

PREFACE

TO THE FIFTH EDITION.

In this work, the Author has given some of the results of his study and practice, in the department of Mental and Vocal Philosophy, for the last fifteen years. Persons, who are familiar with the subjects discussed, can see how much he is indebted to books, and how much to investigation and experience. Whatever is GOOD and TRUE in it, belongs to ALL; for it is from ABOVE. If there be anything false and evil, the Author holds himself responsible for it. His endeavor has been, to furnish a book, which may be useful to every one. He believes that a greater variety will be found in this, than in any other work on the subject;—a variety, too, which will induce deep and careful *thinking*, and *right feeling*; and which tends directly, to the end in view, to wit: the development and application, of those principles of MIND and VOICE, which the Author has been engaged in practicing and teaching, in our principal towns and cities, and Institutions of Learning: notices of which may be seen among the accompanying testimonials.

This work is an abridgment of what the Author has written, in three connected, yet separate volumes, as yet unpublished, embracing the subjects of Body and Mind, their natures, relations, and destinies: the work, next in order, is PHYSIOLOGY and PSYCHOLOGY, which, it is expected, will be published the coming year.

One reason why no more quotations are made from the Bible is, that the SACRED VOLUME is nearly ready for the press,—prepared with such a notation as will aid the reader, to pronounce and emphasize it, at sight—it being both a *Pronouncing* and *Rhetorical* Bible: it was commenced several years ago, at the request of clergymen and others, who have attended the Author's Biblical Readings and Recitations; and would probably have been laid before the public before this, but for the destruction of a portion of it by fire.

The following work is now "*cast upon the waters*," in a stereotyped form, not likely soon to be changed. An affectionate Teacher's kindest regards to his Pupils, and respects to a candid and generous public.

NEW YORK, 1845.

PHYSIOLOGICAL INTRODUCTION.

1. Every ART, and SCIENCE, has its Externals, and its Internals, its Generals and Particulars; which must be understood Analytically, and Synthetically, if we would practice either successfully. The Internals of Elocution, are Thoughts and Feelings, and its Externals comprise all that is addressed to our five senses: its Generals are Mind and Body, with their various Languages, or modes of manifestation. Comparatively, Language—is the Tune, Body—the Instrument, and Mind—the Performer: hence, the necessity of becoming acquainted, theoretically and practically, with their NATURES, RELATIONS and USES.

2. As the subjects of MIND and LANGUAGE, are partially unfolded in the following work, in this part, something must be said of the BODY, the harp of ten thousand strings: particularly in regard to structure, position, and the organs to be used for the production and modification of sounds, in Speech and Song: also of Gestures, or Actions; illustrated by appropriate Engravings, which may be imitated by the Pupil, for the purpose of bringing the Body into subjection to the Mind; without, however, any reference to specific Recitations,—lest he should become artificial, instead of natural.

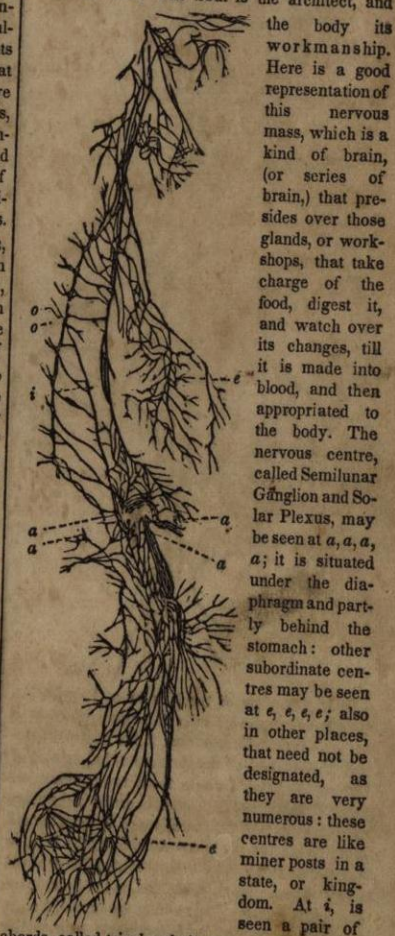
3. The more we contemplate MAN, the more we see and feel the truth, that he is a Microcosm indeed; a miniature-world,—an abstract of creation,—an epitome of the universe,—a finite representation of the INFINITE DEITY! Well saith the heathen motto, "KNOW THYSELF!" and the poet—
"THE PROPER STUDY OF MANKIND—IS MAN."

And it may truly be said, that there is nothing in the Mineral, Vegetable and Animal Kingdoms, that cannot be found, essentially, in the human body; and nothing in the world of Mind, that is not shadowed forth in his spiritual nature: hence, the grandeur, the magnificence—of our subjects, and our objects.

4. The three grand essentials of the Body proper, are the Osseus, or bony system, which fixes its form, and gives it stability: the Muscular, or fleshy system, which is designed to act on the Osseus; and Nervous system, acting on the Muscular: while the Mind, acts on and through the Nervous; receiving its life and power from Him, who is emphatically "THE LIFE:" thus, we can look through Nature, up to Nature's God. Observe, the Analytical course is from outermosts to innermosts, from effects to causes; and the Synthetical progress from innermosts to outermosts; or from causes to effects.

5. NERVES OF ORGANIC LIFE. Every thing must have a beginning: and nothing is made perfect at once. Now in the body, there is a certain portion, called Nerves of Organic Life; because they are the first formed, and constitute the grand medium, through which the soul builds

up the Body, with the materials, furnished by the external world. The Soul is the architect, and



the body its workmanship. Here is a good representation of this nervous mass, which is a kind of brain, (or series of brain,) that presides over those glands, or workshops, that take charge of the food, digest it, and watch over its changes, till it is made into blood, and then appropriated to the body. The nervous centre, called Semilunar Ganglion and Solar Plexus, may be seen at a, a, a, a; it is situated under the diaphragm and partly behind the stomach: other subordinate centres may be seen at e, e, e, e; also in other places, that need not be designated, as they are very numerous: these centres are like miner posts in a state, or kingdom. At i, is seen a pair of

chords, called trisplanchnic nerves: and at o, o, are seen other nerves, with their little brains, or centres, where they come together, forming a line along the spine, from the bottom of the chest, to the top of the neck. From this large collection of Organic Nerves, others proceed to every part of the system, uniting in smaller centres, and forming ganglions in the palms of the hands, balls of the fingers, &c. Our Astronomical system is called the Solar System, because the Sun is its centre, watching over our planets; so, of these nervous centres of the grand and smaller departments of our miniature-universe. Owing to the intimate connection of these nerves with

their numerous centres, and with the nerves of the whole body, they are sometimes called the Great Sympathetic Nerves, and Nerves of Vegetable Life. There are three orders of these Nerves: one going to the blood-vessels and other parts of the vascular system; one to the contractile tissues or muscles of involuntary motion; and one to the nerves of organic sensation, conveying the impressions made on the organs.



