excepted, there is scarce now a vestige remaining.

We find now, after an accurate scrutiny, that the social appetite in man comprehends not the whole species, but a part only; and commonly a small part, precisely as in other animals. Here another final cause starts up, no less remarkable than that explain'd above. An appetite to associate with the whole species, would form states so unwieldy by numbers, as to be incapable of any government. Our appetite is wisely confined within such limits as to form states of moderate extent, which of all are the best fitted for good government: and we shall see afterward, that they are also the best fitted for improving the human powers, and for enervating every manly virtue. Hence an instructive lesson, That a great empire is ill suited to human nature, and that a great conqueror is in more respects than one an enemy to mankind.

The limiting our social appetite within moderate bounds, suggests another final cause. An appetite to associate with the whole species, would collect into one society all who are not separated from each other by wide seas and inaccessible mountains; and consequently

* The never-ceasing factions in Britain proceed, not from a society too much extended, but from love of power and of wealth, to restrain which there is no sufficient authority in a free government.

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