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USES OF FIGURES OF SPEECH IN SELECTED  
SPEECHES OF JERRY FALWELL

This thesis is approved as a creditable and  
independent study by a candidate for the degree, Master of  
Arts, and is acceptable for meeting the thesis require-  
ments for this degree. Acceptance of this thesis does not  
imply that the conclusions reached by the candidate are  
necessarily the conclusions of the major department.

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degree Master of Arts  
Major in Speech  
South Dakota State University  
1982



USES OF FIGURES OF SPEECH IN SELECTED  
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This thesis is approved as a creditable and independent study by a candidate for the degree, Master of Arts, and is acceptable for meeting the thesis requirements for this degree. Acceptance of this thesis does not imply that the conclusions reached by the candidate are necessarily the conclusions of the major department.

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MMG

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## CHAPTER I

### INTRODUCTION

#### Origin of the Study

##### Treatment of Figures of Speech

As early as 350 B.C. Aristotle was cultivating concepts of language usage. In addition to the principles of clarity, accuracy, appropriateness and vividness, he developed concepts on the uses of the metaphor as a stylistic tool.<sup>1</sup> The study of style and its adaptation continued to the Roman Age and the early study of rhetoric in England.

During the eighteenth century various rhetoricians began analyzing style more closely. Francis Bacon noted "the ill and unfit choice of words wonderfully obstructs the understanding."<sup>2</sup> He analyzed words and word combinations and their effect on interpretation. Adam Smith instructed that style was the common element present in all communication. He believed that style should have an established position as a canon of rhetoric. He summarized the progress of language and warned against an excessive reliance on tropes and figures of speech. Hugh Blair, at the University of Edinburgh presented a series of forty-seven lectures, fifteen of which dealt with style. Blair

believed "style has always some reference to an author's manner of thinking. It is a picture of the ideas which rise in his mind, and of the manner in which they rise there."<sup>3</sup> Blair insisted that the tropes and figures of speech be suited to the subject matter addressed and that subjects not be elevated through the use of figures of speech that were not appropriate to the content.

During the late eighteenth century and early nineteenth century, the study of style and the use of the figures of speech continued. John Genung, a professor at Amherst College, in The Working Principles of Rhetoric, included teachings on the appropriate use of various language choices and the figures of speech. He, like the earlier rhetoricians, set forth guidelines for employing these devices and warned against the overuse or use that is contrary to content.<sup>4</sup>

Since the early nineteenth century, it seems that the analysis of the figures of speech as a rhetorical tool has diminished. Ten Fundamentals of Speech and Public Speaking textbooks published between 1979 and 1981 were analyzed to determine the extent to which figures of speech were discussed. Of these ten, four made no mention of the figures of speech.<sup>5</sup> The treatment of the figures by the remaining six varied in emphasis. Three included the figures of speech in language choice. James R. Andrews

in Essentials of Public Communication identified six figures of speech--metaphor, alliteration, irony, antithesis, personification, eptamorthosis--as they pertained to the speaker's choice of interesting language.<sup>6</sup>

Bernard P. McCabe, Jr. in Speaking is a Practical Matter listed seven figures of speech--personification, onomatopoeia, alliteration, simile, metaphor, contrast, and parallelism--as selected language techniques available for a speaker.<sup>7</sup> Wayne C. Minnick in Public Speaking identified three figures of speech--repetition, antithesis and rhetorical question--as factors that added forcefulness to a speaker's language choice.<sup>8</sup> Andrews, McCabe and Minnick made no specific reference to figures of speech in either the table of contents or the index of their respective texts. The remaining three authors identified figures of speech as they relate to some aspect of a speaker's style. The discussion of the figures of speech for the following three were included within chapters on style in each of the texts. Larry Samovar in Oral Communication: Message and Response listed seven figures of speech--antithesis, metaphor, simile, personification, hyperbole, climax and onomatopoeia--as they related to the vividness of a speaker's style.<sup>9</sup> Raymond Ross in Essentials of Speech Communication identified thirteen figures of speech--alliteration, anaphora, asyndeton,

epanalepsis, euphemism, hyperbole, metaphor, metonymy, onomatopoeia, oxymoron, paradox, prosopoeia, reference and simile--as they related to interesting language.<sup>10</sup>

Little explanation of any of these was provided by Ross.

He merely listed these figures of speech and provided a definition of each. Bert Bradley in Fundamentals of Speech Communication: the Credibility of Ideas made reference to three figures of speech--alliteration, asyndeton and metaphor--as they related to a speaker's originality in language choice.<sup>11</sup> Samovar, Ross and Bradley each made specific references to figures of speech in the index of each respective text.

The apparent decreased study of the figures of speech as a stylistic tool posed the question of whether it was the actual use of these forms that had decreased. One way to partially determine whether this decrease in instructional emphasis has been accompanied by a decrease in usage is to study various speakers in terms of the figures of speech they employ. Consequently, this study stemmed in part from a desire to determine to what extent one prominent speaker, Dr. Jerry Falwell, employs figures of speech in his television ministry.

Several studies have been conducted to determine rhetorical practices of prominent speakers. Studies have ranged from a broad rhetorical analysis using the five



traditional canons to limited studies applying only a portion of a single canon. Prominent speakers studied have come from various backgrounds. Speeches of political leaders such as Richard Nixon<sup>12</sup> and George McGovern<sup>13</sup> have been analyzed in terms of accepted rhetorical standards. Speeches of contemporary religious leaders such as Oral Roberts<sup>14</sup> and Billy Graham<sup>15</sup> have been studied to determine in part the rhetorical practices utilized. Consequently, the origin of this study also stemmed in part from a desire to extend the scope of individuals studied in terms of rhetorical methods used.

### Biography

Jerry Falwell was born on August 11, 1933 in Lynchburg, Virginia to Carey and Helen Falwell. Falwell's father, according to Strober and Tomczak, was a businessman owning a restaurant, trucking business and, for a time during the 1930s, all of the service stations in Lynchburg. Falwell's mother spent her time caring for the needs of her family and doing volunteer church work.<sup>16</sup>

### Education

Falwell attended Mountain View Elementary School in Lynchburg from 1939 to 1946. After his first grade year had been completed, Falwell's teacher recommended that he be promoted to the third grade because of his

advanced skills, particularly in reading and mathematics. According to Strober and Tomczak, he continued to impress his teachers with his academic skills throughout his elementary school years. William E. Wright, Falwell's eighth grade teacher was reported as having been impressed with Falwell's ability in math and spelling, although frustrated at the difficulty he had in getting Falwell to speak out in class.<sup>17</sup>

Falwell attended Brookville High School in Lynchburg from 1946 to 1950. His academic abilities continued to impress his teachers. During his junior year, he advanced to the Virginia State Spelling Championship but lost the final contest because he could not spell an unfamiliar word. According to Current Biography, he also excelled in football, baseball and basketball.<sup>18</sup>

By the time he was in the fifth grade, Falwell had gained a reputation as a prankster. That year he had let a snake loose in a classroom. While in high school, he was involved in pranks such as tying up the physical education teacher and locking him in the school basement and putting a dead rat in the Latin teacher's desk.<sup>19</sup> Participating in pranks prevented him from delivering the valedictory address at his graduation even though he had been named valedictorian with a 98.6 grade point average. Current Biography reported that Falwell was barred from

giving the speech because auditors found out that he and other athletes had obtained free meals for a year by using counterfeit lunch tickets.<sup>20</sup>

In the fall of 1950, Falwell entered Lynchburg College intending to major in mechanical engineering and transfer to Virginia Polytechnic Institute after the first two-year course was completed. While at Lynchburg College, Falwell was awarded the B. F. Goodrich Citation because of his superior grades in mathematics. He achieved the highest average in mathematics at the college that year.<sup>21</sup>

Falwell's early exposure to religion was provided by Charles E. Fuller's radio show, "The Old Fashioned Revival Hour." According to Falwell, on Sunday mornings his mother would switch on the program aware that the children "were too lazy to get out of bed and turn off the radio."<sup>22</sup> Falwell believes it was these programs that prompted him to attend a Sunday evening service at the Park Avenue Baptist Church on January 20, 1952. Even though Falwell had joined the Franklin Street Baptist Church when he was twelve, he considers January 20, 1952 as the day he acknowledged Jesus Christ as his Savior, a message to which he later devoted his life.<sup>23</sup>

In the fall of 1952, Falwell enrolled in the Baptist Bible College at Springfield, Missouri. He had

finished two years at Lynchburg College. Consequently, he entered Baptist Bible College as a junior.<sup>24</sup>

During Falwell's first year at Baptist Bible College, he began a Sunday School class at High Street Baptist Church. The class began with one student. According to Strober and Tomczak, Falwell spent Saturdays going to parks and playgrounds encouraging other children to come to his Sunday class. By May, fifty-six boys were enrolled in Falwell's class.<sup>25</sup>

Falwell took off a year from his studies in Springfield to work with a youth group at the Park Avenue Baptist Church in Lynchburg. By the spring of 1955, Strober and Tomczak reported that the program involved two hundred and fifty young people, many of whom Falwell had personally contacted about the program. He returned to Springfield in the fall of 1955 to complete his education.<sup>26</sup>

During his senior year, Falwell worked as a youth worker at the Kansas City Baptist Temple. While working there, he was called upon to deliver a Sunday message in the absence of the regular pastor. This was three weeks before graduation, and Falwell claims that from that day he knew he wanted to be a full-time minister of the Gospel.<sup>27</sup>

### Thomas Road Baptist Church

After graduation from Baptist Bible College, Falwell intended, after a few weeks of rest in Lynchburg, to go to Macon, Georgia to start a Baptist Church. While in Lynchburg, thirty-five members of the Park Avenue Baptist Church approached him about beginning a new church in their community. Falwell decided to start a church there that would reach those in an area of the city that the Park Avenue Church did not reach.<sup>28</sup>

The first meeting of the new church was held on June 21, 1956 at the Mountain View Elementary School, the school Falwell had attended as a child. Pingry reported that thirty-five members and Falwell were in attendance. One of the people in attendance was a real estate agent who subsequently located a thirty-five by fifty foot structure that could be used for the church building. It had once been used by the Donald Duck Bottling Company. Falwell persuaded the members to rent the building on June 28, 1956. It was at this time that the church was named the Thomas Road Baptist Church.<sup>29</sup>

At the time the church was named, Strober and Tomczak report that Falwell obtained a map of Lynchburg and drew three circles on it with the church as the center. The first circle covered a ten-block area; the second covered a twenty-block area and the third covered

a three mile area. Each week, he personally attempted to visit every family within one of the various areas. The first week he visited the families in the ten-block radius. The next week he visited the families in the twenty-block radius and the following week, he visited the families in the three mile area.<sup>30</sup>

By late August, the Donald Duck Bottling Company building was too small for the growing congregation. The church members bought the building and construction materials to expand the structure. On June 23, 1957, eight hundred and sixty-four people attended the first anniversary service. At this time, and for two years to follow, Falwell was the only paid staff member. In September, 1957, the cornerstone for a new education building was laid.<sup>31</sup>

From the modest beginning in 1956, the Thomas Road Baptist Church grew until it now claims 17,000 people as members. In addition, the congregation supports the Liberty Baptist College, Seminary and Graduate School, the Lynchburg Christian Academy (an elementary school), the Treasure Island Summer Camp, the Elim Home for Alcoholics, the Transportation Ministry, the Jolly Sixties (for the elderly), the Hands of Liberty Deaf Department, a Sunday School and a Radio and Television Ministry.<sup>32</sup> The Thomas Road Baptist Church Radio and Television Ministry is

estimated to reach 50 million viewers through three hundred twenty-four stations in the United States, Canada and the Caribbean. The entire network of Thomas Road programs employs 950 people and has an annual operating budget of 56 million dollars. According to Confehr, most of the people working with the programs attribute their success to Falwell's drive, ambition, and unwillingness to accept failure.<sup>33</sup>

On April 12, 1958, two years after the founding of the Thomas Road Baptist Church, Jerry Falwell and Marcel Pate were married. Falwell had met Pate when he first attended the Park Avenue Baptist Church. She was the pianist there and later at the Thomas Road Baptist Church. She also worked in a local bank as a teller. She kept this job for the first few years of their marriage. The Falwell's have three children: Jerry, Jr., Jeannie and Jonathan.<sup>34</sup>

In 1968, Falwell was awarded an honorary Doctor of Divinity degree from the Tennessee Theological Seminary in Chattanooga, Tennessee and an honorary Litterarum Degree by the California Graduate School of Theology in Glendale, California.<sup>35</sup>

### Moral Majority

Even though Jerry Falwell is known by millions because of the Thomas Road Baptist Church and its programs,



still others know of him because of his "Clean up America" and "I Love America" rallies and the Moral Majority.

