youth, &c. as to ſuppoſe that their minds were created weak, uninformed, and uncivilized, as are thoſe of ſavages.

But if it be granted that Adam had a tolerable ſhare of knowledge, and ſome civilization, nothing can be more natural than to ſuppoſe that he would teach his deſcendants what he knew himſelf; and if the Scrip­tures are to be believed, we are certain that ſome of them poſſeſſed more than ſavage knowledge, and better than ſavage manners. But inſtead of going on to fur­ther perfection, as the theory of modern philoſophers would lead us to ſuppoſe, we find that mankind degene­rated in a most aſtoniſhing degree; the cauſes of which we have already in part developed in the article Polytheism, n⁰ 4, &c.

This early degeneracy of the human race, or their ſudden progreſs towards ignorance and ſavagiſm, appears to lead to an important conſequence. If men ſo very ſoon after their creation, poſſeſſing, as we have ſeen they did, a conſiderable ſhare of knowledge and of civiliza­tion, inſtead of improving in either, degenerated in both reſpects, it would not appear that human nature has that ſtrong propenſity to refinement which many philoſophers imagine; or that had all men been original­ly ſavage, they would have civilized themſelves by their own exertions.

Of the ages before the flood we have no certain ac­count anywhere but in Scripture; where, though we find mankind repreſented as very wicked, we have no reaſon to ſuppoſe them to have been abſolute ſavages. On the contrary, we have much reaſon, from the ſhort account of Moſes, to conclude that they were far ad­vanced in the arts of civil life. Cain, we are told, built a city; and two of his early deſcendants invented the harp and organ, and were artificers in braſs and iron. Cities are not built, nor muſical inſtruments invented, by ſavages, but by men highly cultivated: and ſurely we have no reaſon to ſuppoſe that the righteous poſterity of Seth were behind the apoſtate deſcendants of Cain in any branch of knowledge that was really uſeful. That Noah and his family were far removed from ſa­vagiſm, no one will controvert who believes that with them was made a new covenant of religion; and it was unqueſtionably their duty, as it muſt otherwiſe have been their wiſh, to communicate what knowledge they poſſeſſed to their poſterity. Thus far then every conſiſtent Chriſtian, we think, muſt determine againſt ori­ginal and univerſal ſavagiſm.

In the preliminary diſcourſe to Sketches of the Hi- ſtory of Man, Lord Karnes would infer, from ſome facts which he ſtates, that many pairs of the human race were at firſt created, of very different forms and natures, but all depending entirely on their own natural talents. But to this ſtatement he rightly obſerves, that the Moſaic account of the Creation oppoſes inſuperable objections. “Whence then (ſays his Lordſhip) the degeneracy of all men into the ſavage ſtate? To ac­count for that diſmal cataſtrophe, mankind muſt have ſuffered ſome dreadful convulſion. ” Now, if we mis­take not, this is taking for granted the very thing to be proved. We deny that at any period ſince the crea­tion of the world, *all* men were ſunk into the ſtate of ſavages; and that they were, no proof has yet been brought, nor do we know of any that can be brought, unleſs our faſhionable philoſophers chooſe to prop their

theories by the buttreſs of Sanchoniatho's Phenician coſmogony. (See Sanchoniatho. ) His Lordſhip, however, goes on to ſay, or rather to *ſuppoſe* that the confuſion at Babel, &c. was this dreadful convulſion: For, lays he, “by confounding the language of men, and ſcattering them abroad upon the face of all the earth, they were rendered ſavages.” Here again we have a poſitive aſſertion, without the leaſt ſhadow of proof; for it does not at all appear that the confuſion of language, and the ſcattering abroad of the people, was a circumſtance ſuch as could induce univerſal ſavagiſm. There is no reaſon to think that all the men then alive were engaged in building the tower of Babel; nor does it appear from the Hebrew original that the language of thoſe who were engaged in it was ſo much changed as the reader is apt to infer from our Engliſh verſion. (See Philology, n⁰ 8—16. ) That the builders were *ſcattered,* is indeed certain; and if any of them were driven, in very ſmall tribes, to a great diſtance from their brethren, they would in proceſs of time inevitably become ſavages. (See Polytheism, n° 4—6, and Language, n⁰ 7.); but it is evident, from the Scrip­ture account of the peopling of the earth, that the de­ſcendants of Shem and Japheth were not ſcattered over the face of all the earth, and that therefore they could not be rendered ſavage by the cataſtrophe at Babel. In the chapter which relates that wonderful event, the ge­nerations of Shem are given in order down to Abram; but there is no indication that they had ſuffered with the builders of the tower, or that any of them had de­generated into the ſtate of ſavages. On the contrary, they appear to have poſſeſſed a conſiderable degree of knowledge; and if any credit be due to the tradition which repreſents the father of Abraham as a ſtatuary, and himſelf as ſkilled in the ſcience of aſtronomy, they muſt have been far advanced in the arts of refinement. Even ſuch of the poſterity of Ham as either emigrated or were driven from the plain of Shinar in large bodies, ſo far from sinking into ſavagiſm, retained all the accompliſhments of their antediluvian anceſtors, and be­came afterwards the inſtructors of the Greeks and Ro­mans. This is evident from the hiſtory of the Egyp­tians and other eaſtern nations, who in the days of Abra­ham were powerful and highly civilized. And that for many ages they did not degenerate into barbariſm, is ap­parent from its having been thought to exalt the cha­racter of Moſes, that he was learned in all the wiſdom of the Egyptians, and from the wiſdom of Solomon having been ſaid to excel all the wiſdom of the eaſt country and of Egypt.

Thus decided are the Scriptures of the Old Teſtament againſt the univerſal prevalence of ſavagiſm in that period of the world; nor are the moſt authentic Pagan wri­ters of antiquity of a different opinion. Mochus the Phenician @@\*, Democritus, and Epicurus, appear to be the firſt champions of the ſavage ſtate, and they are followed by a numerous body of poets and rhapſodiſts, among the Greeks and Romans, who were unqueſtion­ably devoted to fable and fiction. The account which they have given of the origin of man, the reader will find in another place (ſee Theology, Part i. ſect. 1. ): But we hardly think that he will employ it in ſupport of the faſhionable doctrine of original ſavagiſm. Againſt the wild reveries of this ſchool are poſted all the leaders of the other ſects, Greeks and barbarians; the philo-

@@@\* [m] Strabo, lib. xvii. Diog. Laert. Vita Democ. et Vita Epicuri.