

sounds they make when passing over a hard surface, not only the distance, but the course and velocity of such passing carriages, although this be the proper province of vision? This faculty, however, it must be noticed, is the result of habit and repeated observation.

As thus we find the sense of hearing, aided by the touch, or sense of feeling, can in some instances do the duty of the eye, so we shall be convinced that the sense of seeing, with the same assistance, can do as much for the ear.

From the supposed universality of speech and the seeming facility with which it is gradually acquired in childhood, even by the most ignorant and uninstructed in society, we are apt to consider language as born with us, like the senses, or rather not to consider it at all. The organs of speech are as necessary for choosing, preparing and conducting animal sustenance to the stomach, as for articulation, and those are the first and indeed only natural uses of them, strictly speaking; the latter is artificial. By articulation I do not mean the utterance or production of the mere vocal sounds; but the expression of syllables, or words composed of consonants and vowels.

Speech is with every individual of the human race a gradual acquisition; we are all mute at first, or when nature pushes us upon this theatre of life, although endowed with capacities and dispositions for learning this and other arts. At our birth, and for a long time after, have we any more language than any irrational animal? Are we not, as we come from the hands of nature, a "*mutum pecus*"; a mute herd, as Horace truly calls us? As no man, whatever might be his genius, was ever an artist at once, or complete master of any art or faculty by intuition, or nature—that is, without instruction, or imitation of others, who had by a long succession of experiments and practice, begun and completed the system; so, neither was ever a child born with the faculty of speech.

Articulation, or sounds formed into words of meaning is therefore certainly not natural to mankind, but entirely the effect of art; this art hath been from rude beginnings brought to its present degree of perfection, in a succession of ages in proportion to the multiplication of arts, and always keeping pace with the progress of refinements in society.