

shades and degrees in which they may exist in a subject criticised—without impertinently attributing either praise or blame for differences properly demanding neither the one nor the other. Let us now—I venture to associate my readers—in the case before us, at once address ourselves to our task thus defined.

Whether one listen with one's ears to the living speaker or listen with one's eyes to the speaker's words in print, in either case equally, I think, the first and strongest impression taken is a moral impression, the impression of high personal character in the man. This perhaps has already been implied; but it needs thus to be said expressly, and said with the emphasis of reiteration. And to say it does not travel a step outside the strict and proper purview of the critic of eloquence. For, since Aristotle, it has been a commonplace of rhetorical teaching that to be a good orator you must, most important of all, be a good man. This condition in Dr. Storrs's case his hearer feels to be completely fulfilled.

We have here to distinguish a little. A certain great preacher, and one who is at the same time a great teacher of preaching—a man of whom it will soon be the present writer's duty to attempt a criticism in these pages, Dr. Broadus—lays it down as a prime maxim for the pulpit, Secure the sympathy of your audience. By sympathy, Dr. Broadus of course does not mean compassionate regard. On the other hand, however, it is something more than good will that he means. He means good will touched and vivified with lively emotion. This sentiment, Dr. Broadus, by the way, exemplifies his own maxim by himself exciting as orator to a remarkable degree in his audience.

It is not exactly such an effect as this of conciliation and ingratiation that Dr. Storrs produces, by the impression which he makes of personal character on the sense of one hearing him or reading him. He does not enlist your sympathy, so much as he compels your respect. You are commanded rather than won.

Evidently, for the purposes of the popular orator, it would be an advantage to Dr. Storrs to be persuasive as much as convincing. But it is, on the other hand, to be remembered that the Christian preacher is not simply a popular orator speaking from the pulpit. The Christian preacher is likewise a pastor, a citizen, and a man. Besides this also, for the case of a minister like Dr. Storrs, it must be considered that in any very large city, the preacher, out of a population there sufficiently numerous to allow it, comes in the end to select his own audience. This process of selection on the part of preacher and preacher was always of course active in Brooklyn. Emotional people Mr. Beecher naturally drew to himself far more than could be the case with Dr. Storrs. Mr. Beecher engaged their sympathy more. Dr. Storrs, however, has never lacked those who, though less impressionable, were in their way not less responsive to his own peculiar personal influence