

WRITING ESSENTIALS IN STYLE & COMPOSITION
Week 9: Persuasive Writing - Ethos

Writing Persuasively - Ethos: The Impression of the Writer

Oftentimes writing has a persuasive side to it. Sometimes the reader may not be able to understand the issue on his own, even after you explain it. That is why you have to help them to trust you. This is where Ethos comes in. There's a big difference between persuading someone of a general truth, and persuading him to do a particular action. Even when a person knows something, it can require further steps before that person will make a decision to act in accordance with that knowledge. So you must persuade them of the particular action that you want them to do, and try to eliminate all obstacles for them. You must understand a person in order to persuade him, and you must understand human nature in general in order to persuade people in general. We have discussed the use of Ethos, Pathos and Logos to persuade. This week we will concentrate mainly on Ethos.

There are three things about a writer's character that make writing persuasive:

- a) Good Sense or Experience
- b) Upright Moral Character
- c) Good Will towards the reader

As you read the following examples, think about the character of the speaker.

- How do you think an audience would respond to what he says?
- How do you respond to it?



At age 36, Lou Gehrig's career was ended by the terrible disease which now shares his name. A tragic end to an amazing baseball career with the New York Yankees was marked by a ceremony to honor this great player.

Reading 1: "Farewell to Baseball Address" by Lou Gehrig
July 4, 1939; Yankee Stadium

(source: <https://www.buckeyevalley.k12.oh.us/userfiles/73/Classes/321/Lou%20Gehrig%20Speech.pdf>)

Fans, for the past two weeks you have been reading about a bad break I got. Yet today I consider myself the luckiest man on the face of the earth. I have been in ballparks for seventeen years and have never received anything but kindness and encouragement from you fans.

Look at these grand men. Which of you wouldn't consider it the highlight of his career to associate with them for even one day?

Sure, I'm lucky. Who wouldn't consider it an honor to have known Jacob Ruppert – also the builder of baseball's greatest empire, Ed Barrow – to have spent the next nine years with that wonderful little fellow Miller Huggins – then to have spent the next nine years with that outstanding leader, that smart student of psychology – the best manager in baseball today, Joe McCarthy!

Sure, I'm lucky. When the New York Giants, a team you would give your right arm to beat, and vice versa, sends you a gift, that's something! When everybody down to the groundskeepers and those boys in white coats remember you with trophies, that's something.

When you have a wonderful mother-in-law who takes sides with you in squabbles against her own daughter, that's something. When you have a father and mother who work all their lives so that you can have an education and build your body, it's a blessing! When you have a wife who has been a tower of strength and shown more courage than you dreamed existed, that's the finest I know.

So I close in saying that I might have had a tough break – but I have an awful lot to live for!



Socrates was put on trial for not believing in the gods and corrupting the youth. This is a short excerpt from his Apology, or defence addressed to the Athenian jury.

Reading 2: Excerpt from Socrates' Speech in Plato's *Apology*

(source: <https://www.gutenberg.org/files/1656/1656-h/1656-h.htm>)

And here, O men of Athens, I must beg you not to interrupt me, even if I seem to say something extravagant. For the word which I will speak is not mine. I will refer you to a witness who is worthy of credit, and will tell you about my wisdom - whether I have any, and of what sort - and that witness shall be the god of Delphi. You must have known Chaerephon; he was early a friend of mine, and also a friend of yours, for he shared in the exile of the people, and returned with you. Well, Chaerephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether - as I was saying, I must beg you not to interrupt - he asked the oracle to tell him whether there was anyone wiser than I was, and the Pythian prophetess answered that there was no man wiser. Chaerephon is dead himself, but his brother, who is in court, will confirm the truth of this story.