6. In this view of the Nerves of Respiration, (originating in the Medulla Oblongata, which is an extension of the Cerebellum, (b,) or seat of Voluntary Motion, and of the Cerebrum, (a,) or seat of Rationality,) may be seen the nerve (c,) that goes to the Diaphragm (i,) and is concerned in the office of breathing, which generally acts without the aid of the Will; but yet is controllable by the Will, to a certain extent; for we may breathe fast or slow, long or short. Next above this, is the Spinal Accessory Nerve, used in moving the breast, &c., in respiration; one of its fellow roots goes to the tongue (d,) and is concerned in mastication, swallowing, speaking, &c. [Some nerves are thrown back, the better to be seen.] Next in order is the pneumogastric, or lungs-and-stomach nerve (f, g, h,) which sends a branch to the meat-pipe, larynx and wind-pipe, (e,) also to the cardiac, or heart plexus, just above, and a little at the right of (g); a recurrent branch goes to the larynx, &c.; other branches go to the face, to exhibit the feelings. All interweave, and bring the vocal organs into important relations with the heart and lungs, with feelings and thoughts; while the main body goes to the stomach, and unites with the great centre

of organic life, or solar plexus. The roots of these nerves are in the cerebellum, the seat of motion, a receptacle of life. Now, we see why intensity of thought, carking cares, &c., impede respiration, and infringe on the laws of health, for want of the proper co-operation with the nerves of organic life; inducing dyspepsia, and even consumption; hence, the painful mode of teaching children to read by a book: away with this false system, unless you would inhumanly sacrifice the rising generation on the altar of evil; let the ear, or right feeling predominate: please work out the whole; for you can do it: a hint is sufficient for those who think.



7. Here is an excellent representation of the Nerves of Voluntary Motion, and of Sense, which, with the nerves of Organic Life, and the Respiratory Nerves, constitute the innomits of the body; also, a posterior, or back view, of the two brains, which is the seat of the Mind, the constituents of which, are Will and Understanding. The letter c, indicates the cerebrum, or large brain, where the Understanding, Rationality, or thought is located; and cv, the cerebellum, or little brain, under, and adjoining the cerebrum, where the

horizontal black line is: here is the seat of the Will, Affections, Passions or Emotions; also the seat of the Motive power of the body; and from these proceed the spinal marrow, (me,) enveloped in three different membranes, lying in the hollow of the back bone, and branching off by thirty pairs of spinal nerves into a great many ramifications over every part of the body; pb, the brachial plexus, a reunion or assemblage of the different nerves distributed to the arms, or upper extremities; and ps, the plexus, or folds of nerves, that form the great sciatic nerves, descending to the legs, or lower extremities. From the spinal marrow, the nerves arise by two sets, or bundles of roots; the front (anterior,) one serving for motion, and the back (posterior,) are the nerves of feeling, or sensibility. Now, in all voluntary actions of the body, whether reading, speaking, singing, or working, there should be a perfect harmony and co-operation of the Organic Nerves, Respiratory Nerves, and Motary Nerves; hence, the voluntary effort must be made from the abdomen, where is the great centre of Organic Nerves, in connection with those of Respiration.

8. Here is a striking view of the Muscular, or fleshy portions, that form the medium of communication between the Nerves and the Bones: there are several hundreds, acting on the bones like ropes on the masts of ships: let them be trained in perfect subjection to the Soul, through the Mind; so that whatever is felt & thought, may be bodied forth to the life. Now let us put these three systems, the Nerves, Muscles and Bones, together, and contemplate the whole as a unit, bound up in the skin, and acting in obedience to its rightful owner, the Mind; while that mind is subservient to the Creator of mind.



9. We now descend to the hard parts of the body, which have the least of life in them. This is a very correct representation of the Osseous system, or the bony parts which may be aptly



called the basis, or foundation, of the splendid temple we live in; which is three stories high; viz. the cavity below the diaphragm, the one above it, and the skull. Examine, minutely, each part, the situation and attachment of the different bones of the head, the five short ribs, and the seven long ones, the breast-bone, &c. In a complete human frame, there are 250 bones: they afford us the means of locomotion. Do you see any analogy between the body and language?

10. ZOOLOGY—(the doctrine or science of life,) is a necessary element of education. Whose curiosity has not been excited by the innumerable living beings, and things, with which we are surrounded? Is it not desirable to scrutinize their interiors, and see how they are made, and understand their various uses? Look at a man, a fish, a spider, an oyster, a plant, a stone; observe their differences, in many respects, and their similarities in others: they all have essence, form, use. The tendency of the study of the three kingdoms of nature, the Animal, Vegetable, and Mineral

is to emancipate the human mind from the darkness and slavery of ignorance, into the light and liberty of rational humanity. The things of the Animal kingdom live, and move from an interior power; those of the Vegetable kingdom grow; and those of the Mineral kingdom do not live or grow; they simply exist.

11. Three objects are designed by this engraving: first, to show the body, clothed in its own beautiful envelop, the skin, which is the continent of our most wonderful piece of Mechanism: second, to call attention to the fact, that it is full of pores, or little holes, through which passes out of our systems more than half of what we eat



and drink, in the form of what is called insensible perspiration, which is indicated by the cloudy mist, emanating from every part of the surface; and as our bodies wear out, by degrees, and are renewed every seven years, and the skin being the principal evacuating medium for the worn-out particles of the system; the great importance of keeping it in a clean, and consequent healthy condition, by daily washing in soft cold water, must be evident to every one of reflection, it being the safety-valve of the body: and thirdly, to indicate a higher truth, that of the passing off of a subtle and invisible fluid from the mind, in accordance with its state; which is often perceived when certain persons are present; also when powerful speakers are pouring forth their highly wrought affections, and brilliant thoughts; so as to give the mind a kind of ubiquity, co-extensive with their tones and audible words, ruling immense audiences with absolute sway, and demonstrating the power of truth and eloquence.

Animals and Plants increase by nutrition: Minerals by accretion. In infancy, we weigh but a few pounds: at adult age, we exceed one hundred pounds. Whence, but from foreign substances, are the materials of which our organs are composed? In sickness, extreme emaciation proves that our bodies may lose a portion of their bulk, and give back to the world what was once its own. Thus, composition and decomposition,

constituting the nutritive function of which living bodies are the centre, are revealed to us by evidences too plain to be misunderstood: may we have power to appreciate them, being assured that all truths are in perfect harmony with each other.

12. Here is a representation of the Human Form clothed and engaged in some of the uses of Elocution. But it is necessary to enter more



into the particulars of our subject; which is done in the succeeding parts of this introduction: however, let the reader bear in mind, that only the outlines of subjects are given in the book, designed for such as are determined to dig for truth and eternal principles, as for hidden treasures; whose motto is "Press On."

Animals and Plants endure for a time, and under specific forms, by making the external world a part of their own being; i. e. they have the power imparted to them of self-nourishment, and when this outward supply ceases they die, having completed their term of duration: hence, death, to material existences, is a necessary consequence of life. Not so with minerals: they exist so long as external forces do not destroy them: and if they increase, it is simply by the juxtaposition of other bodies; and if they diminish, it is by the action of a force, or power, from without. Has not every thing its circle? How interesting must be the history of all things, animate and inanimate! Oh that we had eyes to see, and ears to hear, every thing that is manifested around us, within us, and above us!

13. If we would have the Mind act on the Body, and the Body react on the Mind, in an or-

derly, and, consequently, beneficial manner, it is necessary that the body be in a natural and upright position. The following engraving represents the Thorax, or Chest, which contains the Heart and Lungs; and reason teaches, that no organs should be in the least infringed upon, either by compressions, or by sitting in a bent position. The Lungs are reservoirs for the air, out of which we make sounds, by condensation. All are familiar with the hand-bellows: observe the striking analogy between it and the body, in the act of speaking, singing and blowing. The wind-pipe is like its nose, the lungs like the sides, and the abdominal and dorsal muscles, like its handles; of course, to blow with ease and power, one must take hold of the handles; to speak and sing right, the lower muscles must be used; for there is only one right way of doing anything.

