

# MAKING LANGUAGE IMPRESSIVE

by  
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*Speaking is for listening. Speeches are not effective when they are in the speaker's mind, in his notes on the lectern before him, or even when they are spoken aloud in the presence of an audience. Speeches become effective only as they are perceived in the minds of listeners.*

J. Jeffery Auer

## Recognizing and Defining Figures of Speech

The primary purpose of oratory is to convey intended thoughts in a manner suitable to the intended audience. *Clarity* is one of two components of style most vital to functional language. The other stylistic component is *Impressiveness*.

To impress literally means to implant firmly in the mind or to fix in the memory. An impressive style intensifies the effect upon the mind or feelings, lifting the orator's words to new heights of vividness, color, force, and inspiration. Orations should be designed like Hyatt advertises their hotels in Puerto Rico, namely "ORIGINALLY DESIGNED TO STIMULATE ALL FIVE SENSES REDESIGNED TO MAKE YOU WISH FOR FIVE MORE."

The history of rhetorical *theory* and criticism reveals that stylistic embellishment, or ornamentation, has been assigned different classifications, the most typical being *tropes* and *figures*. This is evidenced, for example, by Quintilian who said: The name of *trope* is applied to the transference of expressions from their natural and principal significance to another, with a view to the embellishment of style or, as the majority of grammarians define it, the transference of words and phrases from the place which is strictly theirs to another to which they do not properly belong. A *figure*, on the other hand, as is clear from the name itself, is the term employed when we give our language a conformation other than the obvious and ordinary.

However, Quintilian also admitted that often it is difficult to differentiate between *tropes* and *figures*. He observed that many authors have considered *figures* identical with *tropes*, because whether it be that the latter derive their names from having a certain form or from the fact that they effect alterations in language (a view which has also led to their being styled *notions*), it must be admitted that both these features

are found in *figures* as well. Their employment is also the same. For they add force and charm to our matter.

## Never Labor Over Quantity of Figures!

Students of oratory should realize that the English language has more figurative resources than to what most people are accustomed, and that these stylistic devices, when used appropriately, can enhance oratorical effectiveness. However, orators should choose their figures of speech discriminately, never laboring over how many figures of speech to employ in any oration. *Quality*, not *quantity*, is important. Alexander Pope observed that "true expression, like the unchanging sun, clears, and improves whatever it shines upon. It gilds all objects, but it alters none." In other words, by themselves figures of speech many have much ornateness, or decorative value, but they are worthless, if they fail to reinforce the orator's intended thoughts.

## Never Fear the Formal Names of Figures!

At first, names of some figures of speech may seem strange and even difficult to pronounce, but technical language in most disciplines can be difficult for students. For illustration, at the Kodokan in Tokyo, Japan, students of judo learn such throwing techniques as *De-ashi-harai* (Advanced Foot Sweep) and *Sasae-tsurikomashi* (Probing, Drawing Ankle Throw); such holding techniques as *Kuzure-kami-shihogatame* (Broken Locking of Upper Four Quarters) and *Kata-gatame* (Shoulder Holding); such strangleholds as *Hadaka-jime* (Naked Choke Lock) and *Tsukkomijimi* (Thrust Lock); and such bending and twisting techniques as *Ude-gatame* (Arm Lock), *Hiza-gatame* (Knee Arm Lock), and *Wakigatame* (Side Arm Lock).

In the beginning of their training, many Americans have difficulty with the unfamiliar names. However, the complicated vocabulary remains puzzling only until the

students learn to connect *signs* with *concepts*. Once students become familiar with the terminology, their task tends to become easier. In any case, terminology is not an end in itself. Prime importance is that students learn the techniques, concepts, and execution of the different throws, holds, strangleholds, bends, and twists. So, too, must students of oratory learn to connect *signs* with the *concepts* of figures of speech. Then their task of learning becomes easier, too.

## Never Take Classifications as Absolute!

Event though figures of speech are listed under certain classifications, the figures may have overlapping functions. For example, the figures treated here are classified for their ability to generate emphasis, balance, or rhythm; concretize abstractions; or put an audience at ease. Such classifications are primarily for *convenience*; they are designed to help the student of oratory learn at least one major function of each figure. However, perhaps every figure *simultaneously* can perform several functions. For instance, *Metaphor* is classified as a figure for concretizing abstractions, but *Metaphor* can also *emphasize* a thought, *balance* a thought, give *rhythm* to a thought, and put the audience *at ease*. Again, classifications of figures of speech are for *convenience*; the classifications are not absolute!

## Figures of Speech for Balance

### ANTIMETABOLE

*Antimetabole* is the repetition of certain words, but in reversed order. For instance, when explaining "what ought to be the conduct and bearing of a Prince in relation to his subjects and friends," Niccolo Machiavelli asked "whether it is better to be loved rather than feared, or feared rather than loved."

Francis Bacon argued that, "If we begin with certainties, we shall end in doubts; but if we begin with doubts, and

we are patient with them, we shall end in certainties."

William Lloyd Garrison argued that "to denounce Abolition as fanatical, disorganizing, reckless of consequences, bitter and irreverent in spirit, infidel in heart, deaf alike to the suggestion of reason and the warnings of history, is to call good evil, and evil good; to put darkness for light and light for darkness.

George David Herron contended that people should not look to the State to solve their social woes and grant their social hopes, because "all the great political prophets, from Moses to Milton, and from Milton to Sumner and Mulford, recognize that the people are the makers of the State rather than the State the makers of the people."

Before the Congress of the United States, on April 19, 1951, Douglas MacArthur said that "while Asia is commonly referred to as the gateway to Europe, it is no less true that Europe is the gateway to Asia, and the broad influence of the one cannot fail to have its impact upon the other." While lecturing on "The Public Duty of Educated Men," George William Curtis informed his audience that "it is for you to assert the independence and the dignity of the individual citizen and to prove that party was made for the voter, not the voter for the party." In his "Inaugural Address," John F. Kennedy stated, "Let us never negotiate out of fear. But let us never fear to negotiate"; "Ask not what your country can do for you - ask what you can do for your country."

Jack Santino wondered how often do today's youth "hear something positive, something altruistic, in rock and roll? Two decades ago, Crosby, Stills, and Nash exhorted parents to teach your children well, and also, for children to teach your parents well. The advice is still good. Let us learn from each other."

## ANTITHESIS

*Antithesis* is the juxtaposition of sharply contrasting ideas in balanced or parallel words, phrases, or more lengthy grammatical structures, ranging from sentences to paragraphs. In other words, *Antithesis* explores and then refutes an idea.

### Antithesis of Words and Phrases

Probably the most famous example of *Antithesis* of words and phrases is the following excerpt from Holy Scripture.

There is an appointed time for everything, and a time for every affair under the heavens.

A time to be born, and a time to die; a time to uproot the plant.

A time to kill, and a time to heal; a time to tear down, and a time to build.

A time to weep, and a time to laugh; a time to mourn, and a time to dance.

A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embrace.

A time to seek, and a time to lose; a time to keep, and a time to cast away.

A time to rend, and a time to sew; a time to be silent, and a time to speak.

A time to love, and a time to hate; a time of war; and a time of peace.

Daniel Webster said, "Sink or swim, live or die, survive or perish. I give my hand and my heart to this vote."

William Lloyd Garrison stated, "What if I am rich, and another poor--strong, and he is weak--intelligent, and he is benighted--elevated, and he is depraved? Have we not one Father? Hath not one God created us?"

On February 12, 1959, Carl Sandburg began his lecture on Abraham Lincoln by saying that "before beginning this prepared address, I must make the remark that this introduction, this reception here calls for humility rather than pride." Sandburg continued by saying that not often in the story of mankind does a man arrive on earth who is both steel and velvet, who is as hard as rock and soft as drifting fog, who holds in his heart and mind the paradox of terrible storm and peace unspeakable and perfect. Here and there across centuries come reports of men alleged to have those contrasts, and the incomparable Abraham Lincoln, born one hundred and fifty years ago this day, is an approach if not perfect realization of this character.

When eulogizing John F. Kennedy, Harry Flood Byrd said, "As I reflect upon the privilege of my friendship and association with him, I find myself pondering the contradictions of life. It creates and it destroys. It affirms and it denies. It exalts and it strikes down.

Carl also eulogized President Kennedy and said, for instance that Kennedy was "a man of tough mind and tender heart, of great passion and iron self-discipline. A man for joy and a man of suffering. A man for the heads of state and a man for little children. A man for the old and ill, a man for the youthful and strong."

### Antithesis of Sentences and Paragraphs

*Antithesis* of sentences and paragraphs may not be as easy to employ as *Antithesis* of words and phrases, but it is equally impressive. For example, George William Curtis criticized the apathy of educated people by arguing that while good men sit at home, not knowing that there is anything to be done, not caring to know; cultivating a feeling that politics are tiresome and dirty, and politicians vulgar bullies and bravos; half persuaded that a republic is the contemptible rule of a mob, and secretly longing for a splendid and vigorous despotism--then remember it is not a government mastered by ignorance, it is a government betrayed by intelligence; it is not the victory of the slums, it is the surrender of the schools; it is not that bad men are brave, but that good men are infidels and cowards.

While patronizing the contributions of women, Joseph Emerson Brown said that while the woman does not discharge military duty, nor does she attend courts and serve on juries, nor does she labor on the public streets, bridges, highways, nor does she engage actively and publicly in the discussion of political affairs, nor does she enter the crowded precincts of the ballot-box to deposit her suffrage, still the intelligent, cultivated, noble woman is a power behind the throne. All her influence is in favor of morality, justice, and fair dealings, all her efforts and her counsel are in favor of good government, wise and wholesome regulations, and a faithful administration of the laws. Such a woman, by her greatness, kindness, and Christian bearing, impresses her views and her counsels upon her father, her husband, her brothers, her sons, and her other male friends who imperceptibly yield to her influence many times without even being conscious of it. She rules not

with a rod of iron, but with the queenly scepter; she binds not with hooks of steel, but with silken cords; she governs not by physical efforts, but with suasion and feminine purity and delicacy. Her dominion is one of love, not of arbitrary power.

