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GENERAL DIRECTIONS

Easthampton

FOR

READING AND SPEAKING:

EXTRACTED FROM BLAIR'S LECTURES.

THE 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

S. By



THE
YOUNG FREETHINKER

RECLAIMED.

WRITTEN FOR THE AMERICAN SUNDAY
SCHOOL UNION,

BY THE
REV. ELIHU W. BALDWIN.

REVISED BY THE COMMITTEE OF PUBLICATION.

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OU,
LETTRES

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Par M. C..... DE L.....

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

TOME II.

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

1797.

G. Loring

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 retiring 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 collegiate 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

A R G U M E N T
S U R *Clair Domini*
1826
L' E V A N G I L E.

C E Livre, & les trois suivans ont été appelés de ce nom d'Evangile, qui vaut autant à dire que bonne nouvelle, parce 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 est proprement notre joie spirituelle, & le vrai sujet de la très-heureuse nouvelle touchant la grâce de Dieu envers les hommes. Quant à ce qui est ajouté selon St. Matthieu, & ainsi conséquemment, c'est pour mettre en un rang à part les Evangélistes authentiques & irréfragables, d'avec les apocryphes & non recevables, suivant l'autorité & le témoignage du St. Esprit en l'Eglise qui l'a toujours ainsi reconnu par un commun consentement, & en conséquence de la conformité qui se trouve en ces Saints Ecrits avec la parole Prophétique. Le St. Esprit donc a choisi ces quatre ici, deux desquels sont d'entre les Apôtres du Seigneur, & les autres deux d'entre les disciples seulement, afin qu'ils nous fassent comme quatre témoins authentiques pour nous représenter la très-précieuse vérité touchant la manifestation du Fils de Dieu en chair. Or quant à ce qui est tant de montrer d'autant mieux l'unité & l'accord des quatre Evangélistes, le tout se rapporte à ce qu'ils ont chacun à part par un même Esprit, pour publier une même vérité par le Monde, & en laisser un fidèle témoignage aux Eglises. Suivant cela, nous apprenons de tous les quatre un même Jésus-Christ, déclaré tel par la voix expresse de la propre majesté du Père, reconnu & attesté solennellement par Jean Baptiste: & puis après d'être lui-même en personne donné à connaître par sa doctrine, par ses miracles, & par toute sorte d'effets d'une incomparable libéralité, sagesse, constance, humilité, charité, & obéissance, même jusqu'à l'exposer à la mort de la croix pour notre entière réconciliation: dont aussi il en est ensuivie la plus que glorieuse résurrection & ascension, 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 divinité qui s'y peut remarquer, il est assez évident que St. Jean, que l'on estime avoir écrit après les autres, l'est proposé particulièrement de nous déclarer la doctrine concernant la vérité de la personne du Fils de Dieu, & notamment touchant ce qu'il nous fait croire de sa Divinité, & par conséquent de les autres Evangélistes ont plus particulièrement pour suivi les circonstances de l'histoire de la conception de notre Sauveur en ce Monde, St. Luc étant remonté jusqu'à la naissance de Jean Baptiste, & St. Matthieu traitant de l'enfance touchant le principal point de la naissance & incarnation du Messie. Quant à St. Marc, bien qu'il pourroit sembler qu'il n'ait écrit que comme un abrégé de ce qui est plus amplement traité en St. Matthieu, tant qu'à que dans une telle brièveté, en laquelle il confirme la même vérité avec St. Matthieu, il y a de tels éclaircissements, & si à propos, qu'on ne sauroit assez reconnaître la Providence du St. Esprit, laquelle se suit si clairement en ces quatre Docteurs de l'Eglise Chrétienne, que nous y trouverons amplement confirmé le propos tenu par St. Pierre, tant en son nom qu'en celui des autres Apôtres: Seigneur, à qui nous en irions-nous ? tu es les paroles de la vie éternelle: & nous avons cru, & avons connu que tu es le Christ le Fils du Dieu vivant.

LECTURES,

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That palter with us in a double sense;  
That keep the word of promise to our ear,  
And break it to our hope.

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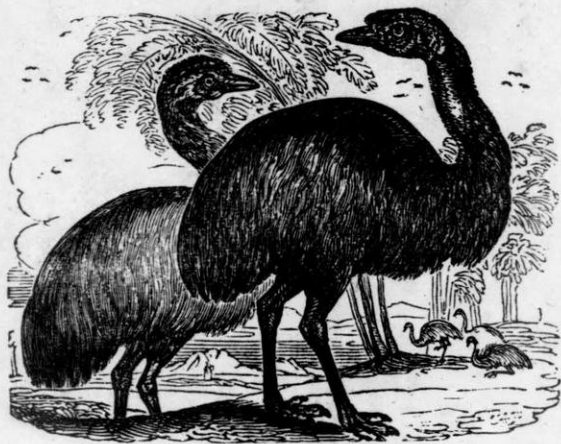
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IN THE  
HIGHER AND MIDDLE CLASSES,  
CONTRASTED WITH  
REAL CHRISTIANITY.

BY WILLIAM WILBERFORCE, ESQ.  
Member of Parliament for the County of York.

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JOHN V. 39.

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MILTON.

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