Why do I mention this? Because I am going to explain to you why I have such an evil name. When I heard the answer, I said to myself: What can the god mean? And what is the interpretation of this riddle? For I know that I have no wisdom, small or great. What can he mean when he says that I am the wisest of men? And yet he is a god and cannot lie; that would be against his nature. After a long consideration, I at last thought of a method of trying the question. I reflected that if I could only find a man wiser than myself, then I might go to the god with a refutation in my hand. I should say to him, "Here is a man who is wiser than I am; but you said that I was the wisest." Accordingly I went to one who had the reputation of wisdom, and observed to him - his name I need not mention; he was a politician whom I selected for examination - and the result was as follows:

When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and wiser still by himself; and I went and tried to explain to him that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. So I left him, saying to myself, as I went away: Well, although I do not suppose that either of us knows anything really beautiful and good, I am better off than he is - for he knows nothing, and thinks that he knows. I neither know nor think that I know. In this latter particular, then, I seem to have slightly the advantage of him. Then I went to another, who had still higher philosophical pretensions, and my conclusion was exactly the same. I made another enemy of him, and of many others besides him.

After this I went to one man after another, being not unconscious of the enmity which I provoked, and I lamented and feared this: but necessity was laid upon me - the word of God, I thought, ought to be considered first. And I said to myself, Go I must to all who appear to know, and find out the meaning of the oracle. And I swear to you, Athenians, by the dog I swear! - for I must tell you the truth - the result of my mission was just this: I found that the men most in repute were all but the most foolish; and that some inferior men were really wiser and better. I will tell you the tale of my wanderings and of the "Herculean" labors, as I may call them, which I endured only to find at last the oracle irrefutable. When I left the politicians, I went to the poets; tragic, dithyrambic, and all sorts. And there, I said to myself, you will be detected; now you will find out that you are more ignorant than they are.

Accordingly, I took them some of the most elaborate passages in their own writings, and asked what was the meaning of them - thinking that they would teach me something. Will you believe me? I am almost ashamed to speak of this, but still I must say that there is hardly a person present who would not have talked better about their poetry than they did themselves. That showed me in an instant that not by wisdom do poets write poetry, but by a sort of genius and inspiration; they are like diviners or soothsayers who also say many fine things, but do not

understand the meaning of them. And the poets appeared to me to be much in the same case; and I further observed that upon the strength of their poetry they believed themselves to be the wisest of men in other things in which they were not wise. So I departed, conceiving myself to be superior to them for the same reason that I was superior to the politicians.

... This investigation has led to my having many enemies of the worst and most dangerous kind, and has given occasion also to many calumnies, and I am called wise, for my hearers always imagine that I myself possess the wisdom which I find wanting in others: but the truth is, O men of Athens, that God only is wise; and in this oracle he means to say that the wisdom of men is little or nothing; he is not speaking of Socrates, he is only using my name as an illustration, as if he said, He, O men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing. And so I go my way, obedient to the god, and make inquisition into the wisdom of anyone, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and this occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, but I am in utter poverty by reason of my devotion to the god.

... Someone will say: Yes, Socrates, but cannot you hold your tongue, and then you may go into a foreign city, and no one will interfere with you? Now I have great difficulty in making you understand my answer to this. For if I tell you that this would be a disobedience to a divine command, and therefore that I cannot hold my tongue, you will not believe that I am serious; and if I say again that the greatest good of man is daily to converse about virtue, and all that concerning which you hear me examining myself and others, and that the life which is unexamined is not worth living - that you are still less likely to believe.



Amidst worldwide fear at the prospect of a nuclear war, American author William Faulkner delivered this speech when he accepted the Nobel Prize for Literature.

Reading 3: Excerpt from “Nobel Prize Acceptance Speech” by William Faulkner

December 10, 1950; Stockholm, Sweden

(source: <https://www.historyplace.com/speeches/faulkner.htm>)

I decline to accept the end of man. It is easy enough to say that man is immortal because he will endure: that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there

will still be one more sound: that of his puny inexhaustible voice, still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.



