

tendency of the heart to evil, it seeks to rebeget in man the love of truth, and purity, and virtue. But greater than all external difficulties are those in the orator himself, for he is of like kind in heart with those he seeks to gain. Full well he knows his recreant heart refuses to desire those worthy objects he commends to others. The curse of selfishness is on him, and at times he is so beset with unbelief of the very truth he speaks, that his words mock him and give his heart the lie. It is well for him there are the hills to which he can look up.

And now, gentlemen, bear with me as I set once more before us our work as orators. We must persuade to action. Not simply must we teach, this we must do and more, not simply please the fancy and stir the emotions, but by teaching, charming, and stirring we must reach the will and make it do our pleasure.

And at this point we speak of what deserves our greatest heed, for it is vital to all oratory. The limit and the line of influence must be virtue. We must persuade, yet must we be true to our nature. The whole force of our oratory lies in our consciousness of right, in means as in end. Not only so, but the measure of the orator's influence will be the extent to which his oration is in harmony with his life, and woe to him should he, by simulating conviction or emotion, sacrifice to present effect his conscience of the truth. Conviction comes not at will, but is the spontaneous outcome of the moral nature, which at our peril we refuse to heed. "Eloquence must rely on moral force, since this is the force of character, and there is no strong rational life that is not locked together by a moral purpose."

Having thus spoken at some length upon the aim of oratory, I shall briefly speak of the means by which this aim will be realized. And these are thought and emotion. These are the very material of the oration, Thought, the bone and sinews, giving shape and strength, Emotion, the flesh and blood, clothing with living beauty. And first I shall speak of *Thought*. Truth is the only right ground of persuasion, the only reasonable ground of action. Truth that is powerful in speech is first powerful in thought. Truth must possess the mind so that when the orator speaks his words are big with thought. Thought must precede all oratory and wheresoever got, we may not give it forth until it has become our own and bears upon