

every living creature unto Adam to see what he would call them; and as the serpent's language to Eve, together with many other similar instances, more especially the following: "And it repented the Lord that he had made man on the earth; and it grieved him at the heart," which they think, strictly speaking—and so do I—cannot be possible. Allowing, however, the former, respecting Adam's giving names to the animals, to be strictly historical, the objection is removable in another way; for we may well suppose and believe, that the Infinite Wisdom and Goodness might by a miraculous exertion of the same Almighty Power, which gave the first man existence, also qualify him for the state he was in, by imparting to him intuitively such a degree of language as was necessary to his unprecedented artless and innocent condition; as the Apostles were instantaneously inspired for a particular occasion, with the gift of "Tongues"—or languages;—but that necessity ceasing, with respect to his posterity, the miraculous gift of speech, without example, might cease also, as it certainly did to the immediate descendants of the Apostles.

But, be these reasonings just or erroneous, whatever might have been Adam's faculties, we know that his offspring do not inherit any such, not only for the reasons already given, respecting infants,—who, let them be born of what parents they may, learn only the language of the people with whom they are brought up—but, because all the wild men who have been found without society, have been found also without speech, of which there are sundry instances; and because we know also, that many savage tribes, who are not absolutely without society—although possessed of very few arts—have at this day such an imperfect system as plainly proves it a progressive acquisition; therefore, it matters not whether Adam had a particular language of articulation, or not *ab initio*; it being evident that the human race have not uniformly and inevitably received this legacy from him.

Having, it is hoped, obviated this scruple, let us proceed,

"Say first, of God above, or man below
What can we reason, but from what we know."

—Pope.