

his vitals. He can summon his powers and direct them to a point at pleasure ; because he can endure strong excitement, without the distraction of his faculties. When he rises, and stretches himself, some proof is forth-coming that he is a living man and is awake. His heart beats with a vigorous pulsation, that braces his muscles, gives glow to his conceptions, and meaning to his look. His soul kindles with the impulse of his subject, as he goes on ; and his strength is felt and acknowledged,—acknowledged with a sort of enthusiastic homage, by his fellow-men.

Wright, in his *Philosophy of Elocution*, in urging upon the Christian student of eloquence, “earnestness of manner, and energy of expression,” relates the following :—

“A citizen of Athens came to Demosthenes, and besought him to plead his cause, against one by whom he had been treated with great cruelty. Now the person having made his complaint with an air and style of perfect coldness and indifference, the orator was not inclined to believe him.

“This affair cannot be as you represent it ! You have not suffered hard usage !” Here merely from the want of earnestness and expression, the veracity of the person was disputed ; and that too by Demosthenes. A pathetic address, with finely interwoven phrases, was not essential to convince the orator of the fact. He only required, perhaps, a probable picture of the mind of the sufferer, or an earnest recital of the transaction. — — When the orator intimated his disbelief of the fact, Plutarch informs us that the citizen immediately expressed himself with the utmost emotion—“I not harshly used ! I not ill-treated !”

Nay, now, says Demosthenes “I begin to believe you—that is the form,—that is the language of an *injured* man. I acknowledge the justice of your cause, and will be your advocate.”

“We shall find the object of this illustration,” continues the author, “shown more at length by the Roman orator.” — — “I perfectly remember,” said Cicero, “that, when Calidius prosecuted Q. Gallius for an attempt to poison him, and pretended that he had the plainest proofs of it, and could produce many letters,

witnesses, informations, and other evidences to put the truth of his charge beyond a doubt, interspersing many sensible and ingenious remarks on the nature of the crime, I remember, that when it came to my turn to reply to him, after urging every argument which the case itself suggested, I insisted upon it as a material circumstance in favor of my client, that the prosecutor while he charged him with a design against his life, and assured us that he had the most indubitable proofs of it then in his hands, related his story with as much ease, and as much calmness and indifference as if nothing had happened.”—“Would it have been possible,” exclaimed Cicero, (addressing himself to Calidius,) “that you should speak with this air of unconcern, unless the charge was purely an invention of your own?—and, above all, that you whose eloquence has often vindicated the wrongs of other people with so much spirit, should speak so coolly of a crime which threatened your life?”*

In the consideration of this subject, the CAUSES which influence our intellectual and moral habits, also demand attention. These include the objects that awaken excitement, and the kind of excitement which they produce.

Eloquence then, does not depend on mechanical or ephemeral excitements, but on great, and permanent, and powerful causes, affecting the intellectual habits of a country or an age, perhaps a series of ages. Look at the facts to which I have before alluded. What produced the mighty effort of eloquence in Athens? A train of causes that made mighty men; that produced a collision of mighty minds; that set in motion the intellectual machinery of Greece, and carried the excitement to the highest pitch, when Philip threatened the extinction of her liberties. The convulsions of Rome, as connected with the history of Brutus, and Cæsar, and Anthony, brought Cicero up to that energy and majesty which held in awe the minds of other men. To the events of the American Revolution, our country owes the fame of her Hamilton and Patrick Henry. We do not

* Phil. of Elocution, pp. 198—202.