In his "First Inaugural Address" Franklin Delano Roosevelt contended that America's distress came not from failure of substance, but from poor financial management. He said, for instance, that our distress comes from no failure of substance. We are stricken by no plague of locusts. Compared with the perils which our forefathers conquered because they believed and were not afraid, we have still much to be thankful for. Plenty is at our doorstep, but a generous use of it languishes in the very sight of the supply. Primarily this is because the rulers of the exchange of mankind's goods have failed, through their own stubbornness and their own incompetence, have admitted their failure, and abdicated. Practices of the unscrupulous money changers stand indicted in the court of public opinion, rejected by the hearts and minds of men.

On April 11, 1951, the White House held a press conference during which reporters learned that President Harry S. Truman had relieved General Douglas MacArthur of all his duties, including that of Supreme Commander of the Allied Powers. On April 19, 1951, MacArthur addressed a joint session of Congress and stated, for instance:

*I called for reinforcements, but was informed that reinforcements were not available. I made clear that if not permitted to destroy the build-up bases north of the Talu, if not permitted to utilize the friendly Chinese forces of some 600,000 men of Formosa; if not permitted to blockade the China coast to prevent the Chinese Reds from getting succor from without; and if there were no hope of major reinforcements, the position of the command from the military standpoint forbade victory. We could hold in Korea by constant maneuver and at an appropriate area where our supply line advantages were in balance with the supply line disadvantages of the enemy, but we could hope at best for only an indecisive campaign, with its terrible and constant attrition upon our forces if the enemy utilized his military potential. I have constantly called for the new political decisions essential to a solution. Efforts have been made to distort my position. It has been said, in effect, that I am a warmonger. Nothing could be further from the truth. I have know war*

as few other men now living know it, and nothing to me is more revolting. I have long advocated its complete abolition as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes.

At the National Forensic League's 1971 National Tournament, Lawrence Artenian from Fresno-Hoover High School swept first-place honors with his stunning oration entitled "Red, White and Blue: Chapter Two." He began his oration by describing an America "we are proud of. It's the one that is written about in the history books and glorified in the John Wayne movies. It's not all good but on the whole it is certainly the epitome of a truly great nation." Then Artenian employed the lengthier form of *Antithesis* by presenting "the other America," the present one. He said, for example:

So you gun down your presidents and your national leaders. You name a couple of schools and stadiums after them, place fancy stones upon their graves, call their society sick and disgusting and do nothing to change the rat race values of the society that caused their deaths. You horse with your enemies and burn crosses on their lawns. You burn, riot and loot for what you want. You claim to stand for patriotism while you oppose freedom of speech of opposing viewpoints. You claim to stand for peace and love, while you provoke violent confrontations with your enemies. You claim to be sophisticated and civilized while all your sickness and hatred and hostility both real and manufactured are flashed for the entertainment of your people across the screens of fifty million double-dialed, AM FM, shortwave, super-doooper, plastic-plated TV sets.....Why do you neglect the man who pays your way? Why do you turn you back on your true benefactor, the middle income tax payer? Why do you put bombs in Asia and satellites around Neptune, when children are without shoes in Appalachia and millions of Americans lose sleep at night for fear of rat bites in their ghettos? Why do you support a nuclear arsenal capable of killing the world many times over, when your own people cannot afford the cost of a few nights in the hospital? Oh, great nation, why are you so great in the morning and so blind and foolish in the afternoon? Look at your horizon, America. Look at the belching smokestacks spitting layers of filthy smoke into your spacious skies. Look at the cloud of DDT caked upon your amber waves of grain. Look at the automobile

exhaust that stretches from your purple mountain majesties across your fruited plain. Look at the mercury and sludge and nerve gas and radioactive chemicals that pollute your lakes, rivers, and streams from sea to shining sea. Look, great nation! Look! And be ashamed!

George Orwell well exemplifies *Antithesis* by sentences and paragraphs when describing how important style and choice of words is to a subject. He stated: I am going to translate a passage of good English into modern English of the worst sort. Here is a well-know verse from *Ecclesiastes*:

"I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

Here it is in Modern English: "Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must inevitably be taken into account."

**Alas, too many speakers habitually employ the latter style.**

## GRADUALISM

*Gradualism* is the passing to the strongest word only after advancing by steps through the milder, common words. For illustration, Francis Quarles said that "anger may repast with thee for an hour, but not repose for a night; the continuance of anger is hatred, the continuance of hatred turns malice."

In his sermon on "The Two Tentmakers," Russell Cartwright Stroup alluded to the idle rich who gather at the Riviera to be amused, and said that "when they are bored with gambling they eat, and when they are bored with eating they dance, and when they are bored with dancing they make love, and when they are bored with anything they get drunk and are put to sleep."

## OXYMORON

*Oxymoron* is similar to *Antithesis of Idea* and *Antithesis of Word* in that it involves contradiction. It differs from the antitheses in proximity, for it brings together two contradictory terms. For example, while speaking before the New England Society of St. Louis, Henry C. Caldwell told the story about a man from Kentucky who wanted to

be released from jail just so he could go back home and fight in peace.

Patrick Brown Harris, the United States Senate's Chaplain, began his eulogy of President Kennedy by saying, God of the living and of the living dead.

a general particular  
mournful optimism  
conspicuous absence  
wise fool  
ignorant erudition  
stressful vacation  
subdued extrovert  
serious lampoon  
evasive confrontation  
selfish altruism  
atheistic prayer  
associated individuality  
backbiting compliment

Other examples of *Oxymoron* are:

deafening silence  
loud whisper  
vulgar delicacy  
harmonious discord  
jumbo shrimp  
false promise  
quiet shout  
heavenly hell  
boundless limits  
boring surprise  
nutritious poison  
failed execution  
astral depths

honest thief  
sweet-sour pickle  
faithful fickleness  
cheerful pessimism  
wasteful savings  
lonely association  
traitorous partisan  
clumsy efficiency  
blasphemous piety  
partial abstinence  
desultory specificity  
civil war  
possible inevitability

## Figures of Speech for Emphasis

### ANADIPLOSIS

*Anadiplosis* repeats at the beginning of the following sentence the last word or phrase of the preceding sentence. For example, Joseph Mazzini said, "And love, young men, love and venerate the ideal. The ideal is the word of God."

Woodrow Wilson said that the Democratic Party's control of Government "means much more than the mere success of a party. The success of a party means little except when Nation is using that party for a large and definite purpose."

When eulogizing John F. Kennedy, Don Fuqua stated, "I watched for a long while from the hillside, as a steady stream of Americans trudged up the embankment. It was quiet, it was reverent, it was sad--but in a sense it was proud. Proud of the man whose memory this silent match commemorated.

### ANAPHORA

*Anaphora* is the repetition of words, phrases, or clauses at the beginning of successive sentences. For example, in his opening speech at the trial of Warren Hastings, Edmund Burke said:

I impeach Warren Hastings, Esquire, of high crimes and misdemeanors.

I impeach him in the name of the Commons of Great Britain, in Parliament assembled, whose parliamentary trust he has betrayed.

I impeach him in the name of all the Commons of Great Britain, whose

national character he has dishonored.

I impeach him in the name of the people of India, whose laws, rights, and liberties he has subverted, whose property he has destroyed, whose country he has laid waste and desolate.

I impeach him in the name, and by virtue, of those eternal laws of justice which he has violated.

I impeach him in the name of human nature itself, which he has cruelly outraged, injured, and oppressed, in both sexes, in every age, rank, situation, and condition of life.

Adlai E. Stevenson contended that President John F. Kennedy "seemed the very symbol of the vitality and the exuberance that is the essence of life itself. Never once die he lose his way in the maze. Never once die he falter in the storm of spears. Never once was he intimidated." When professing on August 28, 1963, that "I Have A Dream," Martin Luther King, Jr., stated that as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who ask the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller

ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "For White Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a might stream.

When discussing "Shopping and Other Spiritual Adventures in American Today," Phyllis Rose said that it is a misunderstanding of the American retail store to think we go there necessarily to buy. Some of us shop. There's a difference. Shopping has many purposes, the least interesting of which is to acquire new articles. We shop to cheer ourselves up. We shop to practice decision-making. We shop to be useful and productive members of our class and society. We shop to remind ourselves how much is to be striven for. We shop to assert our superiority to the material objects that spread themselves before us.

When addressing the good side of America in his speech, "Red White and Blue: Chapter Two," Lawrence Ardenian said: Ring your bells, America. Ring them for spacious skies and or amber waves of grain. Ring them for religious freedom. Ring them for all men who are created equal and ring them for life, liberty, and the pursuit of happiness. Ring your bells, America. Ring them for liberty and for justice for all."

### ANTONOMASIA

*Antonomasia* is the substitution of a descriptive word or phrase for a proper name, or a proper name for a quality associ-

ated with the name. For instance, former baseball greats Babe Ruth, Sal Maglie, and Juan Marichal respectively were labeled The Great Bambino, The Barber, and The Dominical Ace. Professional basketball has Michael Air Jordan and Carl Mailman Malone; professional golf has Jack Golden Bear Nicklaus, Greg The Shark Norman, and Arnie's Army, the fans of Arnold Palmer; and professional football has Deion Prime Time Sanders.

Nicknames often lose their glitter and become worn and impoverished, but when *Antonomasia* displays freshness or embellished inventiveness, language can be impressive. For instance, George Davis Herron argued that "God's new day of judgement is surely and swiftly dawning. Voices from out the future are crying repentance unto this mammom-worshipping generation. New John Baptists are arising who will speak truth and justice to the Herods of finance, though their ecclesiastical heads be the price of their message."

George William Curtis said that there is not an American merchant who would send a ship to sea under the command of Captain Kidd, however skilled a sailor he might be. Why should he vote to send Captain Kidd to the legislature or to put him in command of the ship of state because his party directs? The party which today nominated Captain Kidd will tomorrow nominate Judas Iscariot, and tomorrow, as today, party spirit will spurn you as a traitor for refusing to see your master.