On April 30, 1979 Falwell stood on the steps of the U.S. Capitol Building to announce the 1979 "Clean Up America Campaign." Pingry reports that twelve thousand people stood in the rain to hear him speak. This was the second campaign to "Clean up America." The first was conducted throughout 1978. Three issues were addressed in the 1979 rallies: abortion-on-demand, homosexuality and pornography.<sup>36</sup>

During the "Clean Up America" rallies of 1978 and 1979, Falwell began using a phrase to refer to that portion of the population that believed in the scriptures as he did. He referred to this group as the "moral majority." Beginning in 1979, this term was often used in the political as well as the religious arena. In June 1979, Falwell founded the organization known as the Moral Majority.<sup>37</sup> It became an organization of believers devoted to supporting politicians in local, state, and national elections which represented the Christian perspective as viewed by Falwell followers. The Moral Majority claimed that it was responsible for having registered 1.5 million voters. Falwell, as the head of the Moral Majority, claimed that the organization was



completely issue oriented. In fact, Falwell claimed he would vote for a man who professed to be a nonbeliever who agreed with his views rather than a Christian politician.<sup>38</sup>

### Statement of Purpose

The purpose of this study was to determine to what extent Dr. Jerry Falwell used the eleven figures of speech identified by John F. Wilson and Carroll C. Arnold in Public Speaking as a Liberal Art.<sup>39</sup> More specifically answers to the following questions were sought:

1. What events in Falwell's life were pertinent to shaping his speaking career and stylistic choices?
2. To what extent does Falwell utilize alliteration.
3. To what extent does Falwell utilize antithesis?
4. To what extend does Falwell utilize climax?
5. To what extent does Falwell utilize irony?
6. To what extent does Falwell utilize metaphor?
7. To what extent does Falwell utilize onomatopoeia?
8. To what extent does Falwell utilize personification?
9. To what extent does Falwell utilize repetition?

10. To what extent does Falwell utilize the rhetorical question?

11. To what extent does Falwell utilize the simile?

12. To what extent does Falwell utilize synecdoche?

Justification of the Wilson and Arnold list of figures of speech is provided in Chapter II, "Historical Development and Treatment of Figures of Speech."

#### Survey of Previous Studies

The Bibliographic Retrieval Services, Inc. (BRS) of Scotia, New York was utilized in obtaining a listing of the dissertations completed in the speech field that may have dealt with figures of speech. This search was undertaken to determine if any studies regarding the use of the figures of speech had been completed in recent years. BRS is a computerized search and print service of major bibliographic indexes, among them Dissertation Abstracts International.

In order to obtain this list, twenty search indexes or key words were submitted into the data base: alliteration, antithesis, apophasis, aposiopesis, climax, epanorthosis, figures of speech, hyperbole, irony, metaphor, onomatopoeia, personification, pun, repetition, rhetorical\$<sup>40</sup> (includes any item associated with or using

rhetical), schemes, simile, style\$ (includes any item associated with or using style), synecdoche and tropes. Studies completed between 1927 and 1980 were recorded for further investigation. Nineteen twenty-seven was chosen as the beginning year for consideration since this was the year that the first Ph.D. in Speech was awarded in the United States.

The terms apophasis, aposiopesis, and epanorthosis yielded no entries in Dissertation Abstracts International. The remaining terms yielded two hundred sixty-five entries. Of this group, one hundred twenty-four were rejected, on the basis of the information that was evident in the title, as not relevant to this study. Of those entries remaining, only those from 1970 through 1980 were analyzed.

This ten year time frame was chosen for several reasons. First, Dr. Falwell had become prominent only in very recent years. Second, no speech of Dr. Falwell prior to 1977 was analyzed. Third, an attempt was made to remain consistent with the time frame used in analyzing current Fundamentals of Speech and Public Speaking textbooks and their treatment of the figures of speech. Finally, a ten year period was chosen in order to provide a reasonable project for the time normally assigned to a master's thesis.

In addition to these limitations, each entry reviewed was analyzed in terms of the time period of prominence for a speaker or group and the subject studied. It was reasoned that for another study to be sufficiently similar to anticipate duplication, the study must have dealt with a speaker or communication group active within this ten year time period.

Surveying the list of entries provided by BRS, yielded no study that had been conducted analyzing all of or any group of the figures of speech within the chosen time frame. One study was discovered that appeared relevant to the current study.

Brown, Gerald Lee. "The Rhetoric of Divorced Catholic Groups and the Founding of a National Organization." Ph.D. dissertation, Temple University, 1979.

Upon closer scrutiny, it was discovered that although some similarities could be seen, the Brown study was not duplicative of the current study. Brown attempted to identify, interpret and explain the verbal symbols which led to the founding of a national organization. The time frame dealt with an historical analysis from Spring, 1972 through November, 1975. Brown analyzed a movement and reviewed only one figure of speech. In analyzing the metaphor, Brown more broadly defined the use of the metaphor in terms of the stages of growth of the organization.

Additionally, the following literature was surveyed to determine if any previous studies had been undertaken regarding the use of figures of speech by Dr. Jerry Falwell. Since Falwell became prominent in the early 1970s, sources previous to the 1970s were not examined.

Comprehensive Dissertation Index, 1970-1978.

Communication and the Arts/Language and Literature/Philosophy and Religion. Ann Arbor, Michigan: Xerox University Press.

Index to American Doctoral Dissertations, 1960-1979. Ann Arbor, Michigan: University Microfilms, Inc.

Matlon, Ronald J. and Matlon, Irene R. Index to Journals in Communication Studies through 1974. Falls Church, Virginia: Speech Communication Association, 1975.

Shearer, Ned A. ed. Bibliographic Annual in Speech Communication: 1970-1975. New York, New York: Speech Communication Association.

Silvey, H. M., ed. Master's Theses in the Arts and Social Sciences: 1976-1978. Cedar Falls, Iowa: Research Publications.

The survey of the above literature revealed no duplicate studies. Initial observation found one investigation which appeared relevant to this study.

Reynolds, Bobby S. "A Rhetorical and Comparative Analysis of the Sermons in the Great Preachers of Today Series with regard to their arrangement." M.S. Thesis, Texas Tech University, 1970.

Upon closer scrutiny, it was found that this study dealt with religious speakers from the Church of Christ during

the years 1960 and 1967 and analyzed only the arrangement of these sermons.

### Procedures

The following procedures were completed in an attempt to answer the questions raised in the "Statement of Purpose."

1. To determine what events in Falwell's life were pertinent to his speaking career and stylistic choices, his biography, current newspaper articles and magazine articles were studied.
2. To determine the extent to which each of the figures of speech cited in the "Statement of Purpose" was used, three speeches were studied. The speeches were selected from a list of all the available speeches provided by the Jerry Falwell Ministries. No speech prior to July, 1977 was available because of a natural disaster which destroyed the tape recordings prior to this time. The available speeches included those from July, 1977 through March, 1980. Initially a number of available tapes were excluded from the choice because a guest speaker had delivered the message on a given Sunday. This eliminated approximately twenty tapes. The titles of the available tapes were read and tapes were selected that seemed to indicate a message relating to some condition of American society or way of life. An attempt was made to select one

speech from the earliest time available, one from approximately the middle, and one speech from the latest delivered speeches available on tape. Consequently, three speeches were selected: one from 1977--"What's Wrong With Our Churches"--one from 1979--"Our Amoral Society"--and one from early 1980--"Responsible Christian Citizenship."

3. Each of the tapes cited above were transcribed for the analysis process. Each transcript was analyzed separately to determine whether alliteration was used by Falwell and, if used, how often it was used. A record was developed showing the examples of alliteration used in each of the speeches.

4. The same process as explained in step three was repeated for each of the remaining ten figures of speech.

5. From the data collected through the above procedures, conclusions were drawn concerning the extent of use of figures of speech in selected sermons of Dr. Jerry Falwell.



## ENDNOTES

<sup>1</sup>Lane Cooper, The Poetics of Aristotle Its Meaning and Influence (Boston, Massachusetts: Marshall Jones, 1923), p. 56.

<sup>2</sup>Karl R. Wallace, Francis Bacon on Communication and Rhetoric, quoted by James L. Golden, Goodwin F. Berquist and William E. Coleman in The Rhetoric of Western Thought (Dubuque, Iowa: Kendall Hunt, 1978), p. 109.

<sup>3</sup>Hugh Blair, Lectures on Rhetoric and Belle Lettres, vol. 1, ed. by Harold F. Harding (Carbondale, Illinois: Southern Illinois University, 1965), p. 183.

<sup>4</sup>John Franklin Genung, The Working Principles of Rhetoric (Boston, Massachusetts: Ginn, 1900), pp. 16-213.

<sup>5</sup>The following books reviewed did not treat figures of speech: Joseph A. DeVito, The Elements of Public Speaking (New York, New York: Harper and Row, 1981); Richard E. Heun, Public Speaking (St. Paul, Minnesota: West Publishing Company, 1979); Joseph A. Ilardo, Speaking Persuasively, (New York, New York: Macmillan Publishing Company, 1981); and Paul E. Nelson and Judy C. Pearson, Confidence in Public Speaking (Dubuque, Iowa: William C. Brown Company, 1981).

<sup>6</sup>James Robertson Andrews, Essentials of Public Communication (New York, New York: John Wiley and Sons, 1979), pp. 188-189.

<sup>7</sup>Bernard P. McCabe, Jr., Speaking is a Practical Matter, 4th ed. (Boston, Massachusetts: Allyn and Bacon, 1981), pp. 84-86.

<sup>8</sup>Wayne C. Minnick, Public Speaking (Boston, Massachusetts: Houghton Mifflin, 1979), pp. 142-144.

<sup>9</sup>Larry Samovar, Oral Communication: Message and Response, 4th ed. (Dubuque, Iowa: William C. Brown, 1980), pp. 136-137.

<sup>10</sup>Raymond Ross, Essentials of Speech Communication (New York, New York, Prentice-Hall, 1979), pp. 48-50.



<sup>11</sup>Bert Bradley, Fundamentals of Speech Communication: the Credibility of Ideas, 3rd ed. (Dubuque, Iowa: William C. Brown, 1981), pp. 306-307.

<sup>12</sup>Judith Swanlund Trent, "An Examination and Comparison of the Rhetorical Style of Richard Milhous Nixon in the Presidential Campaigns of 1960 and 1968: A Content Analysis" (Ph.D. dissertation, University of Michigan, 1970).

<sup>13</sup>Robert Edward Rosenthal, "A Rhetorical Analysis of the 1972 Presidential Campaign of George Stanley McGovern" (Ph.D. dissertation, Bowling Green State University, 1979).

<sup>14</sup>Todd Vernon Lewis, "Charismatic Communication and Faith Healers: A Critical Study of Rhetorical Behavior" (Ph.D. dissertation, Louisiana State University and Agricultural and Mechanical College, 1980).

<sup>15</sup>Donald Allen Waite, "The Evangelistic Speaking of Billy Graham" (Ph.D. dissertation, Purdue University" 1961).

<sup>16</sup>Jerry Strober and Ruth Tomczak, Jerry Falwell: A Flame of God (Nashville, Tennessee: Thomas Nelson, 1979), pp. 15-16.

<sup>17</sup>Ibid., pp. 16-17.

<sup>18</sup>Charles Moritz, ed. "Jerry Falwell," Current Biography, January 1981, p. 14.

<sup>19</sup>Strober and Tomczak, pp. 17-19.

<sup>20</sup>Current Biography, p. 14.

<sup>21</sup>Strober and Tomczak, p. 20.

<sup>22</sup>Current Biography, p. 14.

<sup>23</sup>Ibid.

<sup>24</sup>Strober and Tomczak, pp. 24-25.

<sup>25</sup>Ibid., pp. 25-28.

<sup>26</sup>Ibid., p. 28.

<sup>27</sup>Patricia Pingry, Jerry Falwell Man of Vision (Milwaukee, Wisconsin: Ideals Publishing, 1980), pp. 25-26.

<sup>28</sup>Ibid., p. 29.

<sup>29</sup>Strober and Tomczak, pp. 31-32.

<sup>30</sup>Ibid., p. 33.

<sup>31</sup>Ibid., pp. 33-34.

<sup>32</sup>Clark Confehr, "Jerry Falwell's Marching Christians," Saturday Evening Post, December, 1980, p. 58.

<sup>33</sup>"Politicizing the Word," Time, October 1, 1979, p. 62.

<sup>34</sup>Pingry, pp. 39-40.

<sup>35</sup>Ibid., p. 14.

<sup>36</sup>Strober and Tomczak, p. 176.

<sup>37</sup>Current Biography, p. 15.

<sup>38</sup>"Born Again at the Ballot Box," Time, April 14, 1980, p. 94.

<sup>39</sup>John F. Wilson and Carroll C. Arnold, Public Speaking as a Liberal Art, 4th ed. (Boston, Massachusetts: Allyn and Bacon, 1978), pp. 303-308.

