

distinguish between the real and the spurious in listening to a speaker, yet we cannot in all cases exactly tell why it is that one carries us along with him, apparently without our knowing it, while another, who may be in many respects a more polished speaker, fails to make any lasting impression upon our minds.

The grand essential element in oratory is the information or conviction of the understanding. This, we think, lies at the very foundation of all eloquence, and no composition, however elegant and faultless in other respects, can be considered as eloquent which does not effect this end.

Perhaps a more concise though less comprehensive, definition of eloquence is this; "Eloquence is force." He who speaks in such a manner as to draw persons within the scope of his powers and force them to immediate and determinate action, speaks eloquently. There is, however, a certain class of speakers who repudiate such a definition, and would maintain that elaborate sentences, brilliant flights of imagination, beautiful flowers of fancy, and such like, constitute the only true eloquence. But if this be eloquence, then the great masters of the past and present have sadly mistaken it, and consequently have lamentably failed in reaching it. They never aimed at this mere finery. They aspired after the achieving quality; the soul bracing drastic element. They were not content with merely pleasing the fancy of those to whom they spoke, but on the contrary they wished to make them believe, resolve, and act. But there are also those who go to the other extreme and would take away from eloquence all the external trappings and dress which they believe to be but pedantic and puerile, and calculated rather to weaken than to enhance the effect. This we think is quite as fatal an error as to imagine that oratory consists in a proper observance of externals, for while speakers of the latter class, fail to make any lasting impression on our minds, with their hollow declamation except it be that of disgust, those of the former, although their matter may be the productions of master minds, will fail to gain our attention, or to enlist our sympathies in the subject upon which they speak. How often have we seen an otherwise powerful address ruthlessly mangled, and robbed of the greater part of its force from the want of proper attention being given to language and delivery.

The successful orator belongs to neither of these classes. He aims for the middle ground between those two extremes. In preparing to stand before his audience he takes care that his speech contains such thoughts as they can, and will appreciate. Nor is he insensible to the fact that lofty

thought requires to be expressed in lofty language, and that its force can be very much enhanced by appropriate gesture, and a becoming attention to elocution. In listening to such a speaker we soon find ourselves drawn irresistibly within the circle of his power, the whole force of his sublime thought, his language, his gesture, his countenance, his eye, seems concentrated upon us. He moves us deeply, and we see definitely why we are moved. He implants within us some vital sentiments which we cannot dislodge, and sends us away thinking, feeling, resolving. The impression made upon our minds, is not like "the morning cloud or the early dew" soon gone, but is implanted within us, from which we can find no relief but in generous, decisive action.

Such, we believe, is true eloquence. It consists in the proper adaptation of languages and gesture to thought, and he who happily possesses that faculty, with the power to think, has nothing to prevent his becoming an orator.

The closing idea of the preceeding sentence suggests to our mind the question: Is oratory an art that can be acquired by any one of ordinary powers of mind who is willing to labor for it? Taking oratory in its restricted sense, we think not. We are of the opinion that in order to attain to the higher grades of oratory man must be gifted by nature with a peculiar genius, adapting him to succeed in that highest and most ennobling of arts: and yet, notwithstanding it may not be in the power of all to attain the position among first rank, we think that the attainment of it is within the reach of more than even realize it. Almost all the great orators who have lived, in all ages of the world's history, have acquired their power in speaking after years of close application to study and practice, and we do not hesitate to affirm, that any person of ordinary capacity, can by persistent self-denial and patient toil, raise himself to a good degree of preeminence in public speaking. All his faculties are capable of improvement by cultivation. His mind becomes strengthened by culture, and brought more into subjection to his will, so that he is better able to grapple with a subject, and draw from it thoughts that shall be interesting and instructive to his audience. His vocabulary of words is greatly enlarged by the study of the ancient classics, the British authors, or in the use of his own pen. His gesture becomes natural by practice, and his elocution improves by constant attention and exercise. And as the great orators of ancient and modern times, whose names are held by us in the highest esteem amounting almost to adoration, have all, or almost all, had to undergo long years of culture and practice, so

may any one now cultivate the faculties that Nature has conferred upon him, and they secure no small share of that noble power which is even more needed in the world to-day than at any previous period in its history.

OUR NAME.

In selecting a name for our College paper we thought we could not do better than bestow upon it the name of our Literary and Debating Society which is composed of all the students of our Alma Mater, and from which society our paper emanates. We would in so doing, cherish the hope that former students of the College, both graduates and under graduates, of whom there are quite a number scattered throughout the Provinces and the neighboring Republic that have attended the Institution in by-gone years, will, as they see this name and by it are led to reflect upon their connection with the society it represents, allow their sympathies to be enlisted in behalf of the paper.

It is, and we hope it shall be our aim and desire to make the paper worthy of their support and assistance, and feeling confident that every graduate of *Acadia* is still interested in her welfare, we think we may safely hope that they will aid us in this undertaking.

We shall always be happy to publish communications from any of our former students should they feel disposed to favor us in that line.

THE more thorough a man's education is the more he yearns for and is pushed forward to new achievement. The better a man is in this world, the better he is compelled to be. That bold youth who climbed up the Natural Bridge, in Virginia, and carved his name higher than any other, found when he had done so, that it was impossible for him to descend, and that his only alternative was to go on, and scale the height, and find safety at the top. Thus it is with all climbing in this life. There is no going down. It is climbing or falling. Every upward step makes another needful; and so we must go on until we reach heaven, the summit of the aspirations of time.—*Life Thoughts*.

WE look down at our fellows as the eagle looks over the edge of the cliff at the mice which crawl so far below him. This is the selfishness of the moral nature. Our gifts and attainments are not only to be light and warmth in our own dwellings, but are as well to shine through the window, into the dark night, to guide and cheer bewildered travellers upon the road.

How many hopes have quivered for us in the past years—have flashed like harmless lightnings in Summer nights.