Joseph McCarthy insisted that "On November 4, if this nation is to live, the American people must say, 'We are through with the Trumans, the Atchesons, the Lattimores, and the Jessups.' America must say to them at long last, 'Make an accounting of thy stewardship for thou canst be steward no longer.'"

#### **APOSTROPHE**

*Apostrophe* directly address some abstract quality, some nonexistent personage, or someone not present in the immediate audience. For example, while speaking on American independence, Samuel Adams exclaimed: "Immortal spirits of Hampden, Locke, and Sidney!" While criticizing the principles of his opponents, William Pitt, Lord Chatham emotionally stated, "I call upon the spirit and humanity of my country, to vindicate the national character. I invoke the genius of the Constitution. From the tapestry that adorns these walls, the immortal ancestor of this noble Lord frowns

with indignation at the disgrace of this country." The tapestry of the House of Lords to which Pitt pointed represented the English fleet led by the ship of the lord admiral, Effingham Howard, to engage the Spanish Armada. When eulogizing Henri De La Tour-D'Auvergne, Esprit Flechier exclaimed, "Oh, Death, too sudden!"

Speaking before the United States Senate, Frederic Brown Harris stated, "God of the living and of the living dead: as in this hour we bow in the shadow of a people's grief. Thou dost hear the sobbing of a stricken nation."

Lawrence Artenian addressed "Oh, America" "Oh, Liberty," and "Oh, Great Nation."

#### **ASYNDETON**

*Asyndeton* generates vehemence and speed by being a form of condensed expression in which words or short phrases, usually joined by conjunctions appear in series separated only by commas. For instance, when speaking about St. Stephan, Martin Luther said: "Who can number the virtues illustrated in Stephan's example? There loom up all the fruits of the spirit. We find love, faith, patience, benevolence, peace, meekness, wisdom, truth, simplicity, strength, consolation, philanthropy."

Albert Jeremiah Beveridge argued that Puerto Rico and the Philippines "sell hemp, sugar, coconuts, fruits of the tropics, timber of price like mahogany; they buy flour, clothing, tools, implements, machinery, and all that we can raise and make." Beveridge also argued that, "if any man tells you that trade depends on cheapness and not on government influence, ask him why England does not abandon South Africa, Egypt, India. Why does France seize South China, Germany, the vast region whose port is Kaouchou?"

Fred B. Rooney said that "Washington, Jefferson, Paine, Patrick Henry, Adams - these were men who recognized the grandeur of America and the greatness of challenge."

Joseph D. Addabbo said that "history and the future can only prove the real greatness of John Fitzgerald Kennedy-- President, father, husband, son, brother, war hero."

Thomas J. Dodd criticized Lee Harvey Oswald for being "a twisted and pathetic product of the worse aspects of American life. He was the product of a broken home and a rootless life; impoverished, mentally disturbed, emotionally unstable, rejected in

every phase of life, neglected by society, scorned by his fellow students and workers and solders."

After Douglas MacArthur was fired by President Truman, Philip Wylie said that MacArthur's attitude toward equality as an ideal seemed "pompous, egomaniacal, the very essence of what is un-American."

Sam Keen talked about "The Rite of Work: The Economic Man" and said that when we organize our economic life around military metaphors and words such as war, battle, strategy, tactics, struggle, contest, competition, winning, enemies, opponents, defenses, security, maneuver, objective, power, command, control, willpower, assault we have gone a long way toward falling into a paranoid world view. And when men live within a context where their major function is to do battle--economic or literal--they will be shaped by the logic of the warrior psyche.

#### **CLIMAX**

*Climax* is the progression from a lesser to a greater degree, or from a greater to a lesser degree, of quality or quantity. For example, in the closing section of his trial for bribery, August 14-15, 1912, Clarence Darrow said that, if the jury should find him innocent, and return a verdict of not guilty, "I know that from thousands and tens of thousands and yea, perhaps hundreds of thousands, of the weak and the poor and the helpless throughout the world will come thanks to this jury for saving my liberty and my name."

Franklin D. Roosevelt said that "the nub of the whole purpose of your President is you now, and your children later, and your grandchildren much later, out of a last-ditch war for the preservation of American independence and all the things that American independence means to you and to me and to ours."

When describing the American man-at-arms, Douglas MacArthur said that in twenty campaigns, on a hundred battlefields, around a thousand campfires, I have witnessed that enduring fortitude, that patriotic self-abnegation, and that invincible determination which have carved his status in the hearts of the people."

In his "Inaugural Address," John F. Kennedy stated that certain desired goals "will not be finished in the first 100 days. Nor will it be finished in the first 1,000 days, nor in the life of this administration, nor even perhaps in our lifetime on this planet." Page Belcher said that President Kennedy's "dedi-

cation to public service gave to this country a Navy Lieutenant, a Congressman, a Senator, and a President."

More than 1,600 scientists, including 102 Nobel laureates, collectively signed a "Warning to Humanity" in late 1992, that stated, for example, that "a new ethic is required--a new attitude towards discharging our responsibility for caring for ourselves and for the earth...This ethic must motivate a great movement, convincing reluctant leaders and reluctant governments and reluctant peoples themselves to effect the needed changes."

In a speech entitled "The AIDS Lobby: Are We Giving It Too Much Money?" Michael Fumento said that "there are still fourteen causes of death in American that are ahead of AIDS. It was the predictions of millions or tens of millions or hundreds of millions of future cases that had many of us rating AIDS as the number-one health priority.

*Reversed Climax* occurred, for example, when David Daggett alluded to the French Revolution and to certain events in the New England and the Southern States of America and said: "But these principles extend still further--their grasp is wider. They aim at the actual destruction of every government on earth. Kings are the first object of their attack--then a nobility--then commons." Birch Bayh said to his colleagues in the United States Senate that "in the name of God, in the name of America, in the name of John F. Kennedy, let us hold high the torch."

## ELIMINATION

*Elimination* is the eradication of all possible solutions but the desired one. For illustration, before the Virginia Convention of Delegates, March 28, 1775, Patrick Henry argued: And what have we to oppose them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer on the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been in vain. Shall we resort to entreaty and humble supplication? What terms shall we find that have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves longer. Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the minis-

try and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free--if we mean to preserve inviolate those inestimable privileges for which we have been so long contending--if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us!

T. DeWitt Talmage employed *Elimination* when contending that the most popular institution on earth is the church of Jesus Christ. Talmage said: You may talk about the church being a collection of hypocrites, but when the diphtheria sweeps your children off, whom do you send for? The postmaster? The attorney-general? The hotel keeper? Alderman? No, you send for a minister of this Bible religion. And if you have not a room in your house for the obsequies, what building do you solicit? Do you say: "Give me the finest room in the hotel,"? Do you say: "Give me that theatre,"? Do you say: "Give me a place in that public building where I can lay my dead for a little while until we say a prayer over it,"? No; you say: "Give us the house of God." And if there is a song to be sung at the obsequies, what do you want? What does anybody want? The Marseillaise Hymn? God Save the Queen? Our grand national air? No. They want the hymn with which they sang their old Christian mother into her last sleep, or they want sung the Sabbath-school hymn which their little girl sang the last Sabbath afternoon she was out before she got that awful sickness which broke your heart. I appeal to your common sense.

## EPISTROPHE

*Epistrophe* is the reversal of *Asyndeton*, for it is the concluding of clauses or sentences with the same word or phrase. For example, while challenging the Papists, John Jewell said: The Pelagians were able to allege St. Augustine, as for themselves; yet when the matter came to proof, he was against them. Halvidius was able to allege Tertullian, as making for himself; but in trial he was against them.

Eutyches alleged Julius Romanus for himself; yet indeed was Julius most against him. Nestorius alleged the councils of Nice, yet was the same council found against him.

In moving a declaration of Irish Right in the Irish House of Commons, April 19, 1780, Henry Grattan argued that "a country enlightened as Ireland, armed as Ireland, and injured as Ireland, will be satisfied with nothing less than liberty." Albert Beveridge argued that, "if England can govern foreign lands, so can America. If Germany can govern foreign lands, so can America. If they can supervise protectorates, so can America. While criticizing Communism, James A. Pike remarked that "Julius Caesar wanted one world; Adolph Hitler wanted one world; today the Communists want one world."

At American University, June 10, 1963, John F. Kennedy said that "the United States, as the world knows, will never start a war. We do not want a war. We do not now expect a war. This generation of Americans has already had enough, more than enough of war and hate and oppression."

Thomas M. Pelly employed *Epistrophe* when eulogizing President Kennedy. Pelly said that "we differed in approach but never with objectives. He was for peace. We are for peace. He was for human dignity. We are for human dignity. He was for a better life for our citizens and mankind. We are for a better life for our citizens and mankind. He was for a strong America. We are for a strong America.

## HYPOPHORA

*Hypophora* is the asking of a question and the immediate answering of the question. For example, when arguing over a system of protection of American industry, Henry Clay said that the South cannot exert its industry and enterprise in the business of manufacturers! Why not? The difficulties, if not exaggerated, are artificial, and may, therefore, be surmounted. But can the other section embark in the planting occupations of the south? The obstructions which forbid them are natural, created by the immutable laws of God, and, therefore, unconquerable.

When lecturing on the higher education of women, David Starr Jordan said: Shall we give our girls the same education as our boy? Yes, and no. If we mean by the same an equal degree of breadth and thoroughness, and equal fitness for high thinking and wise acting, yes, let it be the same. If we mean this: Shall we reach this end by ex-

actly the *same* course of studies? then my answer must be, No. For the same course of study will not yield the same results with different persons.

Alfred Emanuel Smith stated: Did you read in the papers a short time ago where somebody said that business was going to get a breathing spell ? What is the meaning of that? And where did that expression arise? I will tell you where it comes from. It comes from the prize ring. When the aggressor is punching the head off the other fellow, he suddenly takes compassion on him and gives him a breathing spell before he delivers the knockout wallop.