Larynx,

Wind-pipe, . . .

Collar bone, . .

Bronchia, . . .

Heart & Lungs,

7 Long Ribs, . .

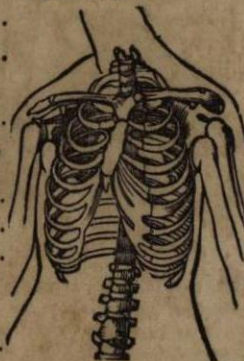
Diaphragm, . . .

5 Short Ribs, . .

Dorsal and

Abdominal

Muscles.



14. This is a view of a well developed and naturally proportioned chest; with space for the lungs, the short ribs thrown outwardly, affording ample room for the free action of the organs: it is the true model of the form of one who would live to a good old age.

15. TIGHT DRESSING. No one can enjoy good health, or perform any kind of labor with ease, or read, speak, or sing, when the thorax is habitually compressed. It diminishes the capacity of the lungs, for receiving the necessary quantity of air to purify the blood, and prevents the proper action of the diaphragm. The following engraving shows the alarming condition of the chest, when compressed by tight lacing; a practice that has hurried, and is now hurrying, hundreds of thousands to a premature grave; besides entailing upon the offspring an accumulation of evils, too awful to contemplate. What is the difference between killing one's self in five minutes with a razor, and doing it in five years by tight lacing, or any other bad habit? Our clothing should never be so tight as to prevent the air from coming between it and the body.

16. Here follows an outline of the chest, or thorax of a female, showing the condition of the bones of the body, as they appear after death, in every one who has habitually worn stays and corsets, enforced by tight lacing. 'But,' says one, 'I do not lace too tight.' If you lace at all, you most certainly do, and will, sooner or later, expe-

rience the dreadful consequences. Observe, all the short ribs, from the lower end of the breast-bone, are unnaturally cramped inwardly toward the spine, so that the liver, stomach, and other digestive organs in that vicinity, are pressed into such a small compass, that their functions are greatly interrupted, and all the vessels, bones and viscera are more or less distorted and enfeebled. Cease to do evil, and learn to do well.



17. This engraving, of a bell-shaped glass, C, C, shows how the air gets into the lungs, and some of its effects. A head is placed on the cork, T, representing the wind-pipe, and having a hole through it, L, represents a bladder, tied to the lower end of the cork, to indicate a lung. At D, is seen the diaphragm. The cavity of the bell represents

the inside of the thorax, where the heart and lungs are: there is no communication with the external air, except through the hole in the cork; air, entering through that hole, can go only into the bladder. Now, when the centre of the diaphragm is raised to D, the bladder will be flaccid and devoid of air; but when it is dropped, to the situation of the dotted line, a tendency to a vacuum will be the consequence, which can be supplied with air, only through the hole in the cork; the air expanding the bladder to its full extent, is shown by the dotted circle, around L; and when the diaphragm is elevated again, the air will be forced from the bladder; thus, the lungs are inflated and exhausted by this alternate operation of the diaphragm, and of the contraction and elongation of the abdominal muscles; hence, the comparison between the vocal organs proper, and a pair of bellows, is distinctly seen.

MUSCULAR ACTION. These two engravings represent some muscular fibres in two states: the upper one at rest, with a relaxed nervous filament ramified through the fibres, as seen under the microscope; and the lower one in a state of contraction, and the fibres in zigzag lines, with a similar nervous filament passing over them: apply the principle to all muscles. The subject might be greatly extended; but for further information, see the Author's large work on Physiology and Psychology, which will be published as soon as convenient.

18. Here is a representation of the Air Cells in the Lungs, laid open and highly magnified. The body is formed by Blood, which consists of the nutritious portions of our food, and is in the form of very small globules, or little round balls: a representation of which is here presented as seen through a microscope, magnified one thousand times. Every three or four minutes, as a general rule, the blood flows throughout the whole body; and, of course, through the lungs, where it undergoes a purification: hence may be seen the importance of an upright position, and perfect inflation of the lungs; no one can live out his days without them.



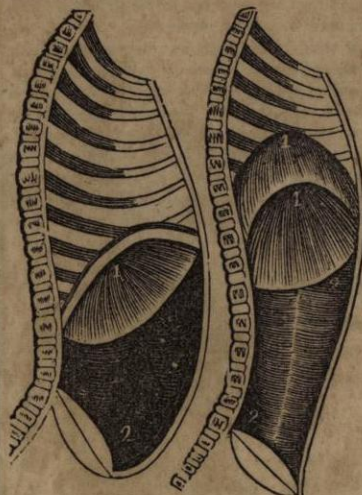
19. Here are two attitudes, sitting, and standing, passive and active. Beware of too much



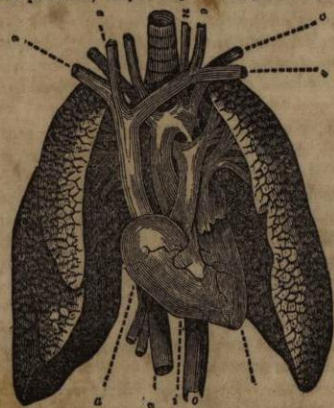
stiffness, and too much laxity, of the muscles; be natural and easy. Avoid leaning backwards or forwards, to the right or left: and especially, of resting your head on your hand, with the elbow on something else: by which practice, many have caused a projection of one shoulder, induced spinal affections, &c. Beware of every thing that is improper: such as trying how much you can lift with one hand, &c.

20. Here follows a representation of the position of the diaphragm, and illustrations of its actions, in exhaling and inhaling. Figure 1, in the left engraving, represents the diaphragm in its greatest descent, when we draw in our breath: 2, muscles of the abdomen, when protruded to their full extent, in inhaling: 1, in the right engraving, the diaphragm in its greatest ascent in expiration: 2, the muscles of the abdomen in action, forcing the

viscera and diaphragm upwards: the lungs cooperate with the diaphragm and abdominal muscles; or rather, the soul, mind, nerves and muscles act unitedly, and thence with ease, grace and effect. Observe, the Stomach, Liver, &c. are below the diaphragm, and are dependent on it, in a measure, for their actions.

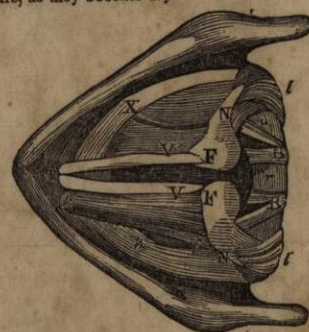


21. Here is a view of the Heart, nearly surrounded by the Lungs, with the different blood-vessels going to, and from them: these organs are shown partially separated; tho' when in their natural positions, they are quite compact together,



and wholly fill up the cavity of the chest: every one has two hearts, for the two different kinds of blood, and each heart has two rooms: a, right auricle, that receives all the blood from every part of the body, through the vena cava, or large vein, which is made up of the small veins, e, e, e, e, e; it thence passes into the right ventricle, f, thence into both lungs, where it is purified; after which it passes into the left auricle, and left ventricle, then into the aorta, g, and the carotid and subclavian arteries (u, and v,) to every part of the body; returning every three or four minutes.

