

deal with the beginning of things shrouded in impenetrable mystery in an easy way. If man alone of all animal creation possesses the godlike attitude, and a hand which distinguishes him as a superior being, may we not mark his vocal organs and the faculty of speech as not only characteristic of his superiority, but as the nearest of earthborn to his Maker? He carries about in his garment of flesh, intellectual and spiritual nature, evidences of his divine origin, and the faculty of speech is not the weakest argument that he is a son of God. His vocal organs, intellect and will enable him to learn any language. The faculty of speech is the work of God. As he made man capable of seeing and hearing, he gave to him the faculty of speaking. Each living being was created with its special organs of voice and utterance and these have been perpetuated with other specialties of its peculiar organization.

The social state of man required language as a means of communication, simple in structure for early man, and not a highly perfected language. Several theories have been propounded as to its origin as the imitation of sounds, the utterance of exclamations in moments of emotion resolved into elements of language, and the spontaneous expression of each distinct conception of the mind. Was language fully matured bestowed upon man in a miraculous manner, or was there given to him by God the power of perfecting language from simple elements? The analysis of languages reveals the fact that they pass through stages of development, that a linguistic system cannot be manufactured and that in general they can be resolved into roots in their earliest stages. There is no necessity for accepting language as an attribute of man, a ready-made gift of God, nor ascribing it to human origin. There lie as its foundation, roots, which form the secondary stage, succeeding the stage of naming objects, as they suggested something to the mind peculiar to themselves. These roots as meaningless words seem to have arisen from the first class of words and became useful for joining words together, or they may have existed in the human mind as phonetic types implanted by God himself. By the joining of meaningless words, and of the meaning and meaningless together in their various stages according to unwritten laws, by the intelligent will of man influenced by his environment, we arrive at language in its true grammatical form, and language becomes a human art. We find in it the results of human intelligence and will, with God creating reason in man and laws of language. The first man began the work of making language by naming each one of the animals among whom he lived. He did not possess a ready-made grammar and dictionary, and even the names were not given to him, but