The US Army celebrated the career of General Douglas MacArthur who had faithfully served his country in three wars. He gave this speech upon acceptance of the Sylvanus Thayer Award at West Point.

Reading 4: “Duty, Honor, Country” by General Douglas MacArthur

May 12, 1962; West Point, New York

(source: <https://www.americanrhetoric.com/speeches/douglasmacarthurthayeraward.html>)

General Westmoreland, General Grove, distinguished guests, and gentlemen of the Corps!

As I was leaving the hotel this morning, a doorman asked me, "Where are you bound for, General?" And when I replied, "West Point," he remarked, "Beautiful place. Have you ever been there before?"

No human being could fail to be deeply moved by such a tribute as this [Thayer Award]. Coming from a profession I have served so long, and a people I have loved so well, it fills me with an emotion I cannot express. But this award is not intended primarily to honor a personality, but to symbolize a great moral code -- the code of conduct and chivalry of those who guard this beloved land of culture and ancient descent. That is the animation of this medallion. For all eyes and for all time, it is an expression of the ethics of the American soldier. That I should be integrated in this way with so noble an ideal arouses a sense of pride and yet of humility which will be with me always

Duty, Honor, Country: Those three hallowed words reverently dictate what you ought to be, what you can be, what you will be. They are your rallying points: to build courage when courage seems to fail; to regain faith when there seems to be little cause for faith; to create hope when hope becomes forlorn.

Unhappily, I possess neither that eloquence of diction, that poetry of imagination, nor that brilliance of metaphor to tell you all that they mean.

The unbelievers will say they are but words, but a slogan, but a flamboyant phrase. Every pedant, every demagogue, every cynic, every hypocrite, every troublemaker, and I am sorry to say, some others of an entirely different character, will try to downgrade them even to the extent of mockery and ridicule.

But these are some of the things they do: They build your basic character. They mold you for your future roles as the custodians of the nation's defense. They make you strong enough to know when you are weak, and brave enough to face yourself when you are afraid. They teach you to be proud and unbending in honest failure, but humble and gentle in success; not to substitute words for actions, not to seek the path of comfort, but to face the stress and spur of difficulty and challenge; to learn to stand up in the storm but to have compassion on those who fall; to master yourself before you seek to master others; to have a heart that is clean, a goal that is high; to learn to laugh, yet never forget how to weep; to reach into the future yet never neglect the past; to be serious yet never to take yourself too seriously; to be modest so that you will remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength. They give you a temper of the will, a quality of the imagination, a vigor of the emotions, a freshness of the deep springs of life, a temperamental predominance of courage over timidity, of an appetite for adventure over love of ease. They create in your heart the sense of wonder, the unfailing hope of what next, and the joy and inspiration of life. They teach you in this way to be an officer and a gentleman.

And what sort of soldiers are those you are to lead? Are they reliable? Are they brave? Are they capable of victory? Their story is known to all of you. It is the story of the American man-at-arms. My estimate of him was formed on the battlefield many, many years ago, and has never changed. I regarded him then as I regard him now -- as one of the world's noblest figures, not

only as one of the finest military characters, but also as one of the most stainless. His name and fame are the birthright of every American citizen. In his youth and strength, his love and loyalty, he gave all that mortality can give.

He needs no eulogy from me or from any other man. He has written his own history and written it in red on his enemy's breast. But when I think of his patience under adversity, of his courage under fire, and of his modesty in victory, I am filled with an emotion of admiration I cannot put into words. He belongs to history as furnishing one of the greatest examples of successful patriotism. He belongs to posterity as the instructor of future generations in the principles of liberty and freedom. He belongs to the present, to us, by his virtues and by his achievements. In 20 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 statue in the hearts of his people. From one end of the world to the other he has drained deep the chalice of courage.