22. This engraving represents the larynx, or vocal box, at 1, near the top of the wind-pipe; 2; the bronchial tubes, or branches of the trachea, 3, 4, going to each lung; the left lung is whole; the substance of the right one is removed, to show the ramifications of the bronchial twigs, terminating in the air-cells, 7, 7, 8, like leaves on the trees. The bronchial tubes are the three branches of the wind-pipe, and enter the lungs about one third of the distance from the upper end: hence, how foolish for persons having a sore throat, or larynx, to suppose they have the bronchitis; which consists in a diseased state of the bronchia; generally brought on by an improper mode of breathing, or speaking, &c., with exposure. The remedy may be found in the practice here recommended, with a free use of cold soft water over the whole body, and bandages wet with the same, placed about the chest and neck, to be removed every few hours, as they become dry.



23. Here is a horizontal view of the Glottis: N, F, are the arytenoid cartilages, connected with the chordæ vocales, (vocal cords, or ligaments,) T, V, stretching across from the top of the arytenoid to the point of the thyroid cartilage: these cords can be elongated, and enlarged to produce lower sounds, and contracted and diminished for higher ones: and, at the same time, separated from each other, and allowing more condensed air to pass for the former purposes; or brought nearer together, to favor the latter: there are a great many muscles attached to the larynx, to give variety to the modifications of voice in speech and song.

24. Here is a front view of the Vocal Organs: e is the top of the wind-pipe, and within and a little above d is the larynx, or vocal box, where all voice sounds are made: the two horns at the top, represent the upper extremities of the thyroid cartilage: the tubes up and down, and transverse, are blood-vessels: beware of having anything tight around the neck, also of bending the neck much, impeding the free circulation of the blood, and determining it to the head.

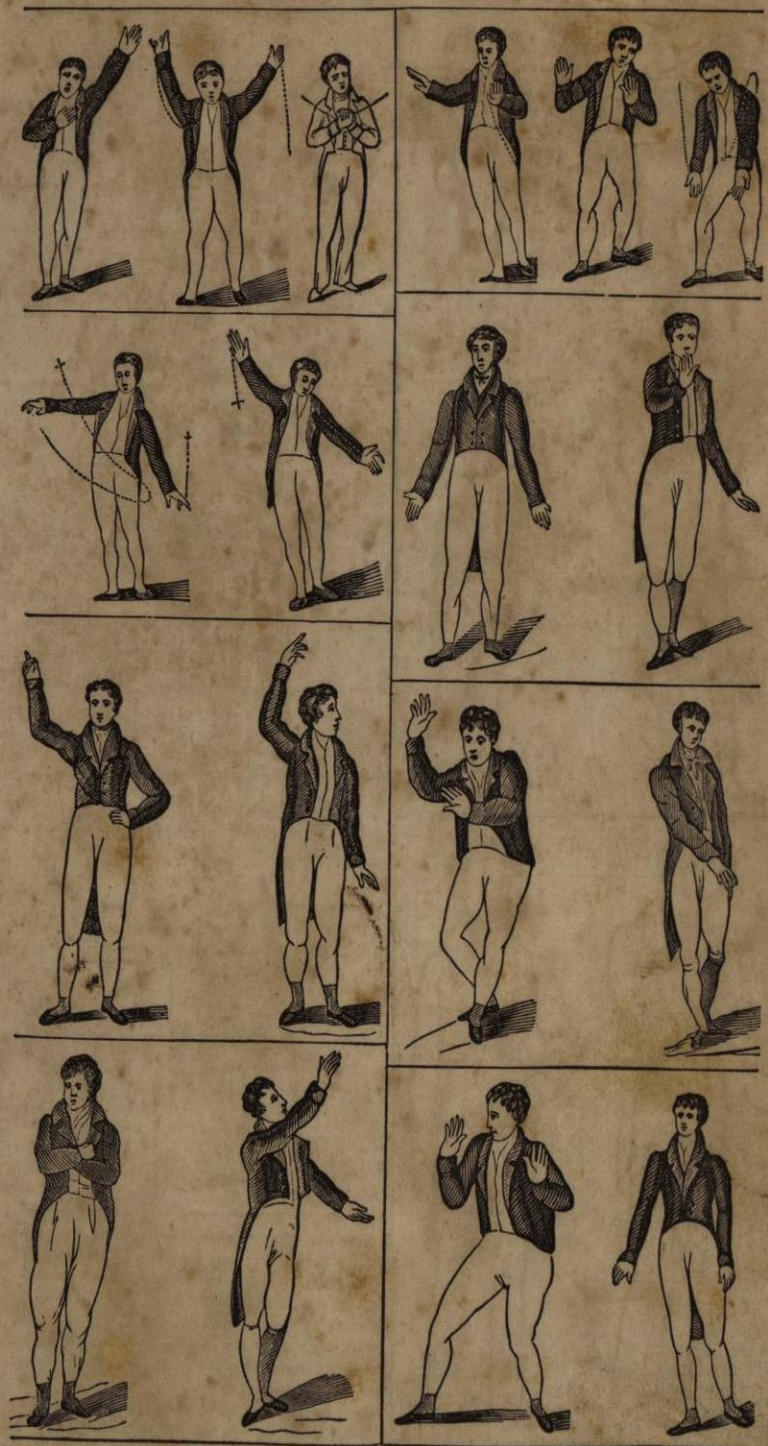
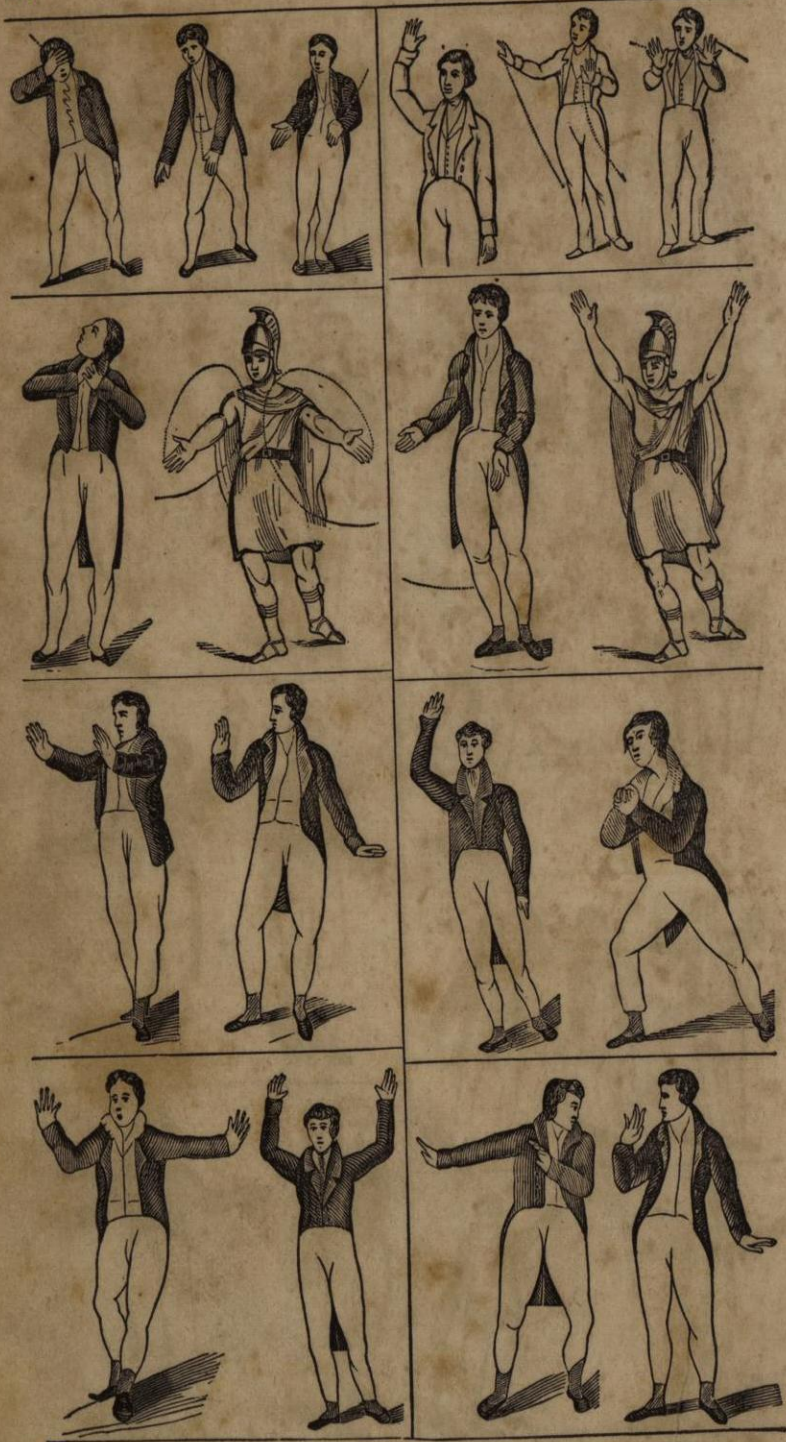


