

effects of Eloquence, it deserves to be noticed, that although these are frequently employed as indiscriminate terms, they are by no means the same thing, in meaning. Conviction affects the understanding only; but persuasion extends to the will and produces practice. The one may arise from the other and with all men of rational powers—it is necessary that conviction as above stated should precede persuasion: but the former may exist without the latter. It is the business of the Philosopher by the adduction of facts and the display of reasons to enforce conviction of the truth: but it requires the display of eloquence by the orator to persuade his hearers to act in conformity to it, by engaging their affections on its side. Conviction and persuasion do not invariably accompany each other; and their separation is not unfrequently occasioned by the mode in which the former is enforced. Any man, though possessing but slight powers of eloquence, may convince but he who persuades at the same time brings all the powers of this important science into action and manifests a proof of its importance. These two would always accompany each other without the power of eloquence, did our inclinations always follow the dictates of our understanding. But as human nature is constituted this is far from being the case. It requires but little to *convince* a man that the practice of justice, virtue, and public spirit are laudable; but it is not so easy to *persuade* him to act in conformity to their dictates. The inclination may revolt, although the understanding be satisfied—the passions may be two powerful for judgement to control. But for all this, as conviction is our chief avenue to the heart or inclination it is not to be overlooked by the orator, for unless he gains this, no persuasion will succeed with men of sense, and unless founded upon this, it will be but temporary and evanescent with any others. In this way the orator or he whose eloquence would be successfully practised must go farther than merely producing conviction. He must consider man as a creature, moved by many different springs, and must act upon them all. He must address himself to the passions—he must paint to the fancy, and touch the heart. To effect all this, and it is obvious they must be effected, we shall find other things besides what have been already mentioned, entering into the composition of Eloquence. In addition to solid argument and clear method, the man who would successfully practice eloquence, must summon to his aid all the conciliating, and interesting arts, both of composition and pronunciation.

This science properly speaking, although improved and cultivated by them is not an invention of the schools—it is the offspring of nature, for nature teaches every man to be eloquent in his own cause when much in earnest. Let him be placed in some critical situation, or let him have some important interest at stake; and he will scarcely fail to adopt the most effectual means for persuasion. But although eloquence be in this view the gift of nature, as we may term it, yet it requires cultivation, before it can be brought to perfection; although the seeds of it may be laid in the fine feelings of the heart, and although these feelings may be in such excess, as to break forth and get utterance by words; it requires a sound judgement and a cultivated mind to put these words in their best possible place, and to give them