<sup>40</sup>The symbol (\$) is used in BRS computer searching to indicate to the computer base that this particular term may be complete or the root of a longer word or group of words. For example, rhetorical\$ would yield all entries beginning with rhetorical. Terms such as rhetorical, rhetorical analysis, rhetorical criticism, rhetorical survey, rhetorical question, etc. would be included in the entries relevant to this search.

## CHAPTER II

### ORIGINS AND HISTORICAL DEVELOPMENT

#### OF FIGURES OF SPEECH

The purpose of this chapter was to examine the origins of figures of speech and the subsequent modifications in their treatment. Their development was studied chronologically by major periods of rhetorical inquiry beginning with Aristotle. While rhetoricians before Aristotle analyzed figures of speech, he likely incorporated their thinking into his treatment. Not all rhetoricians from each period were analyzed. However, those examined seem to be representative of their times and the most prominent in their period.

#### Greco-Roman Period

##### Aristotle (384-322)

Aristotle was a student of Plato's Academy where he was trained as a biologist. He did not confine himself to the scientific world but viewed all of nature and society as a laboratory. He has been credited for being one of the leading rhetoricians of the Classical Age and for having written its most important work on persuasion.<sup>1</sup> In his analysis of style, Aristotle offered seven figures

of speech: antithesis, asyndeta, hyperbole, metaphor, parisosis, paromoisis and simile.

### Antithesis

Aristotle defined antithesis as the positioning of opposites in a sentence or clause. Antithesis could be two opposites linked by the same word or one opposite balanced by another. Aristotle advocated the use of antithesis because he viewed it as a resemblance of the refutative syllogism which brought together two opposites. He suggested that this figure could be effective because contraries were easily recognized when they were set to oppose each other.<sup>2</sup> This example exemplifies Aristotle's notion:

Both parties they helped, those who stayed behind and those who went with them; for the latter they won a new land larger than that which they possessed at home, and to the former they left sufficient in that which was theirs at home.<sup>3</sup>

In this example, the opposites of staying behind and going with and sufficient and larger are the concepts being contrasted.

### Asyndeta

Asyndeta was defined as the repetition of the same word. Aristotle suggested that this figure was effective for the orator because it added to the dramatic effect of a controversial style. He warned that asyndeta must be

used with some variance in expression. He argued that the repeated words in "I came, I met, I implored," must be dramatically stated rather than merely stated with the same intonation if the appropriate effect was to be achieved. Asyndeta allowed for several things to be converted into a single unit. It was consequently a means of amplification.<sup>4</sup>

### Hyperbole

Aristotle defined hyperbole as a metaphor. The difference in the two figures was in the length and scope of the comparison. Hyperbole was generally more exaggerated and involved a greater comparison than the metaphor. He used the example of a man whose face was bruised and compared him to a basket of mulberries. A bruise and a mulberry were both purple, thus the comparison was made. The number of bruises implied constituted hyperbole. Because of the nature of hyperbole, Aristotle warned against too frequent use. He viewed it as possessing a "degree of juvenility which showed vehemence."<sup>5</sup> Consequently, he suggested that it added the greatest effect during moments of passion.<sup>6</sup>

### Metaphor

A metaphor was "any transference of a word from its proper or ordinary application to another word whether it

involved a comparison or not."<sup>7</sup> Aristotle suggested that the noun and the verb were the component parts of a metaphor.<sup>8</sup> Although he offered no example of a metaphor, a statement such as "The sun was a fire in the western sky," would be in the realm of his definition of a metaphor. The idea of the sun is transferred to a fire.

Aristotle set forth four considerations in using the metaphor. The first consideration was of perspecuity. Aristotle believed that the speaker's choice of metaphors should not be exaggerated but should be relevant to the subject. This kept the speaker from appearing artificial. Consequently, only the proper and special name for an item and the metaphor were suitable.<sup>9</sup>

The second consideration was propriety. The metaphor needed to be original to the speaker and appropriate to the occasion. The correct use of the metaphor was the borrowing of things under the same genus. He used the example of a beggar and one who prayed. One who prayed could be described as a beggar and one who begged as a suppliant, because both the acts of praying and begging were forms of requests and thus from the same genus.<sup>10</sup>

The third consideration dealt with the sources used to create metaphors. Aristotle instructed that metaphors needed to be derived from those things which were beautiful in sound or suggestion, or in their vividness to

one of the senses. He suggested that one form of expression was preferable to another. For example, "rosy-fingered dawn" would be preferable to "purple-fingered" or "red-fingered" because of the image that was created.<sup>11</sup>

The fourth consideration involved taste in using metaphors. Aristotle identified four common faults. They were the use of compound words, the use of rare words, the misuse of epithets and the use of inappropriate metaphors. The use of compound words, rare words and epithets generally resulted in a poetical nature. He used the examples of a "beggar-witted toady," "a vasty man," or a very long epithet as inappropriate for rhetoric. Aristotle felt metaphors were most often used inappropriately because of their absurdity, excess of dignity or obscurity. He argued that the metaphor should be used to enhance the message.<sup>12</sup>

### Parisosis

Parisosis was defined as the equality of the clauses in a sentence. It involved the use of a parallel structure. The example Aristotle gave for the antithesis fit this pattern because the wording of "those who stayed behind and those who went with them" was parallel.<sup>13</sup>



### Paromoiosis

Paromoiosis was defined as "the similarities of the extremities."<sup>14</sup> This involved the use of parallel sounds. These patterns could appear at the beginning or at the end of a sentence or clause. The similarity could be among the whole word or among the ending syllables. This figure involved the repetition of sounds similar to the repetition involved in alliteration. Alliteration currently involves the repetition of the beginning sounds in a series of words. Paromoiosis involved the repetition of sounds of whole words or ending syllables.

### Simile

Aristotle defined the simile as a metaphor. The difference between the two was very slight. He believed that the simile was predominantly a poetic tool. He allowed, however, that it be used sparingly in rhetoric. He noted that the simile employed a direct comparison using the word "like." Because of the similarity between the metaphor and simile, he applied the same considerations to the simile as to the metaphor. He viewed the simile as less effective because of the comparison phrase which made the statement longer and more cumbersome.<sup>15</sup> The example used for the metaphor could be converted into a simile by inserting the word "like" after the verb so that it would read, "the sun was like a fire in the western sky."



## Cicero (106-43)

Although the Greeks were credited with being the first Westerners to recommend specific acts for speech-making, the Romans were credited with having perfected rhetoric. The Romans tended to amplify and fill in gaps left by the Greek analysis.<sup>16</sup> The Romans stressed the use of code words more than the Greeks had. Consequently, some of the same concepts of the Greeks were given a proper term during Roman times. Inventio, dispositio, elecutio, memoria and pronuntiatio were widely used in Roman times for the five lesser arts or canons that comprised rhetoric.<sup>17</sup>

While Aristotle viewed rhetoric as primarily a culturally important subject which warranted classification and analysis, the Romans, primarily Cicero and Quintilian, viewed rhetoric as practical training that was essential for active citizens. Consequently, the Roman treatment of figures of speech became a practical guide for usage instead of a philosophical analysis of each figure.<sup>18</sup>

Much of Marcus Tullius Cicero's treatment of rhetoric was influenced by Plato and Aristotle. Cicero has been considered the greatest Roman orator, most representative Roman author, and the first to give a proper finish to oratory. He was reported as the first orator

to employ witticisms and humor in his oratory.<sup>19</sup> Cicero admonished the orator to speak correctly, perspicuously, elegantly and to the purpose. He advocated that an "ornamented style comprised of tasteful word usage and tropes and figures offered a certain rhythm and harmony to a speaker's style."<sup>20</sup>

Cicero dealt generally with figures and tropes. The treatment of these forms centered on the characteristics of appropriate word choice. Much of the discussion centered on the use of witticisms and humor and the figures which enhanced those forms. While mention was made of numerous figures in relation to adorning language, only irony, the metaphor, and the pun were specifically dealt with. Cicero's treatment of the metaphor did not differ significantly from that of Aristotle.

### Irony

Cicero classified irony as some kind of joke that was contained in words. He defined it as primarily a representation or an exaggeration for the sake of astonishment.<sup>21</sup> He viewed the use of irony as exceedingly difficult because it could serve to set a concept before listeners as probable, or it could serve to set a concept before listeners as grotesque. If irony were to be employed, the representation or exaggeration had to be

clear enough so that the intended meaning was arrived at by the listener.

He offered various examples of the irony that could be employed. The example of Titus Pinarius demonstrated irony in the form of a representation. Titus Pinarius "twisted his chin about while he was speaking."<sup>22</sup> Cicero said to him, "That he might speak, if he pleased, if he had done cracking his nut."<sup>23</sup> Cicero was comparing Titus Pinarius' twisting his chin and speaking with the cracking of a nut. A more common example of irony was provided in Shakespeare's play, Julius Caesar. In the play, Mark Anthony refers to the men who have murdered Caesar as honorable men. The intent of Anthony is not to suggest that these men were actually honorable but rather that these men were dishonorable. Cicero used the example of Crassius in a speech to the people to demonstrate exaggeration for the sake of astonishment. "Memmius fancied himself so great a man, that as he came into the forum he stooped his head at the arch of Fabius."<sup>24</sup> Cicero was demonstrating that Memmius had such a high opinion of himself that he was so great that he had to stoop to pass the arch of Fabius.

### Pun

Cicero defined the pun as a "sort of jest that chiefly excited laughter" and that existed in a thought or

in mere language.<sup>25</sup> He advised that a pun should never be "obscure, tedious, ridiculous or rising out of ambiguity."<sup>26</sup> He used the example of Philippus questioning witnesses during a trial. A very short witness was introduced to the court. Philippus asked the judge if he could question the witness. The judge replied, "Yes, if he is short."<sup>27</sup> Philippus replied to the judge, "You shall have no fault to find, for I shall question him very short."<sup>28</sup>

#### Quintilian (35-100)

Marcus Fabius Quintilian was among the first who stressed that an orator must be a good man. Although technical skill was important, the moral strength of the speaker was equally so to Quintilian. Unlike Cicero, he held contempt for the Latin style because it stressed the technical skills. Even though Cicero and Quintilian disagreed on the basic nature of the style of the day, they both agreed on the necessity and important potential use of the figures of speech. Quintilian has been credited with having produced the most comprehensive plan for oratory of any ancient rhetorician. He was considered the paramount authority on rhetoric for his own and following centuries. Much of the acclaim resulted from his single published work, Institutio Oratoria, which was written for students of rhetoric. The book was written

in twelve parts. Considered to be of least importance today are books three to nine, which are essentially a technical analysis of style and the figures of speech.<sup>29</sup>

Quintilian investigated figures of speech, figures of thought, and tropes as tools of style. He established broad guidelines for style and recommended that any figure or trope used must fit into those guidelines. Since he was a lawyer-politician, the emphasis on figures originated from the courtroom. This orientation was similar to that of Aristotle.

### Tropes

Quintilian recognized that many rhetoricians made no distinction between tropes, figures of thought and figures of speech. He felt it necessary to point out the distinctions. A trope applied to the "transference of expression from their natural and principal signification to another."<sup>30</sup> Consequently, any substitution of one word for another was a trope. He viewed antonomasia, catachresis, metalepsis, metaphor, metonymy and onomatopoea as primary tropes. His treatment of metonymy was too brief for adequate conclusions to be drawn regarding its use. He listed allegory, epithet, hyperbaton, hyperbole, and periphrasis as tropes that were used solely to adorn or enhance style without a reference to the meaning. Although hyperbole and metaphor had been dealt

with by Aristotle and Cicero, Quintilian went further in his treatment of hyperbole and added qualifiers to the metaphor.

