

and beauty, so as to dispose his audience to embrace his side of the question. It is under this denomination of Eloquence that the Barrister or legal pleader proceeds; and it is easy to see the numerous qualifications necessary to enable him to attain celebrity in it. Although instances may occur, in which he may have to move the passions by an appeal to the feelings, they are but rare when compared with the numerous cases in which he has to convince the judgment.

There is a third kind of eloquence, of a still higher degree than the foregoing, and applicable to more purposes—the pulpit affords a field for it; and a still wider is displayed, in debates in popular assemblies. This requires all the talents which contribute to make a man eminent in the Eloquence of the Bar: but as he has to carry his hearers farther than bare conviction, he must possess other powers, and display other arts. Although he is under the necessity of employing arguments, he does not require so much attention to their selection or classification as he will when drawing nice legal distinctions and unravelling intricate points. In this kind of Eloquence his aim ought to be directed to operate upon the mind and feelings. The audience must not only be convinced—but also interested, agitated and carried along with the speaker. Their passions must rise with his, and they must enter into his emotions. If successful and eminent in this branch of Eloquence, he will make his audience love what he loves, detest what he detests, and resent as he inspires. He may also excite them to determine or act with more vigor than they would do without his influence.

The fourth and last denomination of Eloquence is constantly the offspring of passion or some emotions of the mind in the speaker, in which respect it differs from either of the former kinds. By the word passion is here meant that state of mind when it is agitated or fired by some important occurrence either past or approaching. A man may convince and even persuade others to act, by the force of reason and sound argument; but that degree of Eloquence which gains the admiration of mankind; and properly constitutes the orator is never found without warmth or passion. When passion exists in such a degree as to raise and kindle the mind without throwing it out of its self possession, it is universally found, to exalt all the human powers. It renders the possessor of such a state more enlightened, more penetrating, vigorous, and masterly than he is in his calmer moments; and he becomes on such occasions infinitely greater in all his thoughts, words and actions, than he is at other times. When in this state, he will by the accumulated energy and vigour which he has, utter greater sentiments, conceive higher designs, and execute them with a boldness and felicity of which he would not think himself capable on other occasions. It is chiefly as it operates in persuading, according to the above mentioned sense of that word, that passion is useful. Every man is eloquent when his passions are excited; and while he continues to keep a due restraint upon himself his eloquence will be what it ought: but when he loses this he ceases to produce the desired effect and becomes what is termed *a man in a passion*: and which may work him up to such a degree as to deprive him of the power of utterance. When the orator is warmed, animated and elevated by a due excitement of his