In his eulogy of John F. Kennedy, delivered December 11, 1963, Karl E. Mundt said, "What is the once characteristic of this man that stands most firm in my mind? I would term it his phenomenal capacity for growth."

### INDECISION

*Indecision* is a feigned uncertainty of how to say what follows. It helps the orator to display both emphasis and an impromptu delivery, seemingly caused by the intensity of the situation. For illustration, Robert Robinson said that "there are in His disciples such things as render their love to Christ--what shall I say--suspicious? suspicious? Is that the word?"

Henry Ward Beecher said that "Theodore Parker himself declared, I think--I may be mistaken; but if I recollect right-- he declared that the first three gospels left no doubt in his mind that Christ did preach the doctrine of future and eternal punishment."

Much *Indecision* appear in eulogies for John F. Kennedy. For example, Florence P. Dwyer said that President Kennedy "was no visionary. His dreams --if, indeed, they could be called dreams--were made of solid stuff, the product of an active intellect, tempered by an acute awareness of what at any one time was practicable."

Frank Church said, "I am inclined to believe--though tomorrow could easily prove me wrong--that of the work he finished, during his brief tenure, the nuclear weapons test ban treaty will stand out above all other accomplishments."

### INTERPLACEMENT

*Interplacement* is the repetition of the first and last words or phrases of successive clauses or sentences. For illustration, while challenging the Papists, John Jewell stated: If ever it happened to you to be

present against the mass, think but this with yourselves: What make I here, what profit have I of my doings? I hear nothing; I understand nothing; I am taught nothing; I receive nothing. Christ bade me take: I take nothing. Christ bade me eat: I eat nothing. Christ bade me drink. I drink nothing. Is this the institution of Christ?

William Graham Sumner argued: If liberty means to be able to do as you have a mind to, there is no such thing in this world. Can the Czar of Russia do as he has a mind to? Can the Pope do as he has a mind to? Can the President of the United States do as he has a mind to? Can a tramp do as he has a mind to? Where is the man, whatever his station, possession, or talents, who can get any such liberty?

On March 4, 1937, at the Democratic Victory Dinner, Franklin Delano Roosevelt said: Here is one-third of a nation ill-nourished, ill-clad, ill-housed--now! Here are thousands upon thousands of farmers wondering whether next year's prices will meet their mortgage interest--now! Here are thousands upon thousands of children who should be at school, working in mines and mills--now! Here are strikes more far-reaching than we have ever know, costing millions of dollars--now! Here are spring floods threatening to roll again down our river valleys--now! Here is the dust bowl beginning to blow again--now! If we could keep faith with those who had faith in us, if we would make democracy succeed, I say we must act--now!

Senator Joseph McCarthy insisted that "one Communist in a defense plant is one Communist too many." One Communist on the faculty of one university is one Communist too many. One Communist among the advisers at Yalta was one Communist too many. And even if there were only one Communist in the State Department, that would be one Communist too many.

Ralph E. Flanders also employed *Interplacement* to condemn Communism by saying that "in every country in which Communism has taken over, the beginning has been a successful campaign of division and confusion. Race is set against race, party against party, religion against religion, neighbor against neighbor, and child against parent."

Robert N. Giaimo remarked that, "if we must search for blame--and it is inherent that we must--let us all share. Let each of us who has ever known a complacent moment beat the blame. Let each of us who ignored

the fury of hate and extremism bear the blame. And let each of us who thought more of self than the rights and future of others bear the blame."

### IRONY AND SARCASM

*Irony* is the use of a word in such a way as to convey a meaning opposite the literal meaning of the word. However, its use is not intended to deceive the audience by hiding the actual meaning. For illustration, after Julius Caesar had been assassinated, Mark Anthony delivered his funeral oration. His main purpose was to encourage the audience to hate and attack Brutus and the other conspirators who murdered Caesar. Anthony said, for instance: The noble Brutus has told you Caesar was ambitious. If it were so, it was a grievous fault, and grievously has Caesar answered it. Here, under leave of Brutus and the rest [of the conspirators]--for Brutus is an honorable man; so are they all, all honorable men--come I to speak in Caesar's funeral. He was my friend, faithful and just to me. But Brutus says he was ambitious, and Brutus is an honorable man.

Anthony complimented Brutus and the conspirators, but his *compliments* were intended to stab, burn, and ridicule.

*Irony* often is mistaken for *Sarcasm* in that it usually is lighter than *Sarcasm*. In other words, *Irony* is less harsh though in effect more cutting because of its indirectness. While lecturing on "American Wit and Humor," Minot Judson Savage reported that irony may be playful in its ridicule, but sarcasm is bitter. The word is of Greek origin and means to tear flesh, as of dogs that rend. It is a caustic that burns. One of the best specimens I know of is that of Lady Wortley Montagu against her own sex. She said: "The one thing that reconciles me to the fact of being a woman is the reflection that it delivers me from the necessity of being married to one." One nearly as good, and used as a weapon on behalf of a better cause, is that of Montesquieu, against those who opposed the idea that negroes were human. "It wouldn't do to suppose that Negroes were men, lest it should turn out that whites were not...Or what could be keener than the sarcasm of Lincoln when he remarks on the curious fact that if a man's property were stolen, it still remained his right, but if he himself were stolen, he lost the title to his own body and soul."

When someone with a sneer asked Alexander Dumas who his (Dumas) father was, Dumas replied: "My father was a Cre-

ole, his father a Negro, and his father a monkey; my family, it seems, begins where your's left off."

Jonathan Swift used *Sarcasm* when describing how a modern colony converts and civilizes barbarians. Swift said: A crew of pirates are driven by a storm they know not wither. At length a boy discovers land from the topmast. They go on shore to rob and plunder. They see a harmless people, are entertained with kindness, [and] give the country a new name...[Then] they murder two or three dozen of the natives [and] bring away a couple more by force for a sample...Here commences a new dominion acquired by divine right. Ships are sent with the first opportunity.[and] a free license [is] given to all acts of inhumanity and lust, the earth reeking with the blood of its inhabitants. And this execrable crew of butchers employed in so pious an expedition is a modern colony sent to convert and civilize an idolatrous and barbarous people.

Mark Twin also was sarcastic when he said that "it was wonderful to find America, but it would have been more wonderful to miss it."

## LITOTES

*Litotes* is the expression of an affirmation by denying or negating its opposite. For example, in his last desperate plea for conciliation with the American colonies, Edmund Burke said: The proposition is peace. Not peace through the medium of war; not peace to be hunted through the labyrinths of intricate and endless negotiations; not peace to arise out of universal discord, fomented from principle, in all parts of the empire; not peace to depend on the juridical determination of perplexing questions, or the premise marking the shadowy boundaries of a complex government. It is peace sought in the spirit of peace and laid in principles purely pacific.

John F. Kennedy stated: What kind of peace do I mean and what kind of peace do we seek? Not a Pax Americana enforced on the world by American weapons of war. Not the peace of the grave or the security of the slave. I am talking about genuine peace--the kind of peace that makes life on earth worth living--and the kind that enables men and nations to grow and to hope and build a better life for their children--not merely peace for Americans, but peace for all men and women--not merely peace in our time but peace for all time.

## PARENTHESIS

*Parenthesis* is the insertion of some verbal unit in a position that interrupts the normal syntactical flow of a sentence. For example, when speaking in the House of Commons on American taxation, April 9, 1774, Edmund Burke alluded to a letter written by Lord Hillsborough and said: "Does it not say -I care not how consistently--but does it not say that their conduct with regard to America has been always governed by this policy?"

Ralph Waldo Emerson said that "it is a sign--is it not?--Of new vigor, when the extremities are made active, when currents of warm life run into the hands and feet."

Adlai E. Stevenson said: "Whatever the record of the [Economic and Security] Council in the past--and we believe that it is a good record--it has become evident that the Council faces ever-increasing difficulties in the discharge and its functions due to the ever-widening scope of the United Nations and the multiplication of machinery."

Robert N. Giaimo mourned President Kennedy and said, "If we must search for blame--and it is inherent in us that we must--let us all share it." Ogden R. Reid said that "now that he has passed--but with us still--let us remember his imperatives." And Thomas N. Downing said that "we will miss him, but his demise--so unbearable a few days ago--may be eased if we recall, with Joseph Hall, that Adam, the first sinful man, did not die first; Cain, the first evil man, did not die first. Abel, a righteous man, was the first to die. God must love the ones He takes first."

In a forum on "Tough Talk on Entertainment," appearing in conjunction with the June 12, 1995, *Time* magazine cover story on the entertainment industry, Donna Britt said that free speech invokers who say only parents are responsible for policing what their children hear and see overlook that even good parents--who've never been busier or had a more pervasive pop culture to contend with--are sometimes too overwhelmed to fight. Bad parents--and there are millions--aren't even trying. But we all must share the planet with the kids they're raising badly.

## POLYPTOTON

*Polyptoton* is the employment of words derived from the same root. For instance, Patrick Henry said that "our situation will be deplorable indeed; nor can we ever expect to get this government amended, since I have already shown that a very small minority will prevent it, and that

small minority is interested in the continuance of oppression. Will the oppressor let go the oppressed? William Jennings Bryan stated: "I venture to assert that there is not one man who says he is an evolutionist who knows what evolution means...I affirm that no evolutionist has ever given an illustration of evolution, because nothing has ever evolved so far as we know, and until they have something that evolves, they can't illustrate evolution."

Other examples of *Polyptoton* occurred when students employed such combinations as:

argue, argumentation, argument  
bound, bounding, boundless  
Chris, Christina, Christianity  
Corrupt, corrupted, corruption  
judgment, judge, judicial, judging  
pain, pained, painful, painless  
right, righteous, righteousness  
sign, signed, signature, sign-post  
sleep, slept, sleeper, sleeping  
trust, trusty, trustworthiness

## POLYSYNDETON

*Polysyndeton* is the use of multiple conjunctions. For example, John Chrysostom said he loved Rome "for its greatness, and its antiquity, and its beauty, and its populousness, and for its power, and its wealth, and its successes in war."