ORATORICAL AND POETICAL ACTION.

POSITIONS OF FEET AND HANDS.









Notes. The Elocutionary Engravings are designed for studies; they involve every variety of Thought and Feeling, and their modes of manifestation: some are to be imitated, others avoided, because of their awkwardness: judge ye. The dotted lines show the directions the hands have taken, till brought to their present position. Some paragraphs are transposed, and extra ones introduced, the better to accommodate the engravings. See the Passions, &c., for further information.

1. THIS SYSTEM unfolds the true Philosophy of MIND and VOICE, in accordance with the nature of Man, and the structure of Language. The Elements are first presented; then, the common combinations, followed by the more difficult ones; all of which are to be practiced in concert, and individually, after the Teacher. These exercises essentially aid in cultivating the Voice and Ear, for all the objects of Speech and Song: while the Principles and Practice tend to develop and perfect both mind and body, agreeably to the Laws, that should govern them. The Vowels must first be mastered, then the Consonants; and the exercises interspersed with reading, and rigid criticism on the Articulation and Pronunciation.

N. B. The words printed in italics and CAPITALS, are more or less emphatic; though other words may be made so, according to the desired effect; the dash (—) indicates a pause for inhalation; connecting words are sometimes excepted.

2. A has four regular sounds: First, Name sound, or long: ALE; ate, a-zure; rare a-pri-cots; scarce pa-tri-ots; fair brace-lets for la-tent mus-ta-ches; hai-ry ma-gi and sa-pi-ent liter-a-ti for pa-trons; na-tion-al ca-ter-er for ra-di-a-ted sta-mens, and sa-li-ent pas-try with the ha-lo gra-tis; the ra-tion-al plain-tiff tears the cam-bric, and dares the stairs for the sa-avor of rai-sins; they drain the cane-brakes and take the bears by the nape of the neck; the may-or's pray-er to Mayn-ton Sayre is—to be-ware of the snares pre-par'd for the matron's shares: a-men has both syllables accented; but it should never be pronounced ah-men (2d a.) nor aw-men.



[A in ALE.]

3. Position. Sit, or stand erect, with the shoulders thrown back, so as to expand the chest, prevent the body from bending, and facilitate full and deep breathing. Open the mouth wide enough to admit two fingers, side-wise, between the teeth, and keep the lips free and limber, that the sounds may flow with clearness and precision; nor let there be too much, nor too little moisture in the mouth. A piece of hard wood, or ivory, an inch, or an inch and a half long, of the size of a pipe-stem, with a notch in each end, if placed between the teeth, perpendicularly, while practicing, will be found very useful in acquiring the habit of opening wide the mouth.

4. E has this sound in certain words; among which are the following: ere, ere-long; feint heirs; the hei-nous Bey pur-veys a ho-quet; (ho-ka); they rein their prey in its ey-ry, and pay their freight by weight; hey-dey! o-bey the eye, and do o-bei-sance to the Dey; they sit tete-a-tate (ta-tah-tate,) at trey; also, there and where, in all their compounds,—there-at, there-by, there-fore, there-in, there-on, there-with; where-at, where-by, where-fore, where-

in, where-on, where-with, &c.: also, in the contraction of ever and never,—as where-e'er I go, where-e'er I am, I ne'er shall see thee more. "How blest is he, who ne'er consents, By ill advice to walk."

Anecdote. Plato—defines man—"An animal, having two legs, and no feathers." This very imperfect description attracted the ridicule of Di-og-e-nes; who, wittily, and in derision, introduced to his school—a fowl, stripped of its feathers, and contemptuously asked,—"Is this Plato's man?"

Notes. 1. Don't caricature this sound of a and e before r, by giving it undue stress and quantity, in such words as—air, (ay-ar,) pa-rent, (pae-rent,) dare, (day-ar,) chair, there, where, &c., nor give it a flat sound, as some do to e in heat, pronouncing it blaat. To give this sound properly, separate the teeth an inch, project the lips, and bring forward the corners of the mouth, like a funnel. 2. It would be just as proper in prose, to say, where-e'er I go, where-e'er I am, I ne'er shall see thee more; as to say in poetry, where-e'er I am, I ne'er shall see thee more. 3. E in weight, whey, (y, y, gh are silent,) and a in age, sehale, &c., are just alike in sound; and as this sound of e does not occur among its natural, or regular sounds, as classed by our orthoepists, it is called "irregular;" i. e. it borrows this name sound of a; or is sounded like it. 4. Some try to make a distinction between a in fate, and a in fair, calling it a medial sound: which error is owing to t being an abrupt element, and r, a prolonged one; but no one can make a good sound of it, either in speech or song, when thus situated, by giving it a sound unlike the name sound of a; beware of unjust prejudices and prepossessions. I say no-shun-al, ra-shun-al, &c., for the same reason that I say no-tional and de-otional; because of analogy and effect.

Proverbs. 1. Accusing—is proving, when malice and power sit as judges. 2. Adversity—may make one wise, but not rich. 3. Idle folks—take the most pains. 4. Every one is architect of his own fortune. 5. Fine feathers make fine birds. 6. Go into the country to hear the news of the town. 7. He is a good orator—who convinces himself. 8. If you cannot bite, never show your teeth. 9. Lawyers' houses—are built on the heads of fools. 10. Little, and often, fill the purse. 11. Much, would have more, and lost all. 12. Practice—makes perfect.

The Bible—requires, in its proper delivery, the most extensive practical knowledge of the principles of elocution, and of all the compositions in the world; a better impression may be made, from its correct reading, than from the most luminous commentary.

