

been treated could not make him forget the fate of his companions, or the warning which it afforded him to how sudden or slight an accident his own life might at any time fall a sacrifice. But it is certain that, where no such sense of constraint is felt, not only the notion, but even the reality, of savage life has a strong charm for many minds. The insecurity and privation which attend upon it are deemed but a slight counterbalance to the independence, the exemption from regular labour, and above all the variety of adventure, which it promises to ardent and reckless spirits.

Generally, however, the Europeans that have adopted the life of the savage have been men driven out from civilization, or disinclined to systematic industry. They have not chosen the imaginary freedom and security of barbarians, in contempt of the artificial restraints and legal oppressions of a refined state of society, in the way that the Greek did, whom Priscus found in the camp of Attila, declaring that he lived more happily amongst the wild Scythians than ever he did under the Roman government.

But if those who have been accustomed to the comforts of civilization have not infrequently felt the influence of the seductions which a barbarous condition offers to an excited imagination, it may well be conceived that, to the man who has been born a savage, and nurtured in all the feelings and habits of that state of society,