William Lloyd Phelps said that "in a private library, you can at any moment converse with Socrates or Carlyle or Dumas or Dickens or Shaw or Baris or Galsworthy."

Franklin D. Roosevelt argued that the American industrial genius unmatched throughout all the world in the solution of production problems, has been called upon to bring its resources and its talents into action. Manufacturers of watches, of farm implements, of linotypes and cash registers and automobiles, and sewing machines and law mowers and locomotives are now making fuses and bomb packing crates and telescope mounts and shells and takes.

William H. Bates called the assassination of President Kennedy a tragedy, and said that "an emperor, a chancellor, presidents, queens, prince of state and church, a mourning world was the cast. No one, not Aeschylus, nor Sophocles, nor Euripides, nor Shakespeare, nor Dumas, nor Beaumarchais had ever attempted to rival this."

In his eulogy of President Kennedy, Hugh Scott said that "the next time any American hears an expression of hatred or vitriol or a gangrenous kind of retort, he



should not laugh nor snicker nor should he lightly dismiss evil in action. It is our duty, all of us, to condemn these things."

## PYSMA

*Pysma* is a series of rhetorical questions demanding a silent answer from the hearers. For example, on May 26, 1797, while speaking in favor of parliamentary reform, Charles James Fox said in the House of Commons: The right honorable gentlemen speaks, sir, of the strength of government. But what symptom of strength does it exhibit? Is it the cordiality of all the branches of the national force? Is it the harmony that happily reigns in all the departments of the executive power? Is it the reciprocal affection that subsists between the government and the people?...Is it because our resources are flourishing and untouched, because our vigor is undiminished, because our spirit is animated by success, and our courage by our glory? Is it because governments have, in a perilous situation, when they have been obliged to call upon the country for sacrifices, shown a conciliating tenderness and regard for the rights of the people, as well as a marked disinterestedness and forbearance on their own parts, by which they have, in an exemplary manner, made their own economy to keep pace with the increased demand for the public service? Are these the sources of the strength of government? I forbear, sir, to push the inquiry.

In his sermon on "The Bible in an Atomic Age," Charles M. Crowe asked: "Why all this interest in the Bible in an atomic age? What chance has the Bible today? Is it out of date? What can it do for us and our world?"

When debating John F. Kennedy on October 21, 1960, Richard M. Nixon stated: We look to Europe and to Asia because the struggle is in the under-developed world. Which system, Communism or freedom, will triumph in the next five or ten years? That's what should concern us, not the history of ten, or fifteen, or twenty years ago. But are we doing enough in these areas? What are freedom's chances in those areas? By 1965 or 1970, will there be other Cubas in Latin America? Will Guinea and Ghana, which have now voted with the Communists frequently as newly independent countries of Africa--will there be others? Will the Congo Communist? Will other countries? Are we doing enough in that area? And what about Asia? Is India going to win the economic struggle, or is China going to win it? Who will dominate Asia in the next five or

ten years? Communism? The Chinese? Or will freedom?

When discussing his 1979 book *Broca's Brain: Reflections on the Roman of Science*, Carl Sagan said that the scientific cast of mind examines the world critically as if many alternative worlds might exist, as if other things might be here which are not. Then we are forced to ask what we see is present and not something else. Why are the Sun and the Moon and the planets spheres? Why not pyramids, or cubes, or dodecahedra? Why not irregular, jumbly shapes? Why so symmetrical, worlds?

## RESTATEMENT

*Restatement* is the duplication of an important segment, ranging from individual words to thesis statements. For instance, Patrick Henry said that, "if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we must fight!"

Henry Grattan argued before the Irish House of commons that "you are the only people- you, of the nations in Europe, are now the only people--who excite admiration; and in your present conduct, you not only exceed the present generation, but you equal the past."

William Pitt, Lord Chatham informed England's House of Lords that, "if I were an American, as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms--never--never--never." Pitt also argued that, if England sent British troops against the American colonies, then the British troops are "horrible hell-hounds of savage war--hell hounds, I say, of savage war!"

John F. Kennedy stated in West Berlin, June 26, 1963: There are many people in the world who really don't understand, or say they don't what is the great issue between the free world and the Communist world. Let them come to Berlin. There are some who say that communism is the wave of the future. Let them come to Berlin. And there are some who say in Europe and elsewhere we can work with the Communists. Let them come to Berlin. And there are even a few who say that it is true that communism is an evil system, but it permits us to make economic progress. Lass sie nach Berlin kommen. Let them come to Berlin."

While eulogizing President Kennedy, Mike Mansfield said: There was a sound of

laughter; in a moment, it was no more. And so she [Mrs. John F. Kennedy] took a ring from her finger and placed it in his hands.

There was a man marked with the scars of his love of country, a body active with the surge of a life far, far from spent and, in a moment it was no more. And so she took a ring from her finger and placed it in his hands.

There was a father with a little boy, a little girl and a joy of each in the other. In a moment it was no more. And so she took a ring from her finger and placed it in his hands.

There was a husband who asked much and gave much, and out of the giving and asking wove with a woman what could not be broken in life, and in a moment it was no more. And so she took a ring from her finger and placed it in his hands, and kissed him and closed the lid of the coffin.

Martin Luther King, Jr., argued that when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"

When discussing "The Power of Genes," Dorothy Nelkin and M. Susan Lindee stated that in supermarket tabloids and soap operas, in television sitcoms and talk shows, in women's magazines and parenting advice books, genes appear to explain obesity, criminality, shyness, directional ability, intelligence, political leanings, and preferred styles of dressing. There are selfish genes, pleasure-seeking genes, violence genes, celebrity genes, gay genes, couch-potato genes, depression genes, genes for genius, genes for saving, and even genes for sinning. These popular images convey a striking picture of the gene as powerful, deterministic, and central to an understanding of both everyday behavior and the "secret of life."

Lawrence Ardenian contended: Oh America! Your power plants are pumping hard to activate the miles of electrical wiring that operate your giant boxes full of brains. The computer now is awakening with the flashing of lights. Their memory banks are buzzing, their reels of magnetic tape are twirling and their billions of numbered cards are shuffling neatly into pre-selected slots. Numbers, numbers. Oh great nation, they

are adding up your numbers! You've got numbers for cars and numbers for trucks; you've got school children with numbers and dogs, cats and parakeets with numbers; houses, farms, and empty lots with numbers; you've got IBM numbers, social security numbers, numbers for the gross national product, numbers for invalids, for epileptics, and for kleptomaniacs, numbers for babies, numbers for insomniacs, and numbers for dead people. Oh, America, you've got more numbers than all the rest of the world put together!

## SYNONYMY

*Synonymy* is the paraphrasing of a previous remark. For instance, Lynn Harold Hough remarked that "Thales noticed that water could be soft and flowing. It could be hard as ice. It could vanish as vapor. In other words, it was a solid and a liquid and a gas. Robert Alphonso Taft argued: The result was that at Yalta our Government accepted all Stalin's promises, although he had never kept a promise which he had made. They accepted them without any means of enforcing them. They set Russia up in Berlin and Prague and Vienna where they could dominate Central Europe. We agreed to give Russia a position in Manchuria which Japan had occupied--in effect, military control of Manchuria--contrary to every principle of American foreign policy since the days of John Hay and the open door in China. We gave Russia Sakhalin and the Kurile Islands without even letting Chiang Kai-shek know for four months that we had bargained away his most important industrial province. In short, we put Russia in a position in Manchuria where they could back the Chinese Communists which, of course, they promptly did.

Douglas MacArthur contended that "once war is forced upon us, there is no other alternative than to apply every available means to bring it to a swift end. War's very object is victory--not prolonged indecision. In war, indeed, there can be no substitute for victory.

When discussing "How We Listen to Music," American composer Aaron Copland said: Still, the question remains, How close should the intelligent music lover wish to come to pinning a definite meaning to any particular work? No closer than a general concept, I should say. Music expresses a different moment, serenity or exuberance, regrets or triumph, fury or delight. It expresses each of these moods, and many others, in a numberless variety of

subtle shadings and differences. It may even express a state of meaning for which there exists no adequate word in any language. In that case, musicians often like to say that it has only a purely musical meaning. They sometimes go further and say that *all* has only a purely musical meaning. What they really mean is that no appropriate word can be found to express the music's meaning and that, even if it could, they do not feel the need of finding it.

## Figures of Speech for Rhythm

### ALLITERATION

Alliteration is the repetition of the same consonant sound of two or more words immediately succeeding each other, or at short intervals. For example, William Pitt, Lord Chatham asked, "And is the spirit of persecution never to be appeased?" and "Can Parliament be so dead to its dignity and its duty as to be thus deluded into the loss of the one and the violation of the other?"

Patrick Henry said, "Let us suppose--for the case is supposable, possible, and probable." Henry George said that "it is to escape this hell that we strive and strain and struggle; and work on oftentimes in blind habit long after the necessity for work is gone."

Senator Burton Kendall Wheeler stated that "we can remain at peace if the horrible European debacle of death and destruction end in the near future.

In his Inaugural Address John F. Kennedy said "friend and foe alike"; "pay any price, bear any burden"; "faithful friends"; "colonial control"; "precise proposals"; "the same high standards of strength and sacrifice"; and "to lead the land we love."

Bernard A. Weisberger argued that "it is not exactly a historical secret that sexual behavior has been so openly described, depicted, and debated in the public forum."

University orators claimed that "Discipline and decency are disappearing from the American family"; and that "The computer should never become so passionately potent that it usurps a disproportionate share of your precious free time."

Advertisements especially exemplify Alliteration. Recent magazines include: "Seven Days of Sensory Indulgence You Can Afford." "Vacation Rentals from Sand to Snow." "Scotland: Castle & Kilts, Legends & Lochs."