Varieties. 1. Love what you ought to do, and you can easily do it;—oiled wheels run freely. 2. Cicero says, that Roscius, a Roman orator, could express a sentence in as many different ways by his gestures, as he himself could by his words. 3. Why is the letter A, like a honey-suckle? Because a B follows it. 4. Never speak unless you have something to say, and always stop when you have done. 5. The most essential rule in delivery is—Be natural and in earnest. 6. Our education should be adapted to the full development of body and mind. 7. Truth can never contradict itself; but is eternal and immutable—the same in all ages: the states of men's reception of it—are as various as the principles and subjects of natural creation.

As good have no time, as make bad use of it.

5. *Elocution*—is an Art, that teaches me how to manifest my feelings and thoughts to others, in such a way as to give them a true idea, and expression of how, and what, I feel and think; and, in so doing, to make them feel and think, as I do. Its object is, to enable me to communicate to the hearers, the whole truth, just as it is; in other words, to give me the ability, to do perfect justice to the subject, to them, and to myself: thus, involving the philosophy of end, cause, and effect,—the correspondence of affection, thoughts and words.

6. The second sound of A is grave, or Italian. An; alms, far; papa calms ma-ma, and commands Charles to craunch the almonds in the haun-tered paths; his ma-ster de-man-ded a haunch of par-tridge of father; aunt taun-tered the laundress for salve from the ba-na-na tree; Jar-vis farms sar-sa-pa-ri-la in A-mer-i-ca; ma-nil-la balm is a charm to halve the qualms in Ra-ven-na; he a-bides in Chi-na, and vaunts to have saun-tered on the a-re-na, to guard the vil-la hearths from harm-ful ef-flu-vi-a; they flaun-tered on the so-fa, ar-gu-ing for Quarles' psalms, and for-mu-la for jaun-dice in Mec-ca or Me-di-na; a calf got the chol-e-ra in Cu-ba, and a-rose to run the gaunt-let for the ayes and noes in A-cel-da-ma.

7. In making the vowel sounds, by expelling them, great care must be taken, to convert all the breath that is emitted, into pure sound, so as not to chafe the internal surface of the throat, and produce a tickling, or hoarseness. The happier and freer from restraint, the better: in laughing, the lower muscles are used involuntarily; hence the adage, "laugh, and be fat." In breathing, reading, speaking, and singing, there should be no rising of the shoulders, or heaving of the bosom; both tend to error and ill health. Beware of using the lungs, as it is said; let them act, as they are acted upon by the lower muscles.

Notes. 1. This, strictly speaking, is the only natural sound in all languages, and is the easiest made: it merely requires the under jaw to be dropped, and a vocal sound to be produced; all other vowels are derived from it; or, rather, are modifications of it. 2. When a is an article, i. e. when used by itself, it always has this sound, but must not be accented; as, "a man saw a horse and a sheep in a meadow." except as contrasted with the; as, "I said the man, not a man." 3. When a forms an unaccented syllable, it has this sound: as, a-wake, a-bide, a-like, a-ware, a-tone, a-void, a-way, &c. 4. It has a similar sound at the end of words, either with, or without an h: as, No-ah, Han-nah, So-rah, Af-ri-ca, A-mer-i-ca, I-o-la, dog-ma, &c. Beware of saying, No-er, Sa-ry, &c. 5. It generally has this sound, when followed by a single r in the same syllable: as, ar-son, ar-tist, &c.; also in star-ry, (full of stars,) and tar-ry, (besmeared with tar.)

Education. The derivation of this word—will assist us in understanding its meaning; it being composed of the Latin word e-du-co, to lead or draw out. All developments, both of matter and spirit, are from

within—out; not from without—in. The beautiful rose—does not grow by accretion, like the rocks; its life flows into it through the nutriment, imbibed from the earth, the air, and the water, which are incorporated with the very life-blood of the plant as a medium: it is a manifestation of the LIFE that fills all things, and flows into all things, according to their various forms. The analogy holds good as it respects the human mind; tho' vegetables are matter, and mind—is spirit; the former is of course much more confined than the latter. The powers of the mind—must be developed by a power from within, and above itself; and that is the best education, which will accomplish this most rapidly, and effectually, in accordance with the laws of God,—which always have reference to the greatest good and the most truth.

Anecdote. A clergyman, whose turn it was to preach in a certain church, happening to get wet, was standing before the session-room fire, to dry his clothes; and when his colleague came in, he asked him to preach for him; as he was very wet. "No Sir, I thank you;" was the prompt reply: "preach yourself; you will be dry enough in the pulpit."

Proverbs. 1. A burden that one chooses, is not felt. 2. A guilty conscience needs no accuser. 3. After-wit is every body's wit. 4. Enough—is as good as a feast. 5. All is but lip wisdom, that wants experience. 6. Better bend, than break. 7. Children and fools often speak the truth. 8. Out of debt, out of danger. 9. Wade not in unknown waters. 10. Do what you ought, and let come what will. 11. Empty vessels make the greatest sound. 12. Pause, before you follow an example.

Natural and Spiritual. Since we are possessed of both body and soul, it is of the first importance that we make use of natural and spiritual means for obtaining good; i. e. natural and spiritual truths. Our present and eternal destinies—should ever be kept in mind; and that, which is of the greatest moment, receive the principal attention: and, since death—is only a continuation of life, our education should be continuous: both states of being will be best attended to, when seen and attended to in connection.

Varieties. 1. Horses will often do more for a whistle, than a whip: as some youth are best governed by a rod of love. 2. Why is a bankrupt like a clock? Because he must either stop, or go on tick. 3. True reading is true exposition. 4. Conceive the intentions of the author, and enter into the character. 5. The sciences and mechanical arts are the ministers of wisdom, not the end. 6. Do we love our friends more when present, or absent? 7. All natural truths, which respect the works of God in creation, are not only real natural truths, but the glasses and containing principles of spiritual ones.



[A in FAR.]

8. The means to be used, thus to make known my feelings and thoughts, are tones, words, looks, actions, expression, and silence: whence it appears, that the body is the grand medium of communication between myself and others; for by and through the body, are tones, words, looks, and gestures produced. Thus I perceive, that the mind, is the active agent, and the body, the passive agent; that this is the instrument, and that the performer: here I see the elements of mental and vocal philosophy.

9. The third sound of A is broad: ALL, wall, auc-tion, aus-pice; his vault-ting daugh-ter haul'd the dau-phin in the sauce-pan; the pal-try sauce-box waltz'd in the tea-sau-cer; al-be-it, the mawk-ish au-thor, dined on nau-se-ous sau-sa-ges; the au-burn pal-frey drew lau-rel plau-dits; his naugh-ty dwarf got the groat through the fau-cit; he thwar-tered the fal-chion and salted the shawl in false wa-ter; the law-less gaw-ky got in-stall'd in the au-tumn, and de-frau-ded the green sward of its bal-dric awn-ing.



[A in ALL.]

10. CURRAN, a celebrated Irish orator, presents us with a signal instance, of what can be accomplished by assiduity and perseverance: his enunciation was so precipitate and confused, that he was called "stuttering Jack Curran." To overcome his numerous defects, he devoted a portion of every day to reading and reciting aloud, slowly, and distinctly, some of the most eloquent extracts in our language: and his success was so complete, that among his excellencies as a speaker, was the clearness of his articulation, and an appropriate intonation, that melodized every sentence.

