hearing, be taught to know the names and qualities of everything animate and inanimate, and understand them when uttered or written, which is the foundation of all language whatever. It is true that the forms of words, even in writing or print, are not likenesses of the things they are made to represent, any more than sounds are, but they are as much so; and are found more completely convenient for the purposes of language, than absolute pictures, or hieroglyphics; but this relates only to written not oral language. Words, however, have a form in utterance, as well as in characters, and this form is, by habit, discernible to the eye. Of some words much more so undoubtedly than others; for example, how easily may the form of the word "*naw*" be perceived; that is, the position and action of the organs in forming it. It is the effect of only compressing the lips very closely, then letting fall the lower iaw and lip, at the same time breathing strongly (so strongly as to make the vocal sound).

Thus far respects only the means of knowing what may be uttered by others without hearing them, but how shall a deaf person himself pronounce or express these sounds which he hath never heard? Here the assistance of another sense besides that of sight offers itself, and is greatly conducive to this happy effect. I mean feeling, which is said to be the universal sense, the most necessary and to which all the others indeed, may be reduced, because by the tact the impressions of all objects are made on their respective organs. Of the use of feeling in this case some farther description shall be given in the course of this attempt.

Wherever nature has denied or withheld one of the five senses, she has kindly compensated by an uncommon degree of perfection in the others. The extraordinary vigilance of those senses in possession is very obvious in all such instances. Thus the blind are good musicians and mathematicians, and as such are capable of forming just ideas, by sound and touch of the motion, figure, size, and distance of objects, their numbers, and relative proportions. Now may it not easily be credited, that such blind persons have a perfect notion of many machines; such as wheel-carriages, by feeling and handling the different parts? Can they not also determine by the