## ANASTROPHE

*Anastrophe* is the deliberate inversion of the usual, normal, or logical order of the parts of a sentence. For instance, in the French National Assembly George Jacques Danton said to the governors of Paris: "What care I for my reputation? Let France be free, though my name were accursed! What care I that I am called a blood drinker? Well, let us drink the blood of the enemies of humanity, if needful; but let us struggle, let us achieve freedom."

In his funeral oration for Louis Bourbon, James Bossuet asked, "That gifts like these come from God, who can doubt?" That they are worthy of admiration, who does not see?"

In her sermon on "The First Five Minutes After Death," Henry Parry Liddon said: "Like death itself, the solemnities which follow it must come to all of us. We know not when, or where, or how we shall enter in; this only we know--that come it must."

## ASSONANCE

*Assonance* is the resemblance of vowel sounds followed by different consonants in two or more stressed syllables. Although both *Assonance* and *Rime* help to convey the emotional fervor of an orator, the stylistic devices differ in that *Rime* is a similarity of vowel and consonant, whereas *Assonance* lacks the similarity of vowel and consonant.

Examples of *Assonance* are web, wed, weld, went, wept, and west; fable, face, feign, fate, rake, shame, made, and rail; bib, bid, big, bill, bit, and bin; and weed, wheel, weep, wheat, weave, and week.

*Assonance* in prose occurs in Patrick Henry's "Liberty or Death" speech when he asks, "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery?"

Perhaps the most illustrated example of *Assonance* in poetry is Edgar Allan Poe's *The Bells*. Employing a plethora of vowels, Poe in four stanzas sweeps through life--childhood, adulthood, old age, and death.

In the first stanza Poe uses *sleigh bells* to depict youth and its "world of merriment." He uses words with *light* sounds like tinkle, twinkle, oversprinkle, and jingling.

In the second stanza Poe uses *wedding bells* to portray a "world of happiness." He employs words with *mature* sounds like mellow, wedding, fortells, wells, swells, dwells, tells, impells, delight, rhyming, and chiming.

In the third stanza Poe uses *alarum bells* to treat catastrophe and fear. He utilizes words with *unpleasant* sounds like terror, despair, turbulency, horrified, outpour, clamor, twangling, clanging, clangor, clang, clash, clamorous, wrangling, mad, frantic, palpitating, scream, leaping, and shriek.

In the final stanza Poe uses *iron bells* to connote a "world of solemn thought" and death. He uses words with *heavy* sounds like tone, floats, throats, groan, alone, tolling, monotone, stone, ghouls, moaning, and groaning.

Advertisements employing *Assonance* include, for instance, "The Alexander: Miami Beach's Premiere Beachfront Resort with Dominique's Restaurant"; "Turn Your Next Vacation into a Revelation"; and "Explore New Zealand and Spend 3 Nights in Fiji for Free!"

### HOMOEOTELEUTON

*Homoeoteleuton* is the repetition of similar word endings. For example, Eugene Debs said that "the material foundation of society determines the character of all social institutions--political, educational, ethical, and spiritual."

Charles E. Shulman stated that "there are four philosophies in our time followed by men. One of them is cynicism. One is nihilism. One is materialism. And one is idealism."

Eulogizing President Kennedy, Herbert S. Walters said that President Kennedy "knew the personal risks as he fought fervently, ardently, and so eloquently for the things in which he believed."

William Lutz, editor of the *Quarterly Review of Doublespeak*, said that "the variations, combinations, and permutations of doublespeak used in advertising go on and on, running from the use of rhetorical questions...to flattering you with compliments.

### ISOCOLON

*Isocolon* is characterized by sentence elements being similar not only in structure but also in length, such as the number of words and even the number of syllables. For illustration, in his sermon on "The Joyful Sound of Salvation," Cotton Mather alluded to "the grace that will pardon the penitent! The grace that will quicken the impenitent."

In his sermon on "Spared!", Charles Haddon Spurgeon said, "If I am left, why am I left? Why am I not taken home to

heaven? Why do I not enter into my rest?!"

While debating John F. Kennedy, Richard M. Nixon asked, "How can we keep the peace-keep it without surrender? How can we extend freedom--extend it without war?!"

President John F. Kennedy referred to "a new world of law, where the strong are just and the weak secure and the peace preserved." In his remarks as prepared for delivery on November 22, 1963, President Kennedy stated that "this Nation's strength and security are not easily or cheaply obtained--nor are they quickly and simply explained." He also planned to say that "dollar for dollar, in or out of government, there is no better form of investment in our national security than our much-abused foreign aid program. We cannot afford to lose it. We can afford to maintain it." Eulogizing President Kennedy, George E. Shipley stated that Kennedy "never looked backward. He looked forward and moved forward. That is what he would want us to do. That is what America will do."

### PARALLELISM

*Parallelism* is the arrangement of parts of a sentence and larger units of composition by which one element of equal importance with another is equally developed and similarly phrased. For instance, Abraham Lincoln argued that "in a larger sense, we cannot dedicate--we cannot consecrate--we cannot hallow this ground," and that "government of the people, by the people, for the people shall not perish from this earth."

In his "March of the Flag" speech, Albert J. Beveridge contended:

There are so many real things to be done--canals to be dug, railways to be laid, forests to be felled, cities to be built, fields to be tilled, markets to be on, ships to be launched, peoples to be saved, civilizations to be proclaimed and the flag of liberty flung to the eager air of every sea.

In his "Inaugural Address," John F. Kennedy proclaimed: "Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and success of liberty."

### Figures of Speech for Concretizing

#### Abstractions

#### ALLEGORY

*Allegory* is extended *Metaphor*, or implied comparison, in which persons and

objects in a narrative are equated with meanings that go beyond the narrative itself. The characters are usually *Personifications* of abstract qualities, and the action and setting of the narrative relate the abstractions. The characters, events, and setting may be historical or fictitious, but they must be patternized in such a way that they represent meaning outside the surface story. Such meaning may be religious, political, satiric, or moral. For example, Jonathan Swift's *Gulliver's Travels* is about the adventures of a ship's surgeon, yet the work satirizes much of man's contemptibility.

William Lloyd Garrison vehemently fought against slavery in the United States. Consider, for instance, the way he emphasized that Abolition was good for America. He said: The ship of State [United States Government] is laboring in the trough of the sea--her engine powerless, her bulwarks swept away, her masts gone, her lifeboats destroyed, her pumps choked, and the leak gaining rapidly upon her; and as wave after wave dashes over her, all that might otherwise serve to keep her afloat is swallowed by the remorseless deep. God of heaven! If the ship is destined to go down *full many a fathom deep*, is every soul on board to perish? Ho! A sail! A sail! The weather beaten, but staunch ship Abolition, commanded by the Genius of Liberty [a provision of the Constitution], is bearing towards the wreck, with the cheering motto, inscribed in legible capitals, *WE WILL NOT FORSAKE YOU!* Let us hope, even against hope, that rescue is not wholly impossible.

#### METAPHOR

*Metaphor* is an implied comparison which identifies one subject with another and ascribes to the first subject one or more qualities of the second subject. For example, in the opening of William Shakespeare's *Coriolanus*, a company of mutinous citizens, with staves, clubs, and other weapons, confronts Menenius Agrippa, a friend to Coriolanus. The citizens criticize the Senators of Rome for living luxuriously, while the common people starve.

Agrippa then compares the Senators of Rome to the stomachs of the citizens. He argues that just as the Senators of Rome receive more material benefits than do the general citizens, so, too, does the stomach of the human body receive at first all swallowed food. However, the stomach immediately begins to support the rest of the body. Pretending he is the body's stomach, and

the citizens are the body's other parts, Agrippa says:

True it is, my incorporate friends, that I receive the general food at first, which you do live upon; and fit it is, because I am the store-house and the shop of the whole body. But, if you do remember, I send it through the rivers of your blood, even to the court, the heart, to the seat of the brain; and through the cranks and offices of man, the strongest nerves and small inferior veins from me receive the natural competency whereby they live...The senators of Rome are this good belly, and you the mutinous members; for examine their counsels and their cares, digest things rightly touching the weal of the common, you shall find no public benefit which you receive but it proceeds or comes from them to you and no way from yourselves.

Daniel Webster compared his colleagues and opponents with people at sea by saying: Mr. President, when the mariner has been tossed for many days, in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us initiate this prudence, and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we are now. I ask for the reading of the resolution.

William Lloyd Garrison argued over the issue of slavery and stated that "it is only when we come to the dividing line between the Free States and the Slave States that shoals, breakers and whirlpools beset the ship of State, and threaten to engulf or strand it. Then the storm rages loud and long, and the ocean of popular feeling is lashed into fury."

While defending himself before a jury, Clarence Darrow used a poem attributed to Eugene Fitch Ware, an American poet also known as Ironquill. From the poem entitled *Whist*, Darrow said

Life is a game of whist. From unknown sources

The cards are shuffled and the hands are dealt.

Blind are our efforts to control the forces

That though unseen are no less strongly felt.

I do not like the way the cards are shuffled,

But still I like the game and want to play.

And through the long, long night, I played unruffled

The cards I get until the break of day.

Martin Luther King, Jr. indicted America for its poor "banking" by saying:

We we've come here today to dramatize a shameful condition. In a sense we've come to our nation's capital to cash a check. When the architects of our Republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men--yes, black men as well as white men--would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we've come to cash this check--a check that will give us upon demand the riches of freedom and the security of justice.

While discussing the larger implications of the suicide of "grunge" musician Kurt Cobain, Alex Ross stated that "the aesthetic microscope has not been invented that could find a really significant difference between an alternative band like Pearl Jam and the regular-guy rock that it supposedly replaces."

### METONYMY AND SYNECDOCHE

*Metonymy* is the substitution of a term naming an object closely associated with the word in mind for the word itself. *Metonymy* is so similar to *Synecdoche*, a figure of speech in which a part stands for a whole, or the whole stands for the part, that students of oratory should follow those rhetoricians who fail to differentiate between the two figures.