### Hyperbole

Hyperbole was considered a trope used solely to enhance style. Quintilian viewed it as being very bold. It meant "an elegant straining of the truth."<sup>31</sup> He suggested that an overexaggeration constituted hyperbole and that two hyperboles could be used together. In addition, a simile, comparison or metaphor could be added to create an even stronger effect. Quintilian added the qualifier that, even though hyperbole involved the incredible, it should not be too extravagant.<sup>32</sup>

### Metaphor

Quintilian limited the scope of the metaphor. He viewed it as "a shorter form of the simile, while there is this further difference, that in the latter, we compare some object to the thing which we wish to describe, whereas in the former, this object is actually substituted for the thing."<sup>33</sup> To Quintilian, the metaphor involved a form of comparison. He believed metaphors fell into four classes: one living thing was substituted for another; inanimate things were substituted for animate; animate things were substituted for inanimate; or an

inanimate thing was substituted for another. He divided these kinds of metaphors into species consisting of comparisons of rational or irrational parts, irrational to rational parts, the whole to parts and parts to the whole. Quintilian's warnings on the use and overuse of the metaphor were similar to Aristotle's.<sup>34</sup>

### Allegory

Quintilian's explanation of allegory was similar to Aristotle's and Cicero's explanations of the metaphor and irony. He held that an allegory was often introduced with a metaphor or involved a series of metaphors. It was a trope that was used solely to adorn and enhance style. An allegory often contained meaning that was contrary to the meaning suggested by the words. In this way it was similar to irony. Quintilian warned against the use of allegory because it often involved a lengthy and detailed comparison and the listener would lose the intent of the message. He used a passage from Cicero to demonstrate an allegory: "What I marvel at and complain of is this, that there should exist any man so set on destroying his enemy as to scuttle the ship on which he himself is sailing."<sup>35</sup>

### Antonomasia

Antonomasia was the substitution of something else for a proper name. This trope was rarely used in oratory

but was common in poetry. It necessitated being used with great care so as not to appear as poetry. An example used was when Cicero was referred to as "the prince of Roman Orators."<sup>36</sup>

### Catachresis

Catachresis involved the practice of adapting the nearest available term to describe something for which no actual term existed. This trope was created from abuse. The distinction was made between abuse and metaphors. Catachresis was the use of fictitious words and constituted abuse. Quintilian used the examples of flasks being called acetabula, caskets being called pyxides and parricide being used to refer to the murder of a mother or brother as forms of catachresis. These words never existed except that they were created by the speaker for the moment.

### Epithet

The epithet was viewed as an ornament most often used by poets. In oratory, an epithet was redundant unless it made a specific point or added to the meaning of what was said. The epithet was made into a trope by the addition of something to it as in "sad old age."<sup>38</sup> Quintilian instructed that care should be taken to avoid discourse overladen with epithets.<sup>39</sup>



## Hyperbaton

Hyperbaton was defined as the transposition of a word. This was a trope used solely to adorn and enhance style. When the transposition was confined to just two words, it was called an anastrophe or a reversal of order. Hyperbaton occurred when words were postponed or anticipated. Quintilian cautioned that control should be used in hyperbaton to keep the style from appearing poetical. Quintilian used the example of the sentence: "I noted, gentlemen, that the speech of the accuser was divided into two parts."<sup>40</sup> He suggested that this sentence had a better effect than the direct or non-transposed word order of: "The accuser's speech was divided into two parts."<sup>41</sup>

## Metalepsis

Metalepsis was defined as a trope that involved a change of meaning. It was also referred to as a transumption. It often provided a transition from one trope to another. Quintilian explained that the Greeks used the figure quite often while the Romans used it only slightly. He did not view it as a very important or useful trope because its sole purpose was for transition. Quintilian demonstrated the use of metalepsis by stating that "cano is a synonym for dico."<sup>42</sup> In actuality, the entire thought was "cano is a synonym for canto and canto for dico, therefore cano is a synonym for dico."<sup>43</sup>

## Onomatopoea

Onomatopoea was viewed as the creation of a word. This appears to have been the beginning of the use of words that represented sounds. Although this was often used by the Greeks, it was viewed as scarcely admissible by the Romans. Quintilian believed that all the words that indicated sounds had already been created and thus only those in existence should be used and new ones not created. It appears that the Greeks created the words but the Romans were the first to give a name to this practice. Onomatopoea consisted of using words such as "crash," "bang" and "clatter" for the sounds that various movements of objects created.<sup>44</sup>

## Synecdoche

Quintilian believed synecdoche had the power to give variety to the language by making the listener "realize many things from one, the whole from a part, the genus from the species, things which follow from things which have preceded or, on the other hand, the while procedure may be reversed."<sup>45</sup> He felt that this trope could more easily be something assumed which had not actually been expressed. "The Roman won the day" is an example of synecdoche.<sup>46</sup> While it is intended to mean that the Romans were victorious, Roman has been substituted for

the plural "Romans" (a part for the whole) and "day" has been substituted for victorious (genus from the species).

### Periphrasis

Periphrasis was defined as the use of a number of words to describe something for which one or a few words of description would be sufficient. This trope was used solely to adorn and enhance style. Sometimes it became necessary to conceal something which would otherwise be considered indecent. This trope was uncommon in oratory and was used with restraint. It was also considered a periphrasis if the word usage produced a decorative effect. For example, "now as the time when the first sleep to weary mortals comes stealing its way, the sweetest boon of heaven" was a line of poetry that employed periphrasis for decorative effect.<sup>47</sup>

### Figures

Quintilian defined figures as the giving to "language a conformation other than the obvious and ordinary."<sup>48</sup> A figure involved no alteration either of the order or the strict sense of words. A figure was one of two varieties. It either applied to a form that expressed thought or a form in which a rational change in meaning or language took place. The latter was also referred to as a schema.<sup>49</sup>

The first variety was figures of thought which involved the mind, feelings or conceptions. Quintilian viewed anticipation, aposiopesis, apostrophe, communication, concession, emphasis, impersonation, irony, question, and vivid illustration as figures of thought dealing with the mind, feelings or conceptions. The treatment of figures was not as complete as was his treatment of tropes.

Quintilian's treatment of aposiopesis, apostrophe, communication, concession and emphasis was too brief for any conclusions to be drawn about the effect or intended purpose of these figures. The treatment of irony was similar to the treatment given by Cicero.

### Anticipation

Anticipation involved forestalling of objections. Quintilian advocated its use in pleading. Various forms existed. They were the defense by anticipation, confession, prediction and preparation. When defending by anticipation, a person pointed out that though he appeared for the defense, he had just undertaken a prosecution. Confession involved the admitting of what he believed should be the outcome. Prediction was a form of self correction, as in "I beg you to pardon me, if I have carried too far."<sup>50</sup> Preparation was the most often used. This involved the stating of exactly why something was going to be done or had been done.<sup>51</sup>

## Impersonation

Impersonation was defined as a bolder form which lent variety and animation to oratory. This was an actual display of what the adversaries had in their thought at the time and was to be done as if they were talking themselves. Quintilian instructed that this must be a reasonable representation of someone else. This figure allowed for the appearance of conversations among the speaker and others that were not present. The figure also included the giving of a voice to things that did not normally have voice. It was similar to the modern figure of personification in this respect. The following example employed impersonation that involved giving the country the power of conversation. "For if my country, which is far dearer to me than life itself, if all Italy, if the whole commonwealth were to address me thus, 'Marcus Tullius, what dost thou?'"<sup>52</sup>

## Question

A question was considered a figure employed to emphasize a point, to demonstrate contempt of the person to whom it was addressed, to excite pity, to embarrass an opponent and not to seek information.<sup>53</sup> The question was similar to the modern rhetorical question in that they both are primarily a non-information seeking question. The question is intended to add emphasis to the message by

directing the thoughts of the listeners in the manner that the speaker intended. For example, "How long, Catiline, will you abuse our patience?" was not asked so that the audience would channel their thoughts in the direction that the speaker intended. Quintilian made the distinction of using the question as opposed to saying, "You have abused our patience a long time."<sup>54</sup>

### Vivid Illustration

Vivid illustration involved showing how something was done instead of just mentioning that it was done. It included any representation of facts which was made in vivid language. These words or phrases were made to appeal to the eye rather than the ear. The representation could result in the image that was created by the words alone or it could result as a manner of motion that the speaker created the image. The true vivid illustration was created in the words alone as in the passage from Seneca. "Lead me, I follow, take this old hand of mine and direct it where you will." The image was created for the listener of an old man being lead along the path that he ought to be on.<sup>55</sup>

### Figures of Speech or Schema

To Quintilian figures of speech or schema involved words, diction, expression, language or style. They fell

into one of two classes. One was a form of language while the other involved the arrangement of words. Those involving language originated from the same sources as errors of language. Quintilian instructed that "every figure of this kind would be an error, if it were accidental and not deliberate."<sup>56</sup> Usually those forms were defended by authority and usage and, even though they diverged from simple language, they were regarded as adding effect to a speaker's style. No specific names of figures were given for this form. This tactic involved the changes in verbs used, tenses of verbs or the interruption of a continuous flow of language by the insertion of another remark.<sup>57</sup> Quintilian offered examples in Latin for the changes that might occur in verbs used. From the examples cited and the explanations given, it appeared that most of the examples consisted of substituting a feminine verb for a masculine noun. Since the English language does not classify verbs and nouns as feminine, masculine or neuter, these forms would not apply to modern rhetoric.

The second form was the figures of speech that dealt with the arrangement of words. Quintilian viewed antithesis, asyndeton, gradation, pleonasm and polysyndeton as forms of figures of speech dealing with word arrangement. Antithesis was similar to that of

earlier rhetoricians. His treatment of gradation was too brief for conclusions to be drawn as to what it involved and what use it served in rhetoric.

### Asyndeton

Asyndeton no longer dealt with repetitions as it had for Aristotle. Asyndeton, according to Quintilian, dealt with an absence of connecting particles. He suggested that this added emphasis when someone spoke with vigor. This figure was applied to whole sentences and not just single words. Cicero's reply to Metellus was offered as an example of asyndeton. "I ordered those against whom information was laid, to be summoned, guarded, brought before the senate; they were lead into the senate." Instead of a number of connecting words, such as "and," being place in the sentence, the thoughts are placed directly after one another.<sup>58</sup>

### Pleonasms

Pleonasms were the doubling and repetitions of words and all forms of addition. Quintilian explained various forms of repetitions that were forms of pleonasms. Addition of the phrase after it was first stated served to re-emphasize the point, as in "I have slain, I have slain, not Spurius Maeluis."<sup>59</sup> A number of clauses that began with the same word constituted a pleonasm. The



use of different words that mean the same constituted a pleonasm. This was also called disjunction or synonymy.<sup>60</sup>

### Polysyndeton

Polysyndeton was the opposite of asyndeton. It involved the use of many connecting particles. For example, "His house and home and arms and Amyclean hound and Cretan quiver,"<sup>61</sup> employed the connecting particle "and." Adverbs and pronouns could also be repeated to create a situation in which polysyndeton was used. Any repetition or abundant use of words that served to connect ideas constituted polysyndeton.<sup>62</sup>

### Longinus (about 210-273)

It is uncertain as to whether Cassius Dionysius Longinus was a Greek or a Roman. His birth and death dates are not known.<sup>63</sup> It is known that he believed in five genuine sources of the sublime. Figures of thought and figures of speech were two of these.<sup>64</sup> He believed figures of speech were not arbitrary devices invented by rhetoricians for any kind of mechanical application. Longinus instructed that figures were a natural means of giving style and element of surprise and capable of explaining human nature by the manner in which they had been applied. In his work, On The Sublime, Longinus demonstrated the natural relationship between figures and any noticeable

distinctions in style. He explained that while figures gave excellence to style, nothing rendered figures more effective than a style that was already elevated.<sup>65</sup>

Only an incomplete copy of On The Sublime is available. Approximately one-third of the text was lost before a translation was made and approximately one-third of the remaining portion was devoted to a discussion of the figures. Consequently, portions of the discussion on figures are incomplete.<sup>66</sup>

Longinus included apostrophe, connecting particles, hyperbole, interchange of persons, inversions, metaphor, omission of conjunction, periphrasis and questions as figures of speech that would add to the sublime. He held that these were the primary figures that elevated style. From the portions of the text available, the consideration of apostrophe, interchange of persons and periphrasis were too limited for conclusions to be drawn regarding their use and importance. Hyperbole, metaphor and questions differed little from earlier rhetoricians. Longinus' analysis of the connecting particles was similar to earlier treatment of polysyndeton by Quintilian. His examination of the omission of conjunctions was similar to Quintilian's treatment of asyndeton. Longinus' inversions were similar to Quintilian's evaluation of hyperbaton. While Quintilian recommended its use, Longinus

felt that it appeared vehement and emotional laden and would have little effect on any topic being discussed.<sup>67</sup>

The major emphasis on the treatment of figures of speech during the Greco-Roman period seemed to be from the perspective of a lawyer-politician. Greek rhetoricians emphasized the philosophical need and use of figures of speech while the Romans developed practical guidelines for the use of figures. The Greek rhetoricians primarily viewed the use of figures for the upper class. It was not until Cicero and Quintilian that rhetoric and the use of figures was viewed as necessary training for all citizens. Consequently, as the Greco-Roman period progressed, the analysis of figures evolved into a study of what specific figures could be used to enhance a speaker's style and how they should be employed to best fit the speaker's purpose.

At the end of the Greco-Roman period, twenty-five basic figures had been discussed. Aristotle had introduced antithesis, asyndeta, hyperbole, metaphor, parisosis, paromoiosis and simile. Cicero added an analysis of the pun and irony. Quintilian added an additional fifteen figures and tropes: allegory, anticipation, antonomasia, catachresis, epithet, hyperbaton, impersonation, metalepsis, onomatopoea, periphrasis, pleonasms, polysyndeton, question, synecdoche, and vivid illustration. In addition, Quintilian had redefined asyndeton from Aristotle's

analysis of it as involving repetitions to the absence of connecting particles. Longinus had offered no new analysis of figures but had renamed some previously discussed figures. For example, he called hyperbaton an inversion.