Notes. 1. To make this sound, drop and project the jaw, and shape the mouth as in the engraving; and when you wish to produce a very grave sound, in speech or song, in addition to the above, swell the trachea, (which will elongate and enlarge the vocal chords,) and form the voice as low as possible in the larynx; for the longer and larger these chords are, the graver will be the voice: also, practice making sounds, while exhaling and inhaling, to deepen the tones. This sound is broader than the German a. 2. O sometimes has this sound: I thought he caught the cough, when he bought the cloth; he wrought, fought, and sought, but talked naught. 3. Beware of adding an r after so, as lawr, jawr, fawr, &c. 4. The italic a in the following, is broad. All were appalled at the thral-dom of Wal-ter Ra-leigh, who was at-most scald-ed in the cal-dron of boiling wa-ter.

Habits of thought. Thinking is to the mind what digestion is to the body. We may hear, read, and talk, till we are gray; but if we do not think, and analyze our subjects, and look at them in every aspect, and see the ends, causes, and effects, they will be of little use to us. In thinking, however, we must think clearly and without confusion, as we would examine objects of sight, in order to get a perfect idea of them. Thinking—is spiritually seeing; and we should always think of things so particularly, as to be able

to describe them to others with as much accuracy as we do any external objects, which we have seen with our material eyes.

Anecdote. Wild Oats. After the first speech, made by the younger Pitt, in the House of Commons, an old member sarcastically remarked,—“I apprehend that the young gentleman has not yet sown all his wild oats.” To which Mr. Pitt politely replied, in the course of an elaborate and eloquent rejoinder, “Age—has its privilege; and the gentleman himself—affords an ample illustration, that I retain food enough for GEESSE to pick.”

Proverbs. 1. A calumny, tho' known to be such, generally leaves a stain on the reputation. 2. A blow from a frying pan, tho' it does not hurt, sullies. 3. Fair and softly, go sure and far. 4. Keep your business and conscience well, and they will be sure to keep you well. 5. A man knows no more, to any purpose, than he practices. 6. Bells call others to church, but enter not themselves. 7. Revenge a wrong by forgiving it. 8. Venture not all you have at once. 9. Examine your accounts and your conduct every night. 10. Call me cousin, but don't cozen me. 11. Eagles—fly alone, but sheep flock together. 12. It is good to begin well, but better to end well.

Theology—includes all religions, both heathen and christian; and comprehends the study of the Divine Being, his laws and revelations, and our duty towards Him and our neighbor. It may be divided into four grand divisions; viz. Paganism, Mahomedanism, Judaism, and Christianity. The study of Theology is the highest and noblest in which we can be engaged: but a mere theoretical knowledge, like the sunbeam on the mountain glacier, may only dazzle—to blind; for, unless the heart is warmed with love to God, and love to man, the coldness and barrenness of eternal death will reign in the soul: hence, the all of Religion relates to life; and the life of Religion is—to do good—for the sake of good.

Varieties. He, who studies books alone, will know how things ought to be; and he who studies men, will know how things are. 2. If you would relish your food, labor for it; if you would enjoy your raiment, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you. 3. The more we follow nature, and obey her laws, the longer shall we live; and the farther we deviate from them, the sooner we shall die. 4. Always carry a few proverbs with you for constant use. 5. Let compulsion be used when necessary; but deception—never. 6. In China, physicians are always under pay, except when their patrons are sick; then, their salaries are stopped till health is restored. 7. All things speak; note well the language, and gather wisdom from it.

Nature—is but a name for an effect, Whose cause—is God.

11. Words, I see, are among the *principal* means used for these important purposes; and they are formed by the organs of *voice*: these two things, then, demand my *first* and *particular* attention, *words* and *voice*; *words* are composed of *letters*; and the *voice*, is the effect of the proper *actions* of certain parts of the body, called *vocal organs*, converting air into sound; which two mighty *instruments*, *words* and *voice*, must be examined *analytically*, and *synthetically*; without which process I cannot understand any thing.

12. The fourth sound of A is short: AT, aft, add; I had rath-er have a bar-rel of as-par-a-gus, than the en-am-el and ag-ate; the ca-bal for-bade the mal-e-fac-tor his ap-par-el-and javelin; Char-i-ty danc'd in the gran-a-ry with Cap-ri-corn; the mal-con-tents pass'd thro' Ath-ens in Feb-ru-ar-y; his cam-els quaff'd the As-phal-tic can-al with fa-cil-i-ty; plas-ter the fal-low-ground af-ter Jan-u-ar-y; the ad-age an-swers on the com-rade's staff; the plaid tas-sel is man-u-fac-tur'd in France; he at-tack'd the tar-iff with rail-le-ry, af-ter he had scath'd the block and tack-le with his ac-id pag-en-try.

13. The more perfect the *medium*, the better will it subserve the uses of *communication*. Now, by analyzing the *constituents* of words and voice, I can ascertain whether they are in a condition, to answer the varied purposes for which they were given; and fortunately for me, while I am thus analyzing the *sounds*, of which words are composed, I shall, at the same time, become acquainted with the organs of *voice* and *hearing*, and gradually *accustom* them to the performance of their appropriate duties.

Notes. 1. To give the exact sounds of any of the vowels, take words, in which they are found at the *beginning*, and proceed as if you were going to pronounce the *whole* word, but stop the instant you have produced the *vowel* sound; and that is the *true* one. 2. Beware of *clipping* this, or any other sound, or changing it; not, I kn go, you kn see, they kn come; but, I can go; you can see; they can come. 3. A, in *ate*, in *verte*, is generally long; but in other parts of speech of more than one syllable, it is usually short; unless under some *accent*: as—intimate that to my intimate friend; educate that delicate and obstinate child; he calculates to aggravate the case of his affectionate and unfortunate wife; the compassionate son meditates how he may alleviate the condition of his disconsolate mother; vindicate your consulate's honor; deprecate an unregenerate heart, by importunate prayer; the *pre-ate* and *primate* calculate to regulate the ultimates immediately. 4. Observe—that often the sounds of vowels are sometimes *modified*, or *changed*, by letters immediately preceding or succeeding; which may be seen, as it respects a, for instance, in *ren-e-gade*, *mem-brane*, *rep-ro-bate*, *can-did-ate*, *po-ten-tate*, *night-in-gals*, &c.: some having a slight accent on the last syllable; and others having the a preceded, or followed by a vocal consonant: see previous Note 3. 5. A letter is called *short*, when it cannot be prolonged in speech, (though it can in Song), without altering its form; and *long*, when it can be prolonged without such change: therefore, we call a sound *long*, or *short*, because it is *seen* and *felt* to be so: as, cold, hot; pale, mat: in making a *long* sound the glottis is kept open indefinitely; and in making a *short* one, it is closed suddenly, producing an abrupt sound, like some of the consonants.

Anecdote. *Saving Fuel.* Some time ago, when modern stoves were first introduced, and offered for sale in a certain city, the *vender* remarked, by way of recommending them,

that one stove would save *half* the fuel. Mr. Y— being present, replied, "Sir, I will buy *two* of them, if you please, and then I shall save the *whole*."

Proverbs. 1. All truths must not be told at all times. 2. A good *servant* makes a good *master*. 3. A man in *distress*, or *despair*, does as much as *ten*. 4. Before you make a *friend*, eat a peck of salt with him. 5. *Passion*—will master you, if you do not master your *passion*. 6. *Form*—is good, but not *formality*. 7. Every tub must stand on its own *bottom*. 8. First *come*, first *serv'd*. 9. *Friendship*—cannot stand all on one *side*. 10. *Idleness*—is the hot-bed of *vice* and *ignorance*. 11. He that will steal a *pin*, will steal a *better* thing. 12. If you lie upon *roses* when young, you will lie upon *thorns* when old.

