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## GENERAL DIRECTIONS

FOR

## READING AND SPEAKING:

EXTRACTED FROM BLAIR'S LECTURES.

**T**HE first object of a reader or speaker, is, to be clearly understood by his hearers. In order for this, it is necessary that he should pronounce his words distinctly, and deliberately; that he should carefully avoid the two extremes of uttering either too fast, or too slow; and that his tone of voice should be perfectly natural.

2. A reader or speaker should endeavor to acquire a perfect command of his voice; so as neither to stun his hearers by pitching it upon too high a key; nor tire their patience by obliging them to listen to sounds which are scarcely audible. It is not the loudest speaker, who is always the best understood; but he who pronounces upon that key which fills the space occupied by the audience. That pitch of voice, which is used in ordinary conversation, is usually the best for a public speaker.

3. Early attention ought to be paid to the pauses; but the rules for these are so indefinite and arbitrary, and so difficult to be comprehended, that long experience is necessary in order to acquire a perfect knowledge of their use. With regard to the length of the several pauses, no precise rules can be given. This, together with the variety of tones which accompany them, depends much upon the nature of the subject.

4. Perhaps nothing is of more importance to a reader or speaker, than a proper attention to accent, emphasis, and cadence. Every word in our language, of more than *one* syllable, has, at least, one accented syllable. This syllable ought to be rightly known, and the word should be pronounced by the reader or speaker in the same manner as he would pronounce it in ordinary conversation.

A 2

5. By

193 dots

*Mister Felix Downing his Book*  
5  
*Casthampton*



THE  
**YOUNG FREETHINKER**  
RECLAIMED.  
  
WRITTEN FOR THE AMERICAN SUNDAY  
SCHOOL UNION,  
BY THE  
REV. ELIHU W. BALDWIN.

REVISED BY THE COMMITTEE OF PUBLICATION.

—♦— ♦ —♦—  
AMERICAN SUNDAY SCHOOL UNION  
PHILADELPHIA:  
No. 146 CHESNUT STREET.

1830.

Robert & Robert  
LES *Elaria Dominy*  
LIAISONS ~~1720~~  
DANGEREUSES;  
OU,  
LETTRES

Recueillies dans une Société, & publiées pour  
l'Instruction de quelques autres.

Par M. C..... de L.....

---

J'ai vu les mœurs de mon temps, & j'ai publié ces lettres.  
J. J. ROUSSEAU, *Pref. de la Nouvelle Héliade*.

TOME II.

---

A LONDRES:  
Chez G. G. & J. ROBINSON, Paternoster-  
Row.

---

1797.

## CHAPTER VI.

OF THE WONDERFUL INCIDENTS RECOUNTED BY THE EXTRAVAGANT DON QUIXOTE, WHO PRETENDED TO HAVE SEEN THEM IN THE PROFOUND CAVE OF MONTESINOS; FROM THE GREATNESS AND IMPOSSIBILITY OF WHICH THIS ADVENTURE HAS BEEN DEEMED APOCHRYPHAL.

IT might be about four o'clock in the afternoon, when the sun returning behind a cloud, so as to emit a scanty light and temperate rays, gave Don Quixote an opportunity of relating coolly and comfortably to his two illustrious hearers the particulars he had seen in the cave of Montesinos; and he accordingly began to recite what follows:

"About twelve or fourteen fathoms below the mouth of this dungeon there is a concavity on the right hand, wide enough to contain a large wagon with its cattle, and illuminated by a small stream of light that descends through corresponding cracks and crannies, which open at a distance on the surface of the earth: this spacious cavity I perceived, when I was tired and out of humour at finding myself hanging and descending by a rope, through that dark and dreary dungeon, without knowing any certain and determined way; I therefore resolved to enter it, and repose myself a little,

and called to you to leave off lowering the rope, until I should give you farther notice; but I suppose you did not hear me, so that I gathered up the cord you let down, and making it into a heap or coil, sat down upon it in a very pensive mood, to consider how I should descend to the bottom, having no person to support my weight. While I sat musing on this misfortune, I was all of a sudden overpowered by a most profound sleep, and, without dreaming of the matter, or knowing how, or wherefore, I awoke and found myself in the midst of the most beautiful, charming, and delightful meadow that nature could create, or the most fertile imagination conceive. I rubbed and wiped my eyes, so as to see that far from being sleeping, I was broad awake: nevertheless, I felt my head, and fumbled in my bosom, in order to be assured whether it was really my identical self, or some unsubstantial phantom and counterfeit; but the touch, the reflection, and connected discourse I held with myself, concurred to convince me, that I was the same at that time as I find myself at present. Then was my view regaled with a sumptuous palace or castle, with walls and battlements of clear transparent crystal, and two large folding gates, which, opening, there came forth, advancing towards me, a venerable old man, clad in a long cloke of purple bays, that trailed upon the ground: his shoulders and breast were girded with a colligate scarf of green sattin; his head was covered with a black Milan cap; and his beard, white as the drifted snow, descended to his middle. He wore no arms, but held in his hand a rosary of beads as large as walnuts, though the tens were as big as ostrich eggs; and his deportment, air, gravity, and dignified presence, filled me with surprise

ARGUMENT  
SUR *Claude Domine*  
1826  
L'EVANGILE.

