

make up our intellectual character, and we know how many have so cultivated these habits that their intellectual character has been entirely changed. Why may we not do the same? The best aid to the successful cultivation of good habits is a strong will, which may be acquired by cultivation. The greatest enemy is discouragement, which results from a want of

appreciation of the value of our mistakes. We should always study our mistakes and be on the lookout for weak spots in our mental constitution, and when we have found them, we should not be discouraged, but should study them to avoid failures in the future.

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THE PHILOSOPHY OF ELOCUTION.

This article is based upon a paper bearing the same title from the pen of Edward Brooks Ph. D. late President of the National School of Oratory, Philadelphia.



ALL arts have their basis in and grow out of scientific principles. These principles when formulated and systematized constitute the theory and philosophy of the art. Elocution may be considered both an accomplishment and an art.

As an accomplishment it lends grace to the converser, the reader and the public speaker. As an art it enables the reader or speaker to express sentiment in the very best form and gives him the power not only of expressing the idea indicated but also of impressing that idea upon the mind and heart.

In ancient times the art of oratory was studied with great diligence and success. Cicero and Quintilian have left on record methods whereby a speaker may become effective and eloquent. It is quite true that now and then a great genius arises who thrills an audience and yet knows nothing of the secret of his power. Such instances are, however, rare, and form only exceptions to the rule. The great orators, of antiquity were generally the product of training and culture as well as of natural gifts. Great occasions oft beget orators, as in the case of Patrick Henry who was born of the wrongs which brought the American revolution. Oppression stirs the soul to its very depths. The disabilities under which Hungary labored gave the world a Kossuth, while the wrongs of Ireland have inspired more orators with burning eloquence than has any other woe of the human race.

Let us now glance for a moment at the fundamental divisions of elocution. The mind being the source of all thought is also the basis of all elocution. When a

speaker stands before an audience he employs a logical means of producing an effect upon his hearers. First, there is something in his mind to be expressed. This thought or sentiment being a product of the mind may be denominated the *Mental Element*. Before thought can pass from the mind of the speaker to that of his audience it is necessary to clothe it in the concrete form of words. These words borne on waves of air convey to the listener the thought of the speaker. Thus mind reaches mind, heart throbs to heart and will moves will. The instrument which has effected this is the human voice. We may therefore call the second element of elocution the *Vocal Element*. But while the mind incarnates itself in voice it manifests itself at the same time through the physical system. Thought, being a product of the mind, calls for a subordination of the entire physical being to its commerce. The attitude of the body, the motion of the hands, the play of the muscles of the face—all express the workings of the soul. Quintilian remarks "that the hand is the common speech of all man." It is therefore clear that there is a third element in elocution, that of the physical nature which we may call the *Physical Element*.

We have now analyzed the elements of elocution in logical order from the standpoint of the speaker. From the standpoint of the hearer we reach the same three elements, but in an inverse order.

We may then outline the Philosophy of Elocution as consisting in: I. the Mental Element; II. the Vocal Element; and III. the Physical Element.

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Toronto.