

A complete set of these instruments, in perfect symmetry, is generally found to be possessed by the dumb:—for their want of speech, as hath been before asserted, doth not proceed from any impediment herein, but merely from want of hearing.

And here it is impossible in reflecting upon the infinite wisdom and contrivance manifested in the construction of these organs of speech, and those of hearing, not to be struck with astonishment and realize that "The hand that made us is divine, so fearfully and wonderfully are we made."

Having now as proposed, cursorily considered the powers of the mind, the voice and the organs of speech, and observed that the predicament in which the dumb in general are, doth not result from any deficiency in either of those capacities, it may clearly be inferred that where that is the case if any substitute for the sense of hearing can be adopted, the faculty or art of communication by speech may be acquired by them, although with greater application and difficulty, and longer perseverance than by those who, their ears being perfect, are enabled to regulate and modulate their voices, by imitation, according to their perception of sounds.

It is by the respective nerves of each sense that the several perceptions of all their objects are conducted to the brain; hearing by the auditory nerve, seeing by the optic, tasting by those of the tongue and palate, smelling by the olfactory and feeling by the *genus nervosum* or nervous system, which pervades and overspreads the whole structure of the body. If by the optic nerve, a perception can be conveyed to the brain, which shall virtually excite the same idea in the soul as that excited by the conveyance of the auditory nerve, the first and principal step is gained; which is to understand the meaning of a word or words, by the form, instead of the sound.

The signification of words in general is merely arbitrary, there being no analogy or natural resemblance of the sounds to the thing signified, for instance, *horse, man, ball, bat, cow, etc.* It is by repeating the sounds, and pointing out the object to children universally, that they come by degrees to understand what those sounds signify. By the same method, *mutatis mutandis*, changing sounds for forms, may children without