### The British-Continent Rhetoric

Rhetoric had begun to change in the Roman Age away from a practical art involved in politics to somewhat of an art concerned with the style and delivery of a message. Quintilian had made one of the largest steps at the suggestion of the speaker's importance.

After a long lapse, rhetorical thinking moved to the British Continent. Here, the interests shifted away from the classical thinking for there existed an hostility to Greek learning. Political, social, religious and educational issues were the main interests while literary discussions were crowded out. The zeal for scholarship of the Classical Age was no longer strongly felt. Cicero and Quintilian provided the inspiration for the course of rhetoric during the 16th Century.<sup>68</sup>

Many of the pronouncements on rhetoric during the 16th Century were restatements of earlier rhetoricians. Richard Sherry, Leonard Cox, Thomas Wilson and Henry Peacham were among the major rhetoricians of this time. Cox and Wilson studied invention, the development of themes

and arrangement of arguments. Sherry and Peacham dealt more fully with style. They viewed style as the primary art of rhetoric.<sup>69</sup>

Richard Sherry published A Treatise on Schemes and Tropes in 1550. His treatment of figures was primarily a restatement of Quintilian. Consequently, he offered little that was new to the discussion of figures.<sup>70</sup>

Henry Peacham's primary work, The Garden of Eloquence was published in 1577. He was regarded as a rhetorician who reduced almost the entire art of effective communication to devices that involved style. The work consisted of listing the various figures, schemes and tropes necessary for understanding style. In its entirety, over two hundred entries were listed. The work consisted primarily of identifying and defining the figure. Little was provided in terms of how the figure should be employed.<sup>71</sup> After analyzing Peacham's work, it was determined that the extent of his study was beyond the scope of this inquiry.

Even though Cox, Wilson, Sherry and Peacham were among the primary British rhetoricians who analyzed what constituted effective rhetoric, their works have never been translated into modern English. Cox's and Wilson's primary works on rhetoric, The Arte or Crafte of Rhetoryke (1524) and Art of Rhetorique (1553) were not preserved in their entirety. Sherry's and Peacham's works were

only available through the Bodleian Library at Oxford University in England. These works were not available in modern translation. It was not until the 18th Century when Hugh Blair, George Campbell and Richard Whately studied rhetoric that it was viewed as a further development of concepts of rhetoric.

Hugh Blair primarily investigated the major canons as a whole and established guidelines for elocution and organizational patterns. Blair was not credited with having introduced any new figures of speech. He mentioned some of those previously studied but provided little analysis.<sup>72</sup>

Richard Whately in his work, Elements of Rhetoric, dealt most specifically with invention and argument arrangement. He spent little effort on any analysis of style or the figures.<sup>73</sup>

#### George Campbell (1719-1796)

George Campbell was considered to be one of the most influential of the 18th Century British rhetoricians. He was an admirer of the classics and stressed the teachings of Quintilian, Cicero and Longinus. Campbell consistently challenged his contemporaries to advance the study of rhetoric. He contended that rhetoric had not advanced or improved from the classical period.<sup>74</sup>

Campbell went further in his treatment of figures of speech than had the earlier rhetoricians. He included a discussion of the problems of using figures. Formerly, guidelines had consisted of a definition of each figure and sometimes an explanation of how to use it. Campbell suggested that there were some occasions when certain figures should not be employed.<sup>75</sup>

Campbell provided few detailed explanations of any given figure. Most of his analysis dealt with the general use of figures. Often no definition of a figure was given. Only statements regarding whether it enhanced or hindered rhetoric were made about specific figures. He mentioned alliteration, antithesis, antonomasia, asyndeton, catachresis, circumlocution, equivocation, euphemism, hyperbaton, metaphor, metonymy, onomatopoeia, paraonomasia, periphrasis, pleonasm, polysyndeton, prosopopeia, pun, repetition, simile and synecdoche as the most frequently used figures. Campbell's examination of a figure often consisted of a reference to the specific figure that was discussed by Quintilian or Cicero and Campbell's recommended use of it. Consequently, his treatment of alliteration, paraonomasia, pun, catachresis, equivocation, euphemism, hyperbaton, metonymy, pleonasm and prosopopeia was too brief for conclusions to be drawn. His analysis of antithesis, antonomasia, asyndeton, metaphor, onomatopoeia, periphrasis, polysyndeton, simile and

synecdoche appeared to be similar to that of the earlier rhetoricians. Campbell also reinstituted the concept of repetitions.

### Repetition

Campbell suggested that repetition served to enhance style. He instructed that repetition of single words and connectives generally was more effective than the repetition of whole sentences, and that too often the meaning was lost by repeating the entire thought because it tended to be too long and cumbersome. He held that repetition of connectives created an emotional response to the message because it depicted the adding on of thoughts. Campbell warned that an excess of repetition was not capable of being supported.<sup>76</sup> To Campbell, the repetition of the word "and," connecting a number of phrases, would be effective use of repetition. This concept was similar to asyndeta as originally introduced by Aristotle. The distinction between repetition and pleonasm was involved in the extent of the repetitions. Pleonasm generally involved the repetition of entire phrases consisting of more than one word. Repetition involved itself with single words and single word connectives.



### Circumlocution

Campbell added the analysis of circumlocution. He viewed it as being either a "blemish or a beauty."<sup>79</sup> If this figure were used sparingly, it served to enhance speaking. When used too frequently, it became a blemish because the speaking became poetical and wordy. Circumlocution involved the substitution of closely associated phrases or words for a single word. If a woman were referred to as a fine lady, a circumlocution would be used.<sup>78</sup> In this respect, it was similar to Quintilian's antonomasia. Circumlocution involved the substitution for any word and not just proper names.

With the study of rhetoric on the British Continent came a shift in emphasis away from the classical values to an emphasis on current social issues.<sup>79</sup> In addition, the study of rhetoric branched to a detailed analysis of invention and arrangement of arguments. Consequently, some of the emphasis on style and the figures established by Quintilian dissipated. Studies that continued to analyze style, such as Peacham's, became so detailed that they were impractical for analysis because the distinctions among various figures were unclear.

George Campbell seemed to be one of the primary influences among the stylistic scholars during the British

Continent Period. His examination consisted largely of a restatement of the figures and tropes that Quintilian had viewed as important. Little new analysis regarding each figure was offered; his primary consideration consisted of how a given figure should be used. Most of this advice involved generalities on using the figures to enhance a speaker's style and not detract from the intended message. Campbell did, however, renovate the concept of repetition introduced by Aristotle's asyndeta. In addition to mentioning most of the figures discussed by Quintilian, Campbell added the figure of circumlocution.

### Contemporary Rhetoricians

Most of contemporary rhetoric developed in America. As in most of the Roman and British periods, contemporary rhetoric added few basics but stressed the development and understanding of the whole of rhetoric. While Quintilian expanded Aristotle's scope of possible figures to be used, and Campbell further analyzed how the figures should be used, modern rhetoricians recorded the figures that were in current use, thereby reducing the list.

#### James A. Winans

James A. Winans was known for two major works: Public Speaking (1915) and Speech-Making (1938). In Public Speaking, Winans has been credited with providing the bridge between the fields of speech and psychology.

This book dealt primarily with persuasion, delivery, gaining attention and maintaining interest as a speaker.<sup>80</sup> In a chapter devoted to a discussion of maintaining the interest of the audience, Winans addressed the issue of figures. He mentioned specifically the concepts of antithesis and interrogations or questions. His discussion of these figures was similar to the discussions offered by earlier rhetoricians.<sup>81</sup>

In Speech-Making, Winans mentioned antithesis, metaphor, repetition and illustrations as figures that aided in holding an audience's attention. No greater explanation of these figures was offered.<sup>82</sup>

#### Lester Thonssen and A. Craig Baird

Lester Tonssen, formerly of the College of the City of New York (now known as New York City College) and A. Craig Baird, formerly of the University of Iowa, are among the few modern rhetoricians who provided an extensive discussion of the major canons of rhetoric. Included in their study was an analysis of factors involved in style and figures of speech. Much of their work was based on the earlier rhetorical critics and has regularly been used as a standard criteria for rhetorical criticism.

Thonssen and Baird believed that the modern rhetorician was in a better position to assess the value of figures than the earlier rhetorician had been. Even

though the primary and single emphasis had shifted away from the study of style, the appraisal of its characteristics continued with Thonssen and Baird. They defined Trope as "the changing of a word or sentence with advantage, from its proper signification to another meaning."<sup>83</sup>

A figure was defined as "the fashioning of a composition or an emphatical manner of speaking different from what is plain and common."<sup>84</sup>

Thonssen and Baird's analysis of the figures of speech followed the general trend in modern analysis. They mentioned a number of figures that through their studies were determined to be the ones in current use. The actual evaluation of the figures consisted of little more than a definition of the figure and an example of some of them. They defined allegory, anastrophe, anacoenosis, apophasis, aporia, aposiopesis, apostrophe, asyndeton, antonomasia, catachresis, climax, ecphonesis, enantiosis, epanaphora, epanorthosis, epiphonema, erotesis, hyperbole, hypotyposis, irony, metaphor, metonymy, oxymoron, prabole, periphrasis, polysyndeton, prolepsis, prosopopoeia, synecdoche, and synchoreasis as the figures that were in current use. Their analysis of allegory, apostrophe, asyndeton, antonomasia, catachresis, hyperbole, irony, metaphor, periphrasis, polysyndeton and synecdoche was similar to the conclusions drawn by earlier rhetoricians.

Their treatment was the most complete regarding the tropes in current use. They were metaphor, allegory, metonymy, synecdoche, antonomasia, irony, hyperbole, and catachresis. Their examination of anacoenosis, apophasis, aporia, ecphonesis, epanorthosis, hypotyposis, metonymy, parabole and synchoreasis was too brief to conclude what distinctions these figures created. Thonssen and Baird's perception of anastrophe, enantiosis, epanaphora and erotesis was similar to other concepts previously mentioned.

### Anastrophe

Anastrophe involved placing what was expected to be first in a sentence in the last position or the reverse order of what would be expected.<sup>85</sup> This concept was similar to the concept of inversion or hyperbaton of Longinus and Quintilian.

### Enantiosis

Enantiosis dealt with the comparison of things very different. It specified that opposing thoughts or images were placed together so that they both would be "set off and enhance each other."<sup>86</sup> This concept was similar to the concept of antithesis.

### Epanaphora

Epanaphora was the emphatical repetition of the same word or group of words or the same beginning sounds of words.<sup>87</sup> This concept was similar to the concept of asyndeta set forth by Aristotle which was later referred to as repetition by Campbell. It contained elements from the concept of pleonasms set forth by Quintilian in that certain groups of words could be repeated to constitute epanaphora.

### Erotesis

Erotesis involved the expressing of emotions by the use of questions. It allowed for added energy and ardor in a speaker's style.<sup>88</sup> This concept was similar to the concept of questions set forth by Quintilian.

In addition to these concepts, Thonssen and Baird introduced five new figures. They were aposiopesis, climax, epiphonema, oxymoron and prosopopoeia.

### Aposiopesis

Aposiopesis was defined as a figure that involved a speaker stopping in midsentence. This was usually done as a result of displaying some passion such as anger or sorrow.<sup>89</sup> For example, if a speaker were discussing his anger over another person's actions and said, "I

could have . . . " By not finishing the sentence, aposiopesis was created.

### Climax

Climax was defined as "when the word or expression, which ends the first member of a period, begins the second, and so on; so that every member will make a distinct sentence, taking its rise from the next foregoing, till the argument and period be beautifully finished."<sup>90</sup> This figure, unlike some of the others, involved a number of sentences or thoughts before it could be recognized. It required that thoughts be positioned in such a way that the message continually built until the highest point was reached.

### Epiphonema

Epiphonema was defined as "a pertinent and instructive remark at the end of discourse."<sup>91</sup> It included any remark that the speaker would make regarding what had just been delivered. For example, Susan Anthony often encouraged her audiences to go out and confront those who would oppose the Women's Suffrage Movement.

### Oxymoron

Oxymoron involved the apparent disagreement of two things in sound but the actual agreement in meaning of the two parts of a sentence. For example, "A coward dies

often, a brave man but once."<sup>92</sup> At first glance, these two phrases appeared to contradict one another but in actuality are in accord in meaning.