Qualifications of Teachers. Inasmuch as the nature of no one thing can be understood, without a knowledge of its *origin*, and the history of its *formation*, the qualifications of teachers are *seen* and *felt* to be so great, as to induce the *truly* conscientious to exclaim, in view of his duties, "Who is *sufficient* for these things?" How can we *educate* the child in a way appropriate to his *state* and *relations*, without a knowledge of his mental and physical *structure*? Is not a knowledge of *psychology* and *physiology* as necessary to the *educator*, as the knowledge of *mechanics* is to the *maker* or *repairer* of a *watch*? Who would permit a man even to *repair* a watch, (much less hire a man to *make* one,) who had only seen its *externals*? Alas! how *poorly* qualified are nine-tenths of our teachers for the stations they occupy! almost totally ignorant of the *nature* and *origin* of the human *mind*, and the science of *physiology*, which teaches us the *structure* and *uses* of the *body*. But how little they understand their calling, when they suppose it to be merely a teaching of *book-knowledge*; without any regard to the development of *mind* and *body*. A teacher should possess a good moral character, and entire self-control; a fund of knowledge, and ability to communicate it; a uniform temper, united with decision and firmness; a mind to discriminate character, and tact to illustrate simply the studies of his pupils; he should be patient and forbearing; pleasant and affectionate, and be capable of overcoming all difficulties, and showing the uses of knowledge.

Varieties. 1. If one were as eloquent as an *angel*, he would please *some* folks, much more by *listening*, than by *speaking*. 2. An upright politician asks—*what* recommends a man; a *corrupt* one—who recommends him. 3. Is any *law* independent of its *maker*? 4. *Kind* words—*cost* no more than *unkind* ones. 5. Is it not better to be *wise* than *rich*? 6. The power of *emphasis*—depends on *concentration*. 7. Manifested *wisdom*—infers *design*.

14. There are then, it appears, two *kinds* of language; an *artificial*, or *conventional* language, consisting of *words*; and a *natural* language, consisting of *tones*, *looks*, *actions*, *expression*, and *silence*; the *former* is addressed to the *eye*, by the *book*, and to the *ear*, by *speech*, and must thus be learned; the *latter*—addresses itself to both *eye* and *ear*, at the same *moment*, and must be thus *acquired*, so far as they can be acquired. To become an *Elocutionist*, I must learn *both* these languages; that of *art* and *science*, and that of the *passions*, to be used according to my *subject* and *object*.

15. E has two regular sounds; first, its name sound, or long: EEL; e-ra, e-vil; nei-ther de-ceive nor in-vei-gle the seam-stress; the sleek ne-gro bleats like a sheep; Cæ-sar's e-dict pre-cedes the e-poch of tre-mors; the sheik's beard stream'd like a me-te-or; the ea-gle shriek'd his pa-an on the lea; the e-go-tist seemed pleas'd with his ple-na-ry leis-ure to see the co-te-rie; E-ne-as Leigh reads Mo-sheim on the e-dile's heath; the peo-ple tre-pann'd the fend for jeer-ing his prem-ier; his liege, at the or-gies, gave œ-il-iads at my niece, who beat him with her be-som, like a cav-a-lier in Greece.

16. Since the *body* is the grand medium, for communicating feelings and thoughts, (as above mentioned,) I must see to it, that each part performs its proper *office*, without *infringement*, or *encroachment*. By *observation* and *experience*, I perceive that the *mind* uses certain *parts* for specific *purposes*; that the *larynx* is the place where vocal sounds are *made*, and that the power to *produce* them, is derived from the combined action of the *abdominal* and *dorsal* muscles. Both *body* and *mind* are rendered *healthy* and *strong*, by a proper use of all their *organs* and *faculties*.

17. Irregular Sounds. I and Y often have this sound; as—an-tique, ton-tine; the po-lice of the bas-tile seized the man-da-rin for his ca-price at the mag-a-zine; the u-nique fi-nan-cier, fa-tigued with his bom-ba-zine va-lise, in his re-treat from Mo-bile, lay by the ma-rines in the ra-vine, and ate ver-di-gris to re-lieve him of the cri-tique. Sheridan, Walker and Perry say, yea yea, and may nay, making the e long; but Johnson, Entick, Jamieson and Webster, and the author, pronounce yea as if spelled yay. Words derived immediately from the French, according to the genius of that language, are accented on the last syllables;—ca-price, fa-tigue, po-lice, &c.

Sorrow—treads heavily, and leaves behind A deep impression, e'en when she departs: While Joy—trips by, with steps, as light as wind, And scarcely leaves a trace upon our hearts Of her faint foot-falls.

18. That the body may be *free*, to act in accordance with the dictates of the *mind*, all unnatural *compressions* and *contractions* must be avoided; particularly, *cravats* and *stocks* so tight around the *neck*, as to interfere with the proper action of the *vocal organs*, and the free circulation of the *blood*; also, tight *waistcoats*; double *suspenders*, made tighter with *straps*; elevating the *feet* to a point *horizontal* with, or *above*, the *seat*; and *lacing*, of any description, around the *waist*, impeding the freedom of breathing *naturally* and *healthfully*.

Anecdote. *True Modesty.* When Washington had closed his *career*, in the French and English war, and become a member of the House of *Burgesses*, in Virginia, the Speaker was directed, by a vote of the *house*, to return *thanks* to him, for the distinguished *services* he had rendered the *country*. As soon as Washington took his seat, as a *member*, Speaker Robinson proceeded to discharge the duty assigned him; which he did in such a *manner* as to confound the young *hero*; who rose to express his *acknowledgments*; but such was his *confusion*, that he was *speechless*; he *blushed*, *stammered*, and *trembled* for a short time; when the Speaker relieved him by saying—"Sit down, Mr. Washington; your *modesty* is equal to your *valor*; and that—surpasses the power of any language that I possess."

Proverbs. 1. A blithe heart makes a blooming visage. 2. A deed done has an end. 3. A great city, a great solitude. 4. Desperate cuts—must have desperate cures. 5. All men are not men. 6. A stumble—may prevent a fall. 7. A fool always comes short of his reckoning. 8. Beggars must not be choosers. 9. Better late, than never. 10. Birds of a feather flock together. 11. Nothing is lost in a good market. 12. All is well, that ends well. 13. Like priest, like people.

Varieties. 1. The triumphs of *truth*—are the most *glorious*, because they are *bloodless*; deriving their *highest* lustre—from the number of the *saved*, instead of the *slain*. 2. *Wisdom*—consists in employing the best *means*, to accomplish the most important *ends*. 3. He, who would take you to a place of *vice*, or *immorality*, is not your *real* friend. 4. If *gratitude*—is due from *man*—to *man*, how much *more*, from *man*—to his *Maker*! 5. *Arbitrary* power—no man can either give, or hold; even *conquest* cannot confer it: hence, *law*, and *arbitrary power*—are at *eternal* enmity. 6. They who take no delight in *virtue*, cannot take any—either in the *employments*, or the *inhabitants* of heaven. 7. Beware of violating the laws of *Life*, and you will always be met in *mercy*, and not in *judgment*.

The calm of that old reverend brow, the glow Of its thin silver locks, was like a flash Of sunlight—in the pauses of a storm.