

**THE SPEAKER AT HOME. CHAPTERS
ON EXTEMPORE AND MEMORITER
SPEAKING, LECTURING, AND
READING ALOUD. AND ON THE
PHYSIOLOGY OF SPEECH**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649709892

The Speaker at Home. Chapters on Extempore and Memoriter Speaking, Lecturing, and Reading Aloud. And on the Physiology of Speech by J. J. Halcombe & W. H. Stone

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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J. J. HALCOMBE & W. H. STONE

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¹¹ *Pengar vice cutis, acutum*
Reddere quæ ferrum valet, exorsu ipsa secandi.—*HOMER.*

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CHAPTERS ON EXTEMPORE AND MEMORITER

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READING ALOUD.

BY THE REV. J. J. HALCOMBE, M.A.

LATE SCHOLAR OF MAGDALEN COLL.,

CAMBRIDGE.

AND ON THE PHYSIOLOGY OF SPEECH,

BY W. H. STONE, M.A., M.D., F.R.C.S., L.R.C.P.,

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LONDON :

BELL AND DALDY, 186, FLEET STREET.

1859.

260. g. 148.



PREFACE.

THE following pages are more especially addressed to the younger members of the Universities, in the confident hope that the subjects of which they treat will soon be recognized in their full importance by every man who is looking forward to serve in the Christian ministry. The time has passed when the Church of England can afford to let judgment go by default; and she has already suffered much by her supineness in this particular. Her progress checked, her usefulness marred, her ranks thinned, her churches in many cases emptied, her services brought into disfavour, her ministers disheartened, and her gospel message not listened to, and therefore but half proclaimed, is a cata-

logue of evils which admits but of one addition, namely, that they to whom the education of our future clergy is entrusted should refuse to adopt the necessary remedial measures.

Unfortunately, erroneous opinions on this subject have been blindly acquiesced in until they have gained a sort of prescriptive authority; and even now, men of the most earnest and practical turn of mind are again and again found to endorse the absurd paradox, that, though the best years of life may advantageously be spent in storing the mind with the treasures of knowledge, yet a few weeks' study of the only means of applying this knowledge should be absolutely forbidden—lest, forsooth, it should result in “foppery,” in “affectation,” or in “theatrical display.” Without attempting to argue against an objection so shadowy, we can only say that, so far from having any foundation in truth or reason, it seems to be a gratuitous insult to the Clergy, an insult to their office, and an insult to common sense. An insult to the Clergy, because surely that charity which believeth all things may well believe that any personal feelings would, as a rule,