

**ORATORY SACRED AND
SECULAR: OR, THE
EXTEMPORANEOUS SPEAKER,
WITH SKETCHES OF THE MOST
EMINENT SPEAKERS OF ALL AGES**

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Oratory Sacred and Secular: Or, the Extemporaneous Speaker, with Sketches of the Most Eminent Speakers of All Ages by William Pittenger & John A. Bingham

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WILLIAM PITTENGER & JOHN A. BINGHAM

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ORATORY
SACRED AND SECULAR:
OR, THE
UNIV. OF CALIFORNIA
Extemporaneous Speaker,

WITH

SKETCHES OF THE MOST EMINENT SPEAKERS OF ALL AGES.

BY WILLIAM PITTENGER,
Author of "Darling and Suffering."

INTRODUCTION BY HON. JOHN A. BINGHAM,

AND

APPENDIX

CONTAINING A "CHAIRMAN'S GUIDE" FOR CONDUCTING PUBLIC MEETINGS ACCORDING
TO THE BEST PARLIAMENTARY MODELS.

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PREFACE.

WHEN we first began to speak in public, we felt the need of a manual that would point out the hindrances likely to be met with, and serve as a guide to self-improvement. Such help would have prevented many difficult and painful experiences, and have rendered our progress in the delightful art of coining thought into words more easy and rapid. In the following pages we give the result of thought and observations in this field, and trust it will benefit those who are now in the position we were then.

We have freely availed ourself of the labor of others, and would especially acknowledge the valuable assistance derived from the writings of Bautain, Stephens and Holyoake. Yet the following work, with whatever merit or demerit it may possess, is original in both thought and arrangement.

We have treated general preparation with more than ordinary fullness, for although often neglected, it is the necessary basis upon which all special preparation rests.

As the numerous varieties of speech differ in comparatively few particulars, we have treated one of the most

common—that of preaching—in detail, with only such brief notices of other forms as will direct the student in applying general principles to the branch of oratory that engages his attention.

We are not vain enough to believe that the modes of culture and preparation pointed out in the following pages are invariably the best, but they are such as we have found useful, and to the thoughtful mind may suggest others still more valuable.

CONTENTS.

PREFACE. — Objects of the Work stated.....	3
INTRODUCTION — By Hon. JOHN A. BINGHAM, Member of Congress.....	5

PART I.—GENERAL PREPARATIONS.

CHAPTER I.

THE WRITTEN AND EXTEMPORE DISCOURSE COMPARED—Illustrative Examples.....	18
---	----

CHAPTER II.

PREREQUISITES — Intellectual Competency ; Strength of Body ; Command of Language ; Courage ; Firmness ; Self-reliance....	18
---	----

CHAPTER III.

BASIS OF SPEECH — Thought and Emotion ; Heart Cultivation ; Earnestness	27
---	----

CHAPTER IV.

ACQUIREMENTS — General Knowledge ; of Bible ; of Theology ; of Men ; Method by which such Knowledge may be obtained....	34
---	----

CHAPTER V.

CULTIVATION — Imagination ; Language ; Voice ; Gesture ; Confidence ; References to Distinguished Orators and Writers.....	42
--	----

PART II.—A SERMON.

CHAPTER I.

THE FOUNDATION FOR A PREACHER — Subject ; Object ; Text ; Hints to Young Preachers.....	65
---	----

CHAPTER II.

- THE PLAN — Gathering Thought ; Arranging ; Committing ;
Practical Suggestions ; Use of Notes..... 80

CHAPTER III.

- PRELIMINARIES FOR PREACHING — Fear ; Vigor ; Opening Exercises ;
Requisites for a Successful Discourse..... 96

CHAPTER IV.

- THE DIVISIONS — Introduction, Difficulties in Opening ; Discussion,
Simplicity and Directness ; Conclusion..... 104

CHAPTER V.

- AFTER CONSIDERATIONS — Success ; Rest ; Improvement ; Practical
Suggestions..... 115

PART III.—*SECULAR ORATORY.*

CHAPTER I.

- INSTRUCTIVE ADDRESS — Fields of Oratory ; Oral Teaching ; Lecturing..... 123

CHAPTER II.

- MISCELLANEOUS ADDRESS — Deliberative ; Legal ; Popular ; Controversial ;
the Statesman ; the Lawyer ; the Lecturer ; the Orator..... 127

PART IV.

- EMINENT SPEAKERS DESCRIBED — St. Augustine ; Luther ; Lord Chatham ;
William Pitt ; Edmund Burke ; Mirabeau ; Patrick Henry ; George Whitefield ;
John Wesley ; Sidney Smith ; F. W. Robertson ; Henry Clay ; Henry B. Bascom ;
John Sumner ; C. H. Spurgeon ; Henry Ward Beecher ; Anna E. Dickinson ;
John A. Bingham ; William E. Gladstone ; Matthew Simpson ; Wendell Phillips ;
John P. Darbin ; Newman Hall, and others..... 133

APPENDIX.

- THE CHAIRMAN'S GUIDE — How to Organise and Conduct Public Meetings and
Debating Clubs in Parliamentary style... 139

INTRODUCTORY LETTER.

REV. WM. PITTENGER:

CADIZ, O., 1964 Nov., 1957.

DEAR SIR,—I thank you for calling my attention to your forthcoming work on Extemporaneous Speaking. Unwritten speech is, in my judgment, the more efficient method of public speaking, because it is the natural method. The written essay, says an eminent critic of antiquity, "is not a speech, unless you choose to call epistles speeches." A cultivated man, fully possessed of all the facts which relate to the subject of which he would speak, who cannot clearly express himself without first memorising word for word his written preparation, can scarcely be called a public speaker, whatever may be his capacity as a writer or reader. The speaker who clothes his thoughts at the moment of utterance, and in the presence of his hearers, will illustrate by his speech the admirable saying of Seneca: "Fit words better than fine ones."

It is not my purpose to enter upon any inquiry touching the gifts, culture and practice necessary to make a powerful and successful speaker. It is conceded that in the art of public speaking, as in all other arts, there is no excellence without great labor. Neither is it the intent of the writer to suggest the possibility of speaking efficiently without the careful culture of voice and manner, of intellect and heart, an exact knowledge of the subject, and a careful arrangement, with or without writing, of all the facts and statements involved in the discussion. Lord Brougham has said that a speech written before delivery is regarded as something almost ridiculous; may we not add, that a speech made without previous reflection or an accurate knowledge of the subject, would be regarded as a mere tinkling cymbal. I intend no depreciation of the elaborate written essay read for the instruction or amusement of an assembly; but claim that the essay, read, or recited from memory, is not speech, nor can it supply the place of natural effective speech. The essay delivered is but the echo of the dead past, the speech is the utterance of the living present. The delivery of the essay is the formal act of memory, the delivery of the unwritten speech the living act of intellect and heart. The difference between the two is known and felt of all men. To all this it may be answered that the ancient speakers, whose fame still survives, carefully elaborated their speeches before delivery. The fact is admitted with the fur-