As I listened to those songs [of the glee club], in memory's eye I could see those staggering columns of the First World War, bending under soggy packs, on many a weary march from dripping dusk to drizzling dawn, slogging ankle-deep through the mire of shell-shocked roads, to form grimly for the attack, blue-lipped, covered with sludge and mud, chilled by the wind and rain, driving home to their objective, and for many, to the judgment seat of God.

I do not know the dignity of their birth, but I do know the glory of their death. They died unquestioning, uncomplaining, with faith in their hearts, and on their lips the hope that we would go on to victory. Always, for them: ***Duty, Honor, Country***; always their blood and sweat and tears, as we sought the way and the light and the truth.

And 20 years after, on the other side of the globe, again the filth of murky foxholes, the stench of ghostly trenches, the slime of dripping dugouts; those boiling suns of relentless heat, those torrential rains of devastating storms; the loneliness and utter desolation of jungle trails; the bitterness of long separation from those they loved and cherished; the deadly pestilence of tropical disease; the horror of stricken areas of war; their resolute and determined defense, their swift and sure attack, their indomitable purpose, their complete and decisive victory -- always

victory. Always through the bloody haze of their last reverberating shot, the vision of gaunt, ghastly men reverently following your password of: *Duty, Honor, Country*.

The code which those words perpetuate embraces the highest moral laws and will stand the test of any ethics or philosophies ever promulgated for the uplift of mankind. Its requirements are for the things that are right, and its restraints are from the things that are wrong.

The soldier, above all other men, is required to practice the greatest act of religious training -- sacrifice.

In battle and in the face of danger and death, he discloses those divine attributes which his Maker gave when he created man in his own image. No physical courage and no brute instinct can take the place of the Divine help which alone can sustain him.

However horrible the incidents of war may be, the soldier who is called upon to offer and to give his life for his country is the noblest development of mankind.

You now face a new world -- a world of change. The thrust into outer space of the satellite, spheres, and missiles mark the beginning of another epoch in the long story of mankind. In the five or more billions of years the scientists tell us it has taken to form the earth, in the three or more billion years of development of the human race, there has never been a more abrupt or staggering evolution. We deal now not with things of this world alone, but with the illimitable distances and as yet unfathomed mysteries of the universe. We are reaching out for a new and boundless frontier.

We speak in strange terms: of harnessing the cosmic energy; of making winds and tides work for us; of creating unheard synthetic materials to supplement or even replace our old standard basics; to purify sea water for our drink; of mining ocean floors for new fields of wealth and food; of disease preventatives to expand life into the hundreds of years; of controlling the weather for a more equitable distribution of heat and cold, of rain and shine; of space ships to the moon; of the primary target in war, no longer limited to the armed forces of an enemy, but instead to include his civil populations; of ultimate conflict between a united human race and the sinister forces of some other planetary galaxy; of such dreams and fantasies as to make life the most exciting of all time.

And through all this welter of change and development, your mission remains fixed, determined, inviolable: it is to win our wars.

Everything else in your professional career is but corollary to this vital dedication. All other public purposes, all other public projects, all other public needs, great or small, will find others for their accomplishment. But you are the ones who are trained to fight. Yours is the profession of arms, the will to win, the sure knowledge that in war there is no substitute for victory; that if you lose, the nation will be destroyed; that the very obsession of your public service must be:

Duty, Honor, Country.

Others will debate the controversial issues, national and international, which divide men's minds; but serene, calm, aloof, you stand as the Nation's war-guardian, as its lifeguard from the raging tides of international conflict, as its gladiator in the arena of battle. For a century and a half you have defended, guarded, and protected its hallowed traditions of liberty and freedom, of right and justice.