### Prosopopoeia

Prosopopoeia consisted of "describing good and bad qualities of the mind or the passions or appetites of human nature as real and distinct persons."<sup>93</sup> This figure was remotely similar to Quintilian's impersonation. Prosopopoeia included the giving of human abilities of speech and thought to any item that did not have it. Impersonation involved the giving of conversation ability to an adversary who was not present at the time. Prosopopoeia was more closely related to the modern figure of personification. If a speaker referred to his dog as having addressed him regarding the weather, the speaker would have employed prosopopoeia.

### John F. Wilson and Carroll C. Arnold

John F. Wilson and Carroll C. Arnold wrote the first edition of their major work, Public Speaking as a Liberal Art (1964), a few years after Thonssen and Baird. They followed the modern pattern of listing those figures that they viewed to be in current use.

Wilson and Arnold view figures of speech as tools that gain or help to "achieve special impacts in modern



language."<sup>94</sup> They believe that even though language and meanings shift, "certain ways of saying things seem always to work in fairly predictable ways."<sup>95</sup>

Wilson and Arnold suggest that figures are more than just an element of style. They reason that these forms can argue as sharply as any argument scheme in logic. They further suggest that if the study of figures as an argumentative tool is disregarded, their study is actually useless. The use of figures and how they are employed should be of concern in analyzing figures and the role they play in modern rhetoric.<sup>96</sup>

Two criteria or characteristics of a figure were established by Wilson and Arnold. A figure must have a discernible structure that is independent of the content of a message. This form may be either syntactic, semantic, or pragmatic. The second characteristic requires that the figure be used in a manner different from the normal way of expressing the thought. Employment of the second characteristic should serve to attract attention to the figure as an emphasized manner of expressing a thought. Therefore, figures may serve to enliven language or argue a specific point.<sup>97</sup>

In their 1978 edition, Wilson and Arnold offer sixteen figures of speech that they view as being the major figures in contemporary usage. They were:

alliteration, antithesis, apophasis, aposiopesis, climax, epanorthosis, hyperbole, irony, metaphor, onomatopoeia, personification, pun, repetition, rhetorical question, simile and synecdoche.

### Alliteration

Wilson and Arnold define alliteration as the "repetition of sounds in words or in stressed syllables within words."<sup>98</sup> If used properly and sparingly, this figure could serve to hold the listener's attention to the idea being presented and actually make the concept easier to understand and remember. An example of alliteration that allowed for the repetition of sounds plus the reinforcement of ideas is "As our case is new, so we must think anew and act anew."<sup>99</sup> When Lincoln uttered this sentence, he was stressing the newness by stressing the sound and, consequently, the meaning. This concept was similar to Aristotle's view of paromoiosis.

### Antithesis

Antithesis is viewed by Wilson and Arnold as a "parallel construction of words, phrases, or sentences that contains opposed or sharply contrasting ideas."<sup>100</sup> In this respect, it is similar to the analysis offered by Aristotle. When parallel structures are used to express antithetical ideas, the contrast is made even

clearer. A statement from John F. Kennedy's Inaugural Address demonstrates the parallel phrasing: "Let us never negotiate out of fear. But let us never fear to negotiate."<sup>101</sup> By using the parallel structure, emphasis on the opposing concepts of fearful negotiations and negotiating out of fear is created.

### Apophasis

Wilson and Arnold appear to be among the first who offered any detailed explanation of apophasis. It is defined as "the ostensible omission or concealment, through denial, of what the speaker has really declared."<sup>102</sup> A sample of Clarence Darrow's pleading for his clients in the Loeb-Leopold case was offered as an example of apophasis.

I am not pleading so much for these boys as I am for the infinite number of others to follow, those who perhaps cannot be as well defended as these have been, those who may go down in the storm and the tempest, without aid. It is of them I am thinking, and for them I am begging of this court to turn<sup>103</sup> backward toward the barbarous and cruel past.

By denying the primary importance of the case, Darrow was, in fact, pleading for his clients. This figure is involved with the psychology of instructing a listener to channel his thinking away from a subject but by mentioning the subject has channeled his thinking toward it. Wilson and Arnold consider this one of the less well-known and less-used figures.<sup>104</sup>

### Aposiopesis

Aposiopesis is "the practice of breaking off an utterance of one thought without finishing it, to express another, due presumably to the emotional state of the speaker."<sup>105</sup> This view is similar to that set forth by Thonssen and Baird. The cause of the interruption could be anger, fear, grief, or some other strong feeling. Wilson and Arnold suggest that this figure might be called a figure of delivery rather than a figure of construction. Adding phrases such as "you should know that" while a speaker is describing something is an example of aposiopesis. They also consider this to be one of the less well-known and less-used figures.<sup>106</sup>

### Climax

Wilson and Arnold's definition of climax is similar to that established by Thonssen and Baird. They define it as "the arrangement of words, phrases, or sentences in series according to increasing value or strength of impact."<sup>107</sup> They argue that the strongest argument is made by structuring the thoughts in order from the weakest to the strongest. For example, when a Congressman argues in favor of a bill or proposes an amendment before a chamber, he generally offers a number of reasons why the bill or amendment should be accepted by the body. This is generally done in an order of ascending

importance culminating in the recommendation that the bill or amendment be adopted. Wilson and Arnold allow for the reverse order to be used. They suggest that in some cases the strongest argument may be created by arguing from the strongest to the weakest claim. This would be considered an anticlimactic structure.<sup>108</sup>

### Epanorthosis

Epanorthosis involves "retracting or cancelling what one has already said."<sup>109</sup> Wilson and Arnold appear to be among the first to detail this figure. To say, "The town was aflame--I mean, of course, the center of the town," employs epanorthosis because the retraction, "I mean the center of the town," emphasizes the specific location of the fire. It can be assumed, in this case, that if the specific location of the fire was not important, the speaker would not have bothered to correct himself. Wilson and Arnold consider this figure one of the less well-known and less-used figures.<sup>110</sup>

### Hyperbole

Aristotle viewed hyperbole as an extended comparison. Wilson and Arnold define it as "an exaggeration or overstatement used for purposes of emphasizing without deceiving."<sup>111</sup> In this respect, modern thinking more closely resembled that of Quintilian. In using hyperbole,

the aspects that are exaggerated are emphasized as important at the moment. Malcolm X, in talking to a university audience, said, "And if you realize that for anybody who could collect all of the wages from persons in this audience right here for the next month, why they would be so wealthy they couldn't walk."<sup>112</sup> He was attempting to emphasize the monetary wealth of that particular university audience. Hyperbole must be made in such a way that the listener will see the truth of the matter and retract his thinking to the correct or true position.

### Irony

Irony implies something other than what is being stated. It is often the opposite of what is being stated. Wilson and Arnold suggest that irony will not serve to change attitudes by way of any persuasive device but is an excellent way to reinforce an existing attitude. For example, the statement "sin is something to be looked at with gentle, sad hatred" is not a statement made for persuasive effect but rather one made to subtly suggest something regarding the nature of temptation.<sup>113</sup> Wilson and Arnold's interpretation of irony is similar to Cicero's and incorporates qualities of Quintilian's perception of metalepsis.

## Metaphor

Wilson and Arnold's treatment of metaphor is similar to the analysis provided by earlier rhetoricians. Metaphor is defined as "an implied comparison between two essentially dissimilar things."<sup>114</sup> Words such as "like" or "as" are not used. Robert Kennedy, in addressing the California Institute of Technology, referred to graduation or the end of an academic year as "a watershed of life." Wilson and Arnold suggest that the difference between a metaphor and a simile, which will use the words "like" or "as," is only a technical one. They contend that the statement made by Kennedy would be no less effective if the words "like" or "as" had been used. Wilson and Arnold further argue that the use of metaphor, as well as simile, can either enhance, belittle or embellish an argument. The probable impact of using the metaphor should be carefully weighed before it is employed.<sup>115</sup>

## Onomatopoeia

Onomatopoeia involves the use of a word in which a sound is suggested in the meaning of the word. For example, the use of words such as "clattering," "thud," "crunch," "slither" and "ripple" are words that constitute onomatopoeia. Use of onomatopoeia serves to add realism or added threats to points made by a speaker.<sup>116</sup> Wilson

and Arnold's interpretation of onomatopoeia is similar to that of earlier rhetoricians.

### Personification

Personification involves the giving of human attributes to objects, animals or ideas. These attributes may be attractive or unattractive, positive or negative. For example, Bernstein commented on Gilbert and Sullivan as having "led the American public straight into the arms of operetta."<sup>117</sup> In this statement, Bernstein implies that the American public has fallen in love with operetta as a musical form. The personification is involved in giving the American public, an inanimate concept, animate qualities of love. This analysis seems to include portions of Quintilian's view of impersonation.

### Pun

Pun is "a word substituted for another having a suggestively different meaning or a suggestively similar sound."<sup>118</sup> For example, Churchill said, "Jaw is better than War."<sup>119</sup> Because of Churchill's dialectical manner of saying war as "waw," emphasis in sound, as well as the suggestion of talking or negotiating as "jawing," is created. Wilson and Arnold warn against the less subtle uses of puns for injecting humor. They suggest that this form of the pun has lowered the status of the figure. An



example of the lowered status would be "She seized the hen; fowl deed."<sup>120</sup> Their interpretation of the pun is similar to that of Cicero and seems to involve portions of Quintilian's analysis of metalepsis.

### Repetition

Repetition is defined as "the reiteration of words or phrases or sentences to reinforce ideas."<sup>121</sup> Repeating ideas is one of the "surest of all means of giving ideas emphasis."<sup>122</sup> The repetition may be in single words, as in "I thought, I spoke, I acted" or in phrases, as in "Those Hunkies . . . they are Americans; Polacks are already Americans; Italian refugees are already Americans . . ." or in entire sentences being repeated. Generally when an entire sentence is repeated, it is done for a greater effect than just repeating the thought again. It may be used to show the different interpretations of a sentence or the emotional state of the speaker.<sup>123</sup> Wilson and Arnold's idea of repetition is similar to Aristotle's asyndeta. They departed from Campbell's treatment and held that entire phrases or sentences could be repeated for effect.

### Rhetorical Question

Wilson and Arnold's treatment of the rhetorical question is similar to the analysis of earlier

rhetoricians. A rhetorical question is a "question designed to produce an effect but not to evoke an overt answer unless, perhaps, an answer verbalized by the speaker."<sup>124</sup> For example, "Now how is this news determined? A small group of men . . . settle up on the 20 minutes or so of film and commentary that is to reach the public."<sup>125</sup> Whether the question is answered by the speaker or answered in the minds of the listeners, the rhetorical question serves to reinforce the position suggested by the speaker. Wilson and Arnold warn against using rhetorical questions unless the speaker is confident that the audience will produce the answers that are in agreement with his position.<sup>126</sup>

### Simile

A simile is a direct comparison that uses the words "like" or "as." The comparison is generally between things that are dissimilar except for the particular qualities referred to in the simile. For example, "There are voices hot, like scorching blasts from a furnace . . ."<sup>127</sup> This analysis is similar to that offered by earlier rhetoricians.

### Synecdoche

Synecdoche is defined as "the substitution of parts for wholes or of wholes for parts of things."<sup>128</sup>

When the part is made to stand for the whole or vice versa, the attention is focused on a characteristic aspect of a whole or on the class to which a specific thing belongs. For example, using "doorstep" to mean a geographical boundary as in "We tie all countries close together, put each doorstep on a universal ocean . . . ." suggests that the entrance and exiting features of a country are the primary things to think about.<sup>129</sup> In this case, the figure of speech focuses attention on what the listeners should think about. Wilson and Arnold's view of synecdoche is similar to that introduced by Quintilian.