Perhaps the best known example of *Metonymy* is Winston Churchill's statement, "I have nothing to offer but blood, toil, tears, and sweat." Obviously Churchill meant that he was willing to offer *all* of himself in the pursuit of victory and peace, but he only used *parts* of himself for emphasis.

Other examples of *Metonymy* occurred when high school students said: "The pulpit [Church] is giving up too much in light of the youths' protests." "The White House [President of the United States] is too severe with the press [reporters]." "I like the arguments Booker T. Washington penned [wrote]." "The party strictly was for the brass [commissioned military officers]." "Prisoners would be wise to show respect to the bench [judge]." "Students should attend schools which have a good town-gown relationship [townspeople and university personnel]." "Today's schools are filled with young victims of the bottle [alcoholics]."

### ONOMATOPOEIA

*Onomatopoeia* is the use of words which in their pronunciation suggest their meanings. For instance, imagery can be stressed by such words as

bang	belch	boom	burp	buzz
clang	crack	crackle	crash	cuckoo
gasp	growl	gulp	gurgle	hiss
howl	hum	purr	quack	rip
ring	shriek	shuffle	sizzle	slam
squish	swish	tap	thump	whirr

### PERSONIFICATION AND PROSOPOPOEIA

*Personification* occurs by endowing animals and concrete, inanimate objects with human form, character, or sensibility. For example, while replying to Lord Mansfield in defense of John Wilkes, in the House of Lords, January 9, 1770, William Pitt, Lord Chatham said: "My Lords, this is not merely the cold opinion of my understanding, but the glowing expression of what I feel. It is my heart that speaks. I know I speak warmly, my Lords; but this warmth shall neither betray my argument nor my temper."

In his speech on "The Work of Universities in the South," Benjamin Harvey Hill alluded to "the bowels of the earth," "ignorant muscle," "tired soil," and "waterfalls wearied with the solos of centuries, which will join in musical duets with the shuttle and the loom."

*Personification* also occurred when a university student in a creative writing class referred to "leaves dancing in the wind," "trees and bushes thirsting for water," and "the moon and stars smiling in the

sky."

Very similar to *Personification* is *Prosopopoeia*, the bestowing of human characteristics on general notions and abstract ideas. For instance, George Bancroft said that a human's mind "laughs at chains; it bursts from imprisonment; it defies monopoly."

Eulogizing president Kennedy, Herbert S. Walters remarked that when "poisonous thoughts and hatred mate, they give birth to a despicable action." And Chief Justice Warren asserted that such acts as the assassination of President Kennedy "are commonly stimulated by forces of hatred and malevolence, such as today are eating their way into the bloodstream of American life."

## REFERENCE

*Reference* is the introduction of specific examples to generate meaning or denotation to a statement. For example, when discussing "The Poet and the Computer," Norman Cousins said that the delegates to the United States Constitutional Convention were able to undergird their arguments with allusions to historical situations and to the ideas of philosophers, essays, and dramatists. Names such as Thucydides, Aristotle, Herodotus, Plutarch, or Seneca were commonly cited to support their positions. They alluded to fictional characters from Aristophanes, Marlowe, or Shakespeare to lend color to the exploration of ideas. The analytical essays by Hamilton, Madison, and Jay that appeared in *The Federalists Papers* were an excursion into the remote corners of history. Men such as Jefferson, Adams, Franklin, and Rush, could summon pertinent quotations from Suetonius or Machiavelli or Montaigne to illustrate a principle. If they referred to Bacon's opinion of Aristotle, they didn't have to cite particulars; they assumed such details were common knowledge.

When discussing "Rock 'N' Revolt," Isabelle Leymarie said that when music achieves perfection, it allows us to catch a glimpse of the divine; it becomes, according to a Buddhist belief, the most refined art, the path to enlightenment. According to the Taoist sage, Zhuangzi, "Music allows man to remain pure, simple, sincere and in this way to rediscover his primitive emotions." (A few centuries later, Wagner would also use music to explore primitive forms of expression.) The great violinist Yehudi Menuhin once observed that "music creates order out of chaos." Nietzsche's hu-

morous conclusion was that "Without music, life would be a mistake."

In the July 1990 issue of *The World and I*, Jack Santino argued that a variety of musical styles often "give rise to specific subcultures which have their own dress code and concomitant values, such as the punks." Santino supported his argument by saying, for example:

This has always been the case. In his important and influential work, *The Sound of the City*, Charlie Gillett says that when music we call rock and roll achieved national popularity in the mid-fifties, it actually included five distinct regional styles: Memphis rockabilly (Elvis, Carl Perkins, Jerry Lee Lewis), Chicago Rhythm and Blues (Bo Diddley, Chuck Berry), New Orleans piano boogie (Fats Domino, Little Richard), the group harmony singing known as doo-wop, centered in New York, but found in other areas as well (the Platters, the Moonglows, the Penguins), and Northern ban rock and roll (Bill Haley and the Comets, from Chester Pennsylvania). While one may question the specific number of styles Gillett identifies or argue for the inclusion of other styles as well, the principle is a sound one.

In his "Blashfield Address" delivered at a meeting of the American Academy of Arts and Letters and the National Institute of Arts and Letters in May 1966, Jacob Bronowski argued that *imagination*, the ability to make images and to move them inside one's head in new arrangements, is "the faculty that is specifically human," and is "the common root from which science and literature both spring and grow and flourish together." He also argues that "the great ages of science are the great ages of all the arts, because in them powerful minds have taken fire from one another breathless and higgley-piggledy, without asking too nicely whether they ought to tie their imagination to falling balls or a haunted island."

To support his contentions, Bronowski employed *Reference* by saying, for example, Galileo and Shakespeare, who were born in the same year, grew into greatness in the same age; when Galileo was looking through his telescope at the moon, Shakespeare was writing *The Tempest* and all Europe was in ferment, from Johannes Kepler to Peter Paul Rubens, and from the first table of logarithms by John Napier to the Authorized Version of the Bible.

Bronowski strengthened his contention that the common inspiration of literature and science is much alive today as it was three hundred years ago by referring

to man's ageless fantasy, to *fly* to the moon. He said:

I cannot belittle the fascination which that ice-blue journey has had for the imagination of men, long before it drew us to our television screens to watch the tumbling astronauts. Plutarch and Lucian, Ariosto and Ben Jonson wrote about it, before the days of Jules Verne and H. G. Wells and science fiction. The seventeenth century was heady with new dreams and fables about voyages to the moon. Kepler wrote one full of deep scientific ideas, which (alas) simply got his mother accused of witchcraft. In England, Francis Godwin wrote a wild and splendid work, *The Man in the Moone*, and the astronomer John Wilkins wrote a wild and learned one, *The Discovery of a New World*. They did not draw a line between science and fancy; for example, they all tried to guess just where in the journey the earth's gravity would stop. Only Kepler understood that gravity has no boundary, and put a law to it--which happened to be the wrong law...All this was a few years before Isaac Newton was born, and it was all in his head that day in 1666 when he sat in his mother's garden, a young man of twenty-three, and thought about the reach of gravity...All great acts of imagination are like this, in the arts and in science, and convince us because they fill out reality with a deeper sense of rightness...the words and the numbers have conspired to make a match with nature: we catch in them the pattern of mind and matter as one.

## SIMILE

*Simile* is a comparison between two objects directly expressed by such words as *like, as, as if, and so*. For instance when debating the recommendation to give up the American colonies, Edmund Burke said: "Another has indeed been stated, that of giving up the colonies; but it met so slight a reception, that I do not think myself obliged to dwell a great while upon it. It is nothing but a little sally of anger, like the forwardness of peevish children, who, when they cannot get all they would have, are resolved to take nothing."

Booker T. Washington argued that "in all things purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

Thomas Dewitt Talmage said that to him the word *home* "glitters like a shield. It springs up like a fountain. It trills like a song. It twinkles like a star. It leaps up like a flame. It glows like a sunset. It sings like an an-

gel."

Before a joint meeting of the United States Senate and House of Representatives, April 19, 1951, Douglas MacArthur said: "I still remember the refrain of one of the most popular barrack ballads of that day which proclaimed most proudly that--'Old soldiers never die; they just fade away.' And like the old soldier of the ballad, I now close my military career and just fade away--an old soldier who tried to do his duty as God gave him the light to see that duty."

Eulogizing President Kennedy, John M. Slack, Jr., said that "like Halley's Comet which crosses the heavens only once each 75 years, we may not expect to soon see his equal in human resources enter on this stage again." And Kenneth Gray said that like a giant oak tree that has stood as a landmark giving refuge from the heat of the day and providing a special character of a total environment, a great man served his nation. Just as the complete worth of a magnificent tree is seldom fully appreciated until the ravages of time take their toll so it is with this great man, John F. Kennedy.

Joseph M. Wycoff, the winning orator at the 1987 National Forensic League's National Tournament, proclaimed that "like the Scylla and Charybdis of Homer's *Odyssey*, we find ourselves faced with a similar dilemma. Either we will follow no one, or we will follow anyone."

David Mamet, a playwright, claimed that politics seems to me much like the practice of stage magic. The magician is rewarded for appearing to perform that which we know to be impossible. We onlookers agree to endorse his claims and applaud his accomplishments if he can complete his performance before getting caught out. Similarly, we know, in our hearts, that politicians running for office are, in the main, mountebanks. They promise us an impossible future, or in the case of Senator Dole, a return to an imaginary pristine past...It is in our nature to credit the ridiculous for the sake of the momentary enjoyment it affords. We do so at the magic show, at the car showroom and during the electoral process.

When discussing "With These Words I Can Sell You Anything," William Lutz contended that Advertisers use weasel words to appear to be making a claim for a product when in fact they are making no claim at all. Weasel words get their name from the way weasels eat the eggs they find in the nests of other animals. A weasel will make a small hole in the egg, suck out the insides, then place the egg back in the nest.