CE Livre, & les trois suivants ont été appellés de ce nom d'Evangile, qui vont autant à dire que bonnes nouvelles, par ce qu'ils contiennent l'histoire de la naissance, de la vie, de la mort & de la résurrection de Jésus-Christ, & ainsi ils nous déclarent l'entier accomplissement du mystère de notre rédemption, par son moyen, en quoi gît proprement notre joie spiri-  
tuelle, & le vrai sujet de la très-heureuse nouvelle touchant la grâce de Dieu, envers les humains. Quant à ce que j'ai ajouté selon St. Matthieu, & ainsi conséquemment, c'est pour mettre au un rang à part les Evangiles authentiques & irréfutables, d'avec les apocryphes & non recevables, j'avais l'autorité & le témoignage du St. Esprit, en l'Eglise qui s'a toujours ainsi re-  
connu par un commun consentement, à cause de la conformité qui se trouve en ces Saintes Ecrits avec la parole prophétique. Le St. Esprit donc a classé ces quatre livres, dequelz d'entre eux d'envoya à Apôtres du Seigneur, & les autres deux d'entre les apôtres faulement, afin qu'ils nous fussent comme quatre té-  
moins authentiques pour nous renseigner sur la très-précieuse vérité touchant la manifestation du Fils de Dieu en chair. Or quant à ce qui est tant de commun que de particulier à ces quatre Evangiles, ce qui se rapporte à  
quanduis chacun d'entre eux par un même Esprit, pour publier une même vérité nous apprenons de tous les quatre un même Jésus-Christ, le fils de Dieu, manifesté en chair, annoncé & magnifié par les Anges, déclaré tel par la voix expressa de la propre moisié de Père, reconnu & attesté solennellement par Jean Baptiste; & puis après s'étaut lui-même en personne, donné à con-  
siderer par sa doctrine, par ses miracles, & par toute sorte d'effets d'une incomparable débrouillardise, sagacité, confiance, bonté, patience, charité, & obéissance, même jusqu'à s'exposer à la mort, à la croix pour notre entière réconciliation; dont aussi s'en est envoiée la plus que glorieuse réfutation &  
réconciliation, après laquelle il a commencé à recueillir son Eglise d'entre toutes les Nations de la Terre, par le ministère de ses Apôtres. Touchant la diversité qui s'y peut remarquer, il est assez évident que St. Jean, que l'on estime avoir écrit après les autres, l'a fait depuis particulièrement de nous de-  
montrer la doctrine concernant la vérité de la personne du Fils de Dieu, & nous nous exposent le vrai fondement de notre salut, accompli en lui; au lieu que les autres Evangiles ont plus particulièrement pour sujet les circonstances de l'histoire de la conversion de notre Sauveur en ce Monde, St. Luc étant re-  
monté jusqu'à la naissance de Jean Baptiste, & St. Matthieu traitant des  
entrées touchant le principal point de la naissance & incarnation du Messie, un abrégé de ce qui est plus amplement traité en St. Matthieu, tant & bien, il y a de tels éclaircissements, & à propos, qu'on ne sauroit offrir quatre Docteurs de l'Eglise Chrétienne, que nousy trouverons amplement véri-  
té le propos tenu par St. Pierre, tant en son nom qu'en celui des autres Apôtres: Seigneur, à qui nous en témoignons! tu as les paroles de la vie éternelle;  
& nous avons cru, & avons connu que tu es le Christ le Fils du Dieu vivant.

# LECTURES,

DELIVERED BY

*SOAME JENYNS, Esq.*

AUTHOR OF

A VIEW OF THE INTERNAL EVIDENCE

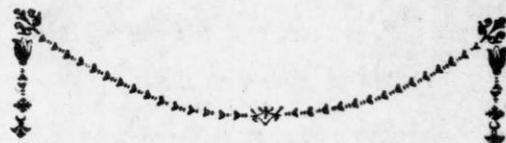
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Anitius Boetius.  
Thou [O Lord] hast ordered all Things in Measure, Number, and Weight,

Wisdom xi. 20.

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Nathan



Master Nathaniel Dominy  
Nov. 1. 1833. 1836  
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1828.

THE  
PROGRESS  
OF THE  
PILGRIM GOOD-INTENT,  
IN  
JACOBINICAL TIMES.

---

And be these juggling fiends no more believ'd,  
That palter with us in a double fence;  
That keep the word of promise to our ear,  
And break it to our hope.

SHAKSPEARE.

---

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1802.

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Dominick  
Book  
Nathaniel  
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Suffolk  
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SCHOOLMASTER'S ASSISTANT,  
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G O D.

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The Eighth Edition, Corrected

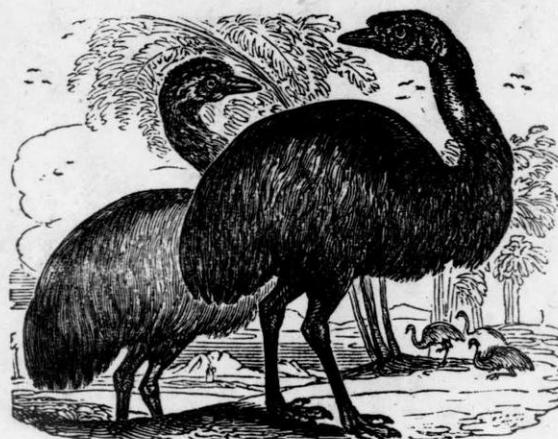
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*Let us consider one another, to provoke unto love*

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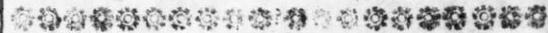
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Who Liv'd Five and Forty YEARS  
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OF THE

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AND GOD SAID "LET THERE BE LIGHT."

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