During a telephone interview conducted with Dr. Carroll Arnold on December 8, 1981, it was learned that a revised, fifth edition of Public Speaking as a Liberal Art had been sent to the publishers, Allyn and Bacon, in the fall of 1981. In this edition, the list of figures of speech has been limited further from the 1978 edition. In the 1981 edition, Wilson and Arnold found that epanorthosis, aposiopesis, apophasis, pun and hyperbole could no longer be classified as most often used figures.<sup>130</sup>

Dr. Arnold said that epanorthosis, aposiopesis and apophasis are no longer among the figures most often used. Examples of their use could not be found in modern

rhetoric. The most recent examples found were those from non-modern rhetoric published in the 1978 edition.<sup>131</sup>

The pun is similar in nature to irony in that they both deal with an alternate meaning. In addition, the pun is generally thought of as a low form of humor in modern thought. Because Dr. Arnold and Dr. Wilson discovered few occurrences of the pun and because of its similarity to irony, the pun was removed from the list of most frequently used figures. It appears that the definition and use of irony in modern rhetoric incorporate the earlier concept of the pun as a rhetorical device.<sup>132</sup>

Hyperbole is no longer included among Wilson and Arnold's list of figures because Dr. Arnold has found it "quite impossible to establish in a classroom any clear distinction (other than personal opinion) between exaggeration that exists for purposes of emphasizing without deceiving and other sorts of exaggerations."<sup>133</sup> Consequently, Wilson and Arnold justify omitting hyperbole because any discussion of it often ends in arguments dealing more with "truth and morals than about style as a verbal choice."<sup>134</sup> It is their thinking that the analysis of hyperbole often evolves into arguments regarding the intent of the exaggeration and not discussions specific to the purpose the exaggeration serves.<sup>135</sup>

Dr. Arnold explained that they chose the remaining eleven figures (alliteration, antithesis, climax, irony, metaphor, onomatopoeia, personification, repetition, rhetorical question, simile and synecdoche) because they were the figures that appeared most frequently in ordinary thought. In addition, they were the figures for which examples could be found in modern rhetoric. As in the 1978 edition, they based their analysis on earlier rhetorical standards of figures as not only a stylistic tool but an argumentative tool as well. The remaining eleven figures fulfilled both the requirements. Dr. Arnold added that while occasionally other figures might be observed, their frequency of use does not constitute a pattern great enough for a criteria of analysis to be created for students of rhetoric. Consequently, Wilson and Arnold attempted to provide a pragmatic approach to figures by offering a list of specific figures that can be used and demonstrating how to use each of them.<sup>136</sup>

#### Contemporary Criteria

Contemporary rhetoricians add little to the treatment of figures of speech. Thonssen and Baird, and Wilson and Arnold are the primary scholars who treat figures as a separate aspect of style. They record the figures perceived as being those in current use during their time of study. Much of Thonssen and Baird's explanation is so

limited that distinction among and between many figures is incomprehensible. Wilson and Arnold, first writing in 1964 and continuously revising the material, presented the figures they view as most often found in ordinary thought. In the 1978 edition of Public Speaking as a Liberal Art, they offered sixteen figures. In the 1981 edition of the same text, eleven figures are found to be in common use. They are: alliteration, antithesis, climax, irony, metaphor, onomatopoeia, personification, repetition, rhetorical question, simile and synecdoche.

While at first glance Wilson and Arnold's list of figures appears significantly limited from earlier studies, their description of figures generally encompasses figures previously identified. For example, earlier rhetoricians considered antithesis, metaphor, onomatopoeia, simile, synecdoche, and rhetorical question (or question) as major figures. Wilson and Arnold include these in their list of most used figures. Cicero treated irony and the pun as separate figures. Wilson and Arnold hold that the current concept of irony actually incorporates the earlier concept of the pun. In addition, Quintilian's treatment of metalepsis, which involved a change of meaning, is incorporated into this concept as well. Aristotle introduced and Quintilian changed the interpretation of hyperbole. Wilson and Arnold discount it as

incomprehensible for analysis because the intent of the exaggeration cannot be known. Wilson and Arnold's study of the metaphor as a comparison encompasses aspects of the earlier discussions regarding metaphors and comparisons. Portions of the treatment of antonomasia, catachresis, periphrasis, vivid illustration and circumlocution were incorporated into the current concept of metaphor. Aristotle's examination of asyndeta and Quintilian's study of pleonasms and polysyndeton is accounted for in the modern concept of repetition. Quintilian's concept of impersonation is currently treated as similar to personification.

Wilson and Arnold's fifth edition was selected as the standard for analysis of the figures of speech used by Falwell because it appears to represent a functional condensation of the accumulated figures and offers the most comprehensive treatment of figures of any text within the ten-year time period established for the study. Wilson and Arnold appear to be among the few who mention the importance of figures in modern rhetoric and the need for students of rhetoric to understand figures as viable stylistic and argumentative tools.

Wilson and Arnold's work has been recognized as an acceptable rhetorical standard by modern scholars. L. L. Cowperthwaite included Wilson and Arnold's work

among speech texts that strove "to produce something more than the all-too-familiar 'warmed-over' renditions of 'how-to-do-it' handbooks in oral discourse."<sup>137</sup>

Cowperthwaite believes that Wilson and Arnold have attempted to adapt principles of classical rhetorical theory to the modern classroom.<sup>138</sup> He concludes that Public Speaking as a Liberal Art is a scholarly work.<sup>139</sup>

It was previously established in this inquiry that the study of figures of speech has apparently decreased in recent years. In an attempt to partially determine whether the actual use of figures has declined, three speeches by Dr. Jerry Falwell were analyzed. Each speech was analyzed in an attempt to determine the frequency with which figures are used and how they are employed by a modern speaker. The results of this analysis appear in Chapter III.



## ENDNOTES

<sup>1</sup>James L. Golden, Goodwin F. Berquist and William E. Coleman, The Rhetoric of Western Thought (Dubuque, IA: Kendall Hunt, 1978), p. 48.

<sup>2</sup>The Rhetoric of Aristotle, translated by J. E. C. Weldon (London, England: Macmillan, 1886), pp. 254-255.

<sup>3</sup>Ibid., p. 254.

<sup>4</sup>Ibid., pp. 271-272.

<sup>5</sup>Ibid., p. 268.

<sup>6</sup>Ibid., pp. 267-270.

<sup>7</sup>Ibid., p. 233.

<sup>8</sup>Ibid., pp. 229-230.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid., pp. 231.-232.

<sup>11</sup>Ibid., p. 235.

<sup>12</sup>Ibid., pp. 236-238.

<sup>13</sup>Ibid., pp. 255-256.

<sup>14</sup>Ibid., p. 256.

<sup>15</sup>Ibid., p. 257.

<sup>16</sup>Rhetoric of Western Thought, pp. 67-71.

<sup>17</sup>Ibid., p. 37.

<sup>18</sup>Ibid.

<sup>19</sup>John Quincy Adams, Lectures on Rhetoric and Oratory, Vol. 1 (New York, NY: Russell and Russell, 1962), p. 158.

<sup>20</sup>John C. Rolfe, Cicero and His Influence (New York, NY: Cooper Square Publishers, 1963), p. 191.

<sup>21</sup>Cicero on Oratory and Orators, translated by J. S. Watson (New York, NY: Harper and Brothehrs, 1883), p. 160.

<sup>22</sup>Ibid., p. 161.

<sup>23</sup>Ibid.

<sup>24</sup>Ibid.

<sup>25</sup>Ibid., p. 154.

<sup>26</sup>Ibid., pp. 153-155

<sup>27</sup>Ibid., p. 153.

<sup>28</sup>Ibid.

<sup>29</sup>Robert B. Downs, Famous Books: Ancient and Medieval (New York, NY: Barnes and Noble, 1964), pp. 210-211.

<sup>30</sup>The Institutio Oratoria of Quintilian, translated by H. E. Butler, Vol. 3 (Cambridge, MA: Harvard University Press, 1921), p. 351.

<sup>31</sup>Ibid., pp. 339-345.

<sup>32</sup>Ibid., p. 343.

<sup>33</sup>Ibid., pp. 303-311.

<sup>34</sup>Ibid., p. 309.

<sup>35</sup>Ibid., p. 329.

<sup>36</sup>Ibid., pp. 317-319.

<sup>37</sup>Ibid., pp. 321-323.

<sup>38</sup>Ibid., p. 325.

<sup>39</sup>Ibid., pp. 323-325.

<sup>40</sup>Ibid., p. 337.

- <sup>41</sup>Ibid., p. 339.  
<sup>42</sup>Ibid., p. 323.  
<sup>43</sup>Ibid.  
<sup>44</sup>Ibid., pp. 319-320.  
<sup>45</sup>Ibid., p. 311.  
<sup>46</sup>Ibid., p. 313.  
<sup>47</sup>Ibid., p. 351.  
<sup>48</sup>Ibid.  
<sup>49</sup>Ibid.  
<sup>50</sup>Ibid., p. 395.  
<sup>51</sup>Ibid., pp. 383-385.  
<sup>52</sup>Ibid., pp. 391-395.  
<sup>53</sup>Ibid., pp. 377-383.  
<sup>54</sup>Ibid., p. 379.  
<sup>55</sup>Ibid., p. 399.  
<sup>56</sup>Ibid., p. 443.  
<sup>57</sup>Ibid., pp. 445-459.  
<sup>58</sup>Ibid., p. 475.  
<sup>59</sup>Ibid., p. 461.  
<sup>60</sup>Ibid., pp. 461-473.  
<sup>61</sup>Ibid., p. 477.  
<sup>62</sup>Ibid., pp. 475-477.

<sup>63</sup>B. M. A. Grube, The Greek and Roman Critic  
(Toronto, Canada: University of Toronto Press, 1965),  
pp. 225-245.

<sup>64</sup>Rhetoric of Western Thought, p. 91.

<sup>65</sup>Grube, p. 225.

<sup>66</sup>Ibid., pp. 216-223.

<sup>67</sup>Aristotle's Poetics and Longinus on the Sublime ed. by Charles Sears Baldwin (New York, NY: Macmillan, 1930), pp. 88-89.

<sup>68</sup>J. W. H. Atkins, English Literary Criticism: The Renaissance (New York, NY: Barnes and Noble, 1947), pp. 67-68.

<sup>69</sup>Lester Thonssen, Selected Readings in Rhetoric and Public Speaking (New York, NY: H. W. Wilson, 1942), p. 163.

<sup>70</sup>History of Speech Education in America ed. by Karl R. Wallace (New York, NY: Appleton-Century-Crofts, 1954), pp. 19-21.

<sup>71</sup>Henry Peacham, The Garden of Eloquence (Gainesville, FL: Scholar's Facsimiles and Reprints, 1954), pp. 5-10.

<sup>72</sup>Hugh Blair, Lectures on Rhetoric and Belles Lettres, Vol. 1 (Carbondale, IL: Southern Illinois University Press, 1965), pp. 273-278.

<sup>73</sup>Richard Whately, Elements of Rhetoric (New York, NY: Sheldon and Company, 1828), pp. 202-274.

<sup>74</sup>Rhetoric of Western Thought, pp. 95-140.

<sup>75</sup>George Campbell, The Philosophy of Rhetoric (Carbondale, IL: Southern Illinois University Press, 1963), pp. 250-261.

<sup>76</sup>Ibid., pp. 409-410.

<sup>77</sup>Ibid., p. 344.

<sup>78</sup>Ibid., pp. 344-345.

<sup>79</sup>Atkins, pp. 67-70.

<sup>80</sup>Rhetoric of Western Thought, p. 157.

<sup>81</sup>James A. Winans, Public Speaking, revised ed. (New York, NY: Century Company, 1923), pp. 148-175.

<sup>82</sup>James A. Winans, Speech-Making (New York, NY: Appleton-Century, 1938), pp. 166-278.

<sup>83</sup>Lester Thonssen and A. Craig Baird, Speech Criticism (New York, NY: Ronald Press, 1948), p. 420.

<sup>84</sup>*Ibid.*

<sup>85</sup>*Ibid.*, p. 423.

<sup>86</sup>*Ibid.*

<sup>87</sup>*Ibid.*, p. 422.

<sup>88</sup>*Ibid.*

<sup>89</sup>*Ibid.*, p. 421.

<sup>90</sup>*Ibid.*, p. 423.

<sup>91</sup>*Ibid.*

<sup>92</sup>*Ibid.*, pp. 422-423.

<sup>93</sup>*Ibid.*, p. 423.

<sup>94</sup>John F. Wilson and Carroll C. Arnold, Public Speaking as a Liberal Art, 4th ed. (Boston, MA: Allyn and Bacon, 1978), p. 269.

<sup>95</sup>*Ibid.*

<sup>96</sup>*Ibid.*

<sup>97</sup>*Ibid.*, pp. 269-270.

<sup>98</sup>*Ibid.*, p. 275.

<sup>99</sup>*Ibid.*

<sup>100</sup>*Ibid.*, p. 272.

<sup>101</sup>*Ibid.*

<sup>102</sup>*Ibid.*, p. 277.

- 103 Ibid.
- 104 Ibid., p. 276.
- 105 Ibid., p. 277.
- 106 Ibid., p. 276.
- 107 Ibid., p. 274.
- 108 Ibid.
- 109 Ibid., pp. 276-277.
- 110 Ibid., p. 276.
- 111 Ibid.
- 112 Ibid.
- 113 Ibid., pp. 273-274.
- 114 Ibid., p. 270.
- 115 Ibid., pp. 270-271.
- 116 Ibid., p. 272.
- 117 Ibid., p. 275.
- 118 Ibid., p. 272.
- 119 Ibid.
- 120 Ibid., p. 273.
- 121 Ibid., p. 274.
- 122 Ibid.
- 123 Ibid.
- 124 Ibid., p. 271.
- 125 Ibid.
- 126 Ibid., pp. 271-272.
- 127 Ibid., p. 270.

<sup>128</sup>Ibid., p. 275.

<sup>129</sup>Ibid., pp. 275-276.

<sup>130</sup>Dr. Carroll C. Arnold, telephone interview conducted on December 8, 1981.