Only when the egg is examined closely is it found to be hollow. That's the way it is with weasel words in advertising. Examine weasel words closely and you'll find that they're as hollow as any egg sucked by a weasel. Weasel words appear to say one thing when in fact they say the opposite, or nothing at all.

### SYNAESTHESIA

*Synaesthesia* is the concurrent response of two or more of the senses to the stimulation of one. In other words, *Synaesthesia* describes one kind of sensation in terms of another. For example, a student described sound in terms of color by informing her classmates that she likes to hear blue notes from the trumpet of Harry James.

Walter Pater described colors in terms of touch and hearing by saying, "In this cool, pearly-grey, quiet place, where color tells for double...one is reminded that among all classical writers Raphael's preference was for the faultless Virgil."

Other examples of *Synaesthesia* are Henry Parry Liddon's remark that "the soul speaks through the eye", Edward Everett's allusion to "a touching voice"; and Douglas MacArthur's confession that he listened "vainly, but with thirsty ear for the witching melody of faint bugles blowing reveille, of far drums beating the long roll."

### Figures of Speech for Ease HYPERBOLE

*Hyperbole* is conscious exaggeration without the intent of literary interpretation. It is not meant to deceive. Speakers can generate ease among their hearers because of *Hyperbole's* comic effect. For example, while talking about crossing the ocean in a boat, Horace Porter said:

You begin now to sympathize with everybody that ever went to sea. You think of the Pilgrim Fathers during the tempestuous voyage in the Mayflower. You reflect how fully their throats must have been occupied, and you can see how they originated the practice of speaking through their noses. Why, you will get so nauseated before the trip is over at the very sight of the white caps that you can't look at the heads of the French nurses in Paris without feeling seasick.

While describing New England's weather, Samuel Langhorne Clemens said: In the spring I have counted one hundred and thirty-six different kinds of weather inside four and twenty hours. It was I that made the fame and fortune of that man that

had that marvelous collection of weather on exhibition at the Centennial that so astounded the foreigners. He was going to travel all over the world and get specimens from all the climes. I said: "Don't you do it; you come to New England on a favorable spring day." I told what we could do, in the way of style, variety, and quantity. Well, he came, and he made his collection in four days. As to variety--why, he confessed that he got hundreds of kinds of weather that he had never heard of before. And as to quantity--well, after he had picked out and discarded all that was blemished in any way, he not only had weather enough, but weather to spare; weather to hire out; weather to sell; to deposit; weather to invest; weather to give to the poor.

While eulogizing President Kennedy, Dominick V. Daniels said: "Mr. Speaker, a great redwood has fallen in the forest. A massive tree has been felled by an unfeeling hand and has left us numb with remorse. The sound of the fall was echoed round the world. It was the sound of the fall of our late President--John F. Kennedy."

When discussing "Making Television Safe for Kids," Newton N. Minow argued that Congress should "let us do for our children today what we should have done long ago." To magnify the importance of his contention, Minow said:

I am reminded of a story President Kennedy told a week before he was killed. The story was about French Marshal Louis-Hubert-Gonzalve Lyautey, who walked one morning through his garden with his gardener. He stopped at a certain point and asked the gardener to plant a tree there the next morning. The gardener said, "But the tree will not bloom for one hundred years." The Marshal looked at the gardener and replied, "In that case, you had better plant it this afternoon."

Mark Salzman, a sinologist and a master of Chinese martial arts, described one of his experiences with long, boring meetings. This particular meeting entered its third hour, and only ten of the fifty foreigners there spoke both English and Chinese; the rest were from Japan and Romania and understood neither English nor Chinese.

In the room sat an almost equal number of Chinese, mostly Foreign Affairs representatives, some local government bureaucrats and translators from the institutions with foreign expert programs. Watching them, Salzman said that he could understand why they do not appreciate the Westerner's irritation with long, boring meet-

ings. Salzman said:

The Chinese have, by necessity, increased their endurance manyfold by making listening optional. During meetings they talk with one another, doze, get up to stretch or walk around, and in general do not pretend to pay attention. This does not seem to offend the speaker, who, in general, does not pretend to be interested in what he or she is saying.

A Chinese man sitting next to me had been dozing quite freely since the first hour of the speech. He opened his eyes during the third hour to reach for his teacup, and noticed me looking at him. He had extremely thick glasses, a bloated face and a few beads of sweat on his forehead that he wiped at with a dirty handkerchief. He stared at me with no expression his face for a long time, then suddenly asked me what I thought of the meeting. I said I thought it was boring, too long and repetitious. His face did not change at all and he continued to stare at me. "That is because you are listening," he said, and went back to sleep.

Sometimes Hyperbole closely resembles Sarcasm in that it can be rather caustic. Even then, however, its exaggerations tend to keep an audience at ease. For example, when responding to scientists' search for a gene to account for violent or criminal behavior, Dennis Overbye argued that being a fan of science, I'm all in favor of more research, testing, poking, drugging, jailing, genetic therapy, amniocentesis, just as soon as someone can give me a scientific definition of impulsivity, one that provides, say, a cultural and color-blind distinction between a spirited child and an impulsive one. If bar fights are the criteria, it's nice to think that a simple blood test might have spared us the antics of people like Billy Martin or George Steinbrenner...My real complaint is that the violence initiative doesn't go nearly far enough. Some laboratory should be looking for the racism gene, or the homophobia gene. Goodwin [Frederick, head of the National Institute of Mental Health] was right; the inner city is a jungle. But so are the corporation, the newsroom and the White House staff. The language of trial lawyers or bond traders in full testosterone fury is as bloodcurdling as any mugger's. When it comes to social carnage, the convenience-store stickup can't compare with a leveraged buyout, trickling-down unemployment, depression, anger, alcoholism, divorce, domestic abuse and addiction. I'd like to see white men with suspenders and cellular phones tested for the

greed gene. The genomes of presidential candidates should be a matter of public record...The rush to define criminals as sick obscures an uncomfortable truth about our society, which is that crime and violence often pay handsomely. Just ask the conquistadores, the Menendez brothers, Oliver North or the comfortable and respected descendants of bootleggers and slaveholders. Ask the purveyors of the most violet television program in recent memory: the Gulf War.

### PARONOMASIS

*Paronomasis* is a play on words used for comic effect. It is not intended to deceive the audience as does the fallacy of *equivocation*, the intentional attempt to avoid making an explicit statement. For illustration, when describing his feelings while crossing the English Channel, Horace Porter said that "the last thing you see is the English soldier with his blue trousers and red coat, and the first you see arriving in France is the French soldier with his red trousers and blue coat, and you come to the conclusion that if you turn an English soldier upside down, he is, uniformly speaking, a Frenchman." Porter also said, that while crossing the ocean in a boat, "for several days you find your stomach is about in the condition of the tariff question in the present Congress--likely to come up at any minute."

Tunis Garret Bergen showed humor by saying that, when Manhattan Island was purchased from the Indians, "it was abounded in swamps, and the few streams that meandered through the rocks were so shallow and sluggish that even the beavers thought they were not worth a damn."

Minot Judson Savage once asked his audience, "Why is there no need being hungry in the desert?" His reply was "because of the sand which is there." Savage then asked his audience how the sandwiches came to the desert, and he replied that "Ham and his descendants were bred and mustered there."

William Lutz, Professor of English at Rutgers University, strongly advocates that "only by becoming an active, critical consumer of the doublespeak of advertising will you [the American consumer] ever be able to cut through the doublespeak and discover what the ad is really saying." Lutz concludes his essay entitled "With These Words I can Sell You Anything" by saying: "Professor Del Kehl of Arizona State University has updated the Twenty-third Psalm to reflect the power of advertising to meet

our needs and solve our problems. It seems fitting that this chapter close with this new Psalm."

### THE ADMAN'S 23RD

The Adman is my shepherd  
I shall ever want  
He maketh me to walk a mile for a Camel;  
He leadeth me beside Crystal Waters  
In the High Country of Coors;  
He restoreth my soul with Perrier.  
He guideth me in Marlboro Country  
For Mammon's sake.  
Yea, though I walk through the  
Valley of the Jolly Green Giant,  
In the shadow of B.O., halitosis,  
indigestion, headache pain, and  
hemorrhoidal tissue,  
I will fear no evil.  
For I am in Good Hands with Allstate;  
Thy Arid, Scope, Tums, Tylenol, and  
Preparation H--  
They comfort me.  
Stouffer's preparent a table before  
the TV  
In the presence of all my appetites;  
Thou anointest my head with  
Brylcream,  
My Decaffeinated Cup runneth over.  
Surely surfeit and security shall  
follow me  
All the day of Metropolitan Life,  
And I shall dwell in a Continental Home  
With a mortgage forever and ever.  
Amen

### CONCLUDING REMARKS

In conclusion, the author does not contend that any attempts by students of oratory to employ figures of speech, original or borrowed, will guarantee communicative success. The purpose of this article is to make student orators aware of select figures and thus encourage a conscious endeavor to employ them when deemed appropriate. Students of oratory should remember to employ all figures of speech *functionally*. Figures of speech should *reinforce the orator's intended thoughts*; the figures *should never stand as substitutes for reason*. Students of oratory should adhere to what Longinus observed, namely that unwise usage of figures of speech breeds only danger for communication effectiveness. He argued that a preoccupation with figures of speech arouses a peculiar suspicion in the hearer's mind, a feeling of being deliberately trapped and misled...He is easily angered by the thought that he is being outwitted like a silly child by the expert speaker's pretty figures; he sees in the fallacious reasoning

a personal insult; sometimes he may altogether give way to savage exasperation, but even if he controls his anger he remains impervious to persuasion.

In other words, orators should employ figures of speech not solely to decorate or embellish their discourse, but only to reinforce their intended thoughts. Practice and functional usage should generate what Longinus envisioned, namely that "a figure is at its best when the very fact that it is a figure escapes attention...For art is perfect when it seems to be nature, and nature hits the mark when she contains art hidden within her."

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