Let civilian voices argue the merits or demerits of our processes of government; whether our strength is being sapped by deficit financing, indulged in too long, by federal paternalism grown too mighty, by power groups grown too arrogant, by politics grown too corrupt, by crime grown too rampant, by morals grown too low, by taxes grown too high, by extremists grown too violent; whether our personal liberties are as thorough and complete as they should be. These great national problems are not for your professional participation or military solution. Your guidepost stands out like a ten-fold beacon in the night: ***Duty, Honor, Country.***

You are the leaven which binds together the entire fabric of our national system of defense. From your ranks come the great captains who hold the nation's destiny in their hands the moment the war tocsin sounds. The Long Gray Line has never failed us. Were you to do so, a million ghosts in olive drab, in brown khaki, in blue and gray, would rise from their white crosses thundering those magic words: ***Duty, Honor, Country.***

This does not mean that you are war mongers.

On the contrary, the soldier, above all other people, prays for peace, for he must suffer and bear the deepest wounds and scars of war.

But always in our ears ring the ominous words of Plato, that wisest of all philosophers: "Only the dead have seen the end of war."¹

The shadows are lengthening for me. The twilight is here. My days of old have vanished, tone and tint. They have gone glimmering through the dreams of things that were. Their memory is one of wondrous beauty, watered by tears, and coaxed and caressed by the smiles of yesterday. I listen vainly, but with thirsty ears, for the witching melody of faint bugles blowing reveille, of far drums beating the long roll. In my dreams I hear again the crash of guns, the rattle of musketry, the strange, mournful mutter of the battlefield.

But in the evening of my memory, always I come back to West Point.

Always there echoes and re-echoes: *Duty, Honor, Country*.

Today marks my final roll call with you, but I want you to know that when I cross the river my last conscious thoughts will be of The Corps, and The Corps, and The Corps.

I bid you farewell.

Assignment

- Write a speech in which you tell a personal story or testimony with the purpose of PERSUADING your audience of your thesis. Use this story to convince them of a larger point. You must have a main thesis. Try to prove your thesis THROUGH the story without relying heavily on syllogisms. Your testimony should illustrate and convince in itself.
- Focus primarily on using Ethos; make your reader trust you, admire your character and believe what you say.
- Write 800 - 1,000 words.
- Make your story interesting to the reader, and also try to indicate the nature of your character through your speech. For example, if your character is confident, use confident language in your speech.
- Include at least one or two sentences before the speech as an introduction. This will allow the reader to understand the context of the speech. You may add a conclusion at the end of the speech. This conclusion is entirely optional. The introduction and conclusion should be short, making the speech most important.
- Write in the first person (i.e. I did this, and then this happened to me...) for the entire speech. It is a narrative, autobiographical speech.
- You may imagine yourself as a famous character (historical, literary, mythical, imaginary), but the material itself must be original.
- The content of the speech may include exploits, adventures, and achievements; however, it may also be a confession or admission of guilt. It may be a combination of these two things: there may be a description of both achievements as well as sins (i.e. positive and negative actions) in the character's past.
- If you wish, you may use this assignment as a continuation of a previous assignment.
- Remember that a speech is very different from an essay. This will be SPOKEN. Here are a couple tips on approaching a speech as opposed to an essay:
 - Avoid overly complicated or extremely long sentences.
 - Play with the SOUND of words and the structure of sentences.
 - It is acceptable to reiterate or repeat points if strong emphasis is desired.
 - Read your speech ALOUD to see how the words sound and hear the overall flow.

Invention:

Who are you? (*example: a convert to Christianity*) _____

Who is your audience? (*example: a group of college students*) _____

What is your thesis? (*example: Christianity is the one true religion*)

What is the basic outline of your STORY?

What other persuasive tools can you use to convince your readers of your position? Take some time to look at the following tools and plan ways to use them in your speech.

Syllogisms, examples, analogies, comparisons, moving quotes, burning questions, stating the opposition and offering a reply, compelling stories, appealing to something higher and beyond ourselves, giving hope, referring to the future, making it personal for the audience, showing that it's personal to you, show that you're emotionally invested, that you care, use emotionally charged language, evoke curiosity, surprise, laughter, anger, pity, etc.