<sup>131</sup>Ibid.

<sup>132</sup>Ibid.

<sup>133</sup>Personal letter from Dr. Carroll C. Arnold, December 12, 1981.

<sup>134</sup>Ibid.

<sup>135</sup>Ibid.

<sup>136</sup>Dr. Carroll C. Arnold, telephone interview conducted on December 8, 1981.

<sup>137</sup>L. LeRoy Cowperthwaite, "Fundamentals and Public Speaking Texts," Quarterly Journal of Speech Vol. 50, No. 4 (December 1964):448.

<sup>138</sup>Ibid., p. 450.

<sup>139</sup>Ibid., p. 451.

## CHAPTER III

### FALWELL'S USAGE OF SELECTED FIGURES OF SPEECH

The purpose of this chapter was to determine the extent to which Falwell used the eleven figures Wilson and Arnold identified as those occurring in modern rhetoric. Three cassette tapes of selected television messages were transcribed. Each transcript was analyzed eleven times, each time searching for occurrences of a single figure of speech. For example, each of the transcripts was reviewed for uses of alliteration, antithesis and each subsequent figure. Table 1 in Appendix D illustrates the extent to which each figure was used.

#### Alliteration

Alliteration is the repetition of sounds in words or in stressed syllables in words. Alliteration may combine repetition of ideas with the repetition of sounds, as in "As our case is new, so we must think anew and act anew."<sup>1</sup> In this case, the sound and the meaning of "new" is repeated three times. It is generally not considered alliteration when the repetition occurs with inconsequential words such as "a," "an" and "the." Alliteration is usually recognized in single sentences and not among many sentences.<sup>2</sup>



### "What's Wrong With Our Churches"

Nineteen instances of alliteration were found in the message entitled, "What's Wrong With Our Churches." The use of alliteration ranged from the repetition of beginning sounds in words to the repetition of entire words.

Ten examples of alliteration involving the repetition of beginning sounds in words were discovered. Those uses of alliteration involving the repetition of entire words were not included in this count. The repetition of beginning sounds ranged from a single repetition as in "He says that if the Cretian Christians are going to have revival, it must begin in the church,"<sup>3</sup> to a series of repetitions as in

And I believe if 300,000 preachers got their message properly orientated, got their souls on fire, got a passion for lost people upon their hearts and believed God through prayer for revival, I believe that we could set this nation aflame for Christ, could turn this country around and one day before Jesus comes to see this world looking towards Heaven.<sup>4</sup>

In the first instance, "Cretian Christians" the repetition of the beginning "k" sound constituted alliteration. Later, the beginning "g" sound was repeated in the words "got" and "God." In addition, the beginning "k" sound was repeated (in the second example) in the last phrase with the words "could," "country" and "comes." The

remaining alliteration involved the repetition of single beginning sounds and series of repetitions.<sup>5</sup>

One occurrence of alliteration in the middle of the word or in the stressed syllables was identified. In the following example, alliteration occurred in the repetition of the long "e" sound in the words "believe," "free," "we," "preachers," "people," "meet" and "week."

And I believe that unless the United States and Canada remain free, that we can train preachers and missionaries and young people like the young people you meet on this platform from week to week, unless we here in America and Thomas Road Baptist Church and churches like ours all over the nation can remain free to do what we are doing, no one else in the world possesses the raw materials, the young people, the Bibles, the schools, the printing presses, the churches, the money to give the gospel to the planet, to the Earth.<sup>6</sup>

Two uses of alliteration at the ending of words were discovered. The first occurrence involved the repetition of the long "e" sound in the final syllable of the word. "I believe that we can be saved from the pornography, the vulgarity, the immorality, the trend toward Communism."<sup>7</sup> The long "e" sound was recognized in "we," "be," "pornography," "vulgarity" and "immorality." The second example employed the repetition of a word, as well as the repetition of the "tion" ending of three nouns. "The doctrine of regeneration, justification by faith, the doctrine of sanctification, the doctrine of the local church."<sup>8</sup> The word "doctrine" was repeated three times,

as well as the "tion" ending in "regeneration," "justification" and "sanctification."

In addition to the example previously mentioned, five uses of alliteration occurring with the repetition of entire words were found. Two instances involved repetition of the word "real." In one case, Falwell was describing the existence of hell; in the other, he was describing the existence of heaven. "Hell, a real place where real people spend a real eternity."<sup>9</sup> Two sentences later he described heaven. "And heaven--the doctrine of heaven teaches that there's a real place where saved people will spend a real eternity, with a real Savior, with all the saints of all the ages."<sup>10</sup> The remaining three examples of this form of alliteration are similar to those mentioned.<sup>11</sup>

#### "Our Amoral Society"

Falwell used the same four varieties of alliteration in his message "Our Amoral Society" as in the previous message. In "Our Amoral Society," Falwell employed alliteration thirty-six times.

Twenty-five examples of alliteration comprised of the repetition of beginning sounds were discovered. The uses ranged from a single repetition as in "If you need to come, Mother and Dad, and give your home and heart and lives to the Lord, do it,"<sup>12</sup> to repetition that

was among a series of words beginning with the same sound as in "But in our very weak, leadership-void society today every politician is promising more give-away, more welfarism, and it's political suicide to suggest stopping that suicidal trend of something for nothing."<sup>13</sup> In the first example, the repetition of the "h" sound in "home and heart" constituted alliteration while the repetition of the "s" sound in "society," "suicide." "suggest," "stopping," "suicidal" and "something" comprised alliteration in this sermon. Single repetitions and series of repetitions were found in the remaining twenty-three occurrences of alliteration.<sup>14</sup>

Falwell also used alliteration where the repetition occurred within the word. "And after you have reached them for Christ, teach them."<sup>15</sup> The "each" sound in the words "reached" and "teach" are repeated to create alliteration.

Three occurrences of alliteration at the end of words were found. The first two examples demonstrated the repetition of the "shun" (tion or sion) sound as the examples from the previous speech had.

And because of the fact of the high rate of literacy, because of television, radio, the media of communication and transportation which distinguish our world from the world under which the Apostle Paul lived, children really know more than our grandfathers knew in adulthood.<sup>16</sup>

"We're hearing a lot of conversation about possible recession, maybe depression, and now the American dollar is going down, down, down."<sup>17</sup> In the examples, the "shun" sound was repeated in "television," "communication," "transportation," "conversation," "recession" and "depression." Both of these examples involved alliteration of another form, as well as alliteration viewed in the ending of words. In the first example, the beginning sounds of the "w" were repeated in the words "which" and "world." The second example employed alliteration seen in the repetition of words. The word "down" was repeated three times. The third example of alliteration in the final syllable of a word was a single repetition. "Every day that passes increases the likelihood that you won't reach them."<sup>18</sup> The "es" sound is repeated in the words "passes" and "increases."

In addition to the repetition of "down, down, down" in the example already used, seven other instances of alliteration among entire words were discovered. Three involved repetition of beginning sounds. "The cause that the shed blood of your Son shall cleanse from sin today many who need, as Bernard did, as I did, as all do, a touch from heaven."<sup>19</sup> The "s" sound in the words "Son" and "sin" and the "sh" sound in the words "shed" and "shall" were repeated as well as the word "as." In the

following example, the "f" sound was repeated in "founding fathers" and "its" was repeated four times:

I would say because more than any nation in history, our country, because of the founding fathers, established its laws, its precepts, and its republic, its society, on the principles recorded in the laws of God, the Ten Commandments, the Sermon on the Mount, etcetera.<sup>20</sup>

In the last instance, the word "we" was repeated, as well as the beginning sound of "in" in the words "inspiration" and "infallibility."

So, because we have negated the Scriptures, and we have despised the word of God, and we have employed professors in our theological schools who do not believe in divine inspiration and the absolute infallibility of the word of God, we are producing faithless pastors.<sup>21</sup>

The remaining four examples were comprised of the repetition of words only.<sup>22</sup>

#### "Responsible Christian Citizenship"

Thirty-five instances of alliteration were found in the speech entitled "Responsible Christian Citizenship." The repetitions discovered were similar to the four varieties discovered in the other speeches.

Twenty-eight uses of alliteration involved the repetition of beginning sounds. The uses ranged from a single repetition to a series of repetitions. The following example demonstrated both varieties. The "p" sound in "prevailing," "prayer" and "powers" was repeated as well as the "b" sound initially in "ballot box."

"Prevailing prayer for the powers that be, for those who are in authority, and every Christian, a registered-to-vote activist, moralist, involved in changing the nation at the ballot box."<sup>23</sup> The remaining examples consisted of single and series repetition.<sup>24</sup>

One use of alliteration employed repetition within words and at the end of words. In this case, the beginning sounds of the "w" were repeated as well as the internal sound of "each" in the words "preaching" and "teaching." The ending, "ing" was repeated in "winning," "preaching," "witnessing," "singing" and "teaching." "Through the years we've been winning souls, we've been preaching the gospel, our people have been witnessing, the singing of the hymns, the teaching and preaching of the word of God."<sup>25</sup>

Six instances of alliteration involving the repetition of whole words were found. In five of them, single words were repeated. In the following instance, the stem word, "church" was repeated three times.

When you visit the churches in the early American days and read of the history of how this nation and our early churches, the little church in the center of the Jamestown community, how that it played such an important role in the inception of this nation, you cannot deny this is a nation under God.<sup>26</sup>

The word "anti" was repeated four times in the next illustration. ". . . And from age two until graduation



from high school and later college, they would be taught humanism, which is anti-Christ, anti-biblical, anti-God and certainly anti-American."<sup>27</sup> Another example using repetitions of single words, involved repeating "Caesar" three times. "If you're not doing what God's called you to do, rendering unto Caesar that which belongs to Caesar, then you have no right to complain about what Caesar is doing."<sup>28</sup> Two other examples used the repetition of single words to create alliteration.<sup>29</sup>

In the final example of alliteration, Falwell actually repeated a phrase with the emphasis placed on a single word. The phrase repeated was "If you have read" with emphasis placed on "read." Thus alliteration was created in the repetition of the words. This also demonstrated alliteration among beginning sounds because the "p" sound was repeated in the words "people" and "predicated."

If you have read the Mayflower Compact, if you have read the Constitution of the New England Confederation, if you have read the Bill of Rights, the Declaration of Independence, the Constitution, if you have read the early documents on which this government of the people, by the people, for the people, was predicated, you know that the Founding Fathers, though not all of them were Christians by any means, were greatly influenced by Christian principles and established a nation under God.<sup>30</sup>

It appeared that Falwell used alliteration with some frequency. He employed alliteration in the repetition



of beginning sounds most often in the three speeches examined. This form was used sixty-three times. Repetition of whole words was used eighteen times. Alliteration which involved the repetition of ending sounds and sounds within a word was used less often. Six examples of repetition at the end of words and three examples of repetition within words were found.

### Antithesis

In order for antithesis to be present, opposing or sharply contrasting ideas must be presented in a parallel phrase. The figure may be created in the construction of single words, phrases or sentences provided that the construction is parallel and contains opposing or contrasting ideas. The parallel structure allows for the contrast to be easily recognized.<sup>31</sup>

#### "What's Wrong With Our Churches"

Three examples of antithesis were found in the message entitled "What's Wrong With Our Churches." In the first instance, Falwell was discussing what impressed God. "God is not impressed with buildings and budgets and programs. God is impressed with people."<sup>32</sup> The sentences are parallel and contrasted those things with which God is not impressed (buildings, budgets and programs) to what impresses God (people). Antithesis also

occurred within a single sentence. "God is not willing that any of these people should perish but that all of these people should come to repentance."<sup>33</sup> In this case, the concepts of perish and repentance were contrasted within a parallel structure. The last use of antithesis occurred within four sentences. In actuality, two separate contrasts were made within the four sentences. "I believe God's calling out a remnant. I believe the present Gentile world age is damned. But I do believe that revival can come. And I do believe that millions of souls can be saved."<sup>34</sup> Falwell created the contrast of a remnant group and the entire Gentile world age as damned. He returned the antithesis to a hopeful perspective in the third and fourth sentences by stating that, although the Gentile world age is damned, revival could come and millions of souls could be saved.

#### "Our Amoral Society"

Two examples of antithesis were found in the message, "Our Amoral Society." In the first, Falwell contrasted the concepts of those who are unable to work and those who will not work. "It isn't a matter that we shouldn't help people who cannot work. We should. But we should not help people who will not work."<sup>35</sup>

The second illustration appeared with a Scriptural text quotation. Thus, antithesis was used but not created

by Falwell in the following example. "Righteousness exalteth the nation," Solomon said, "But sin is a reproach to any people."<sup>36</sup> In this case, righteous living was contrasted with a life of sin.

#### "Responsible Christian Citizenship"

Two instances of antithesis were noted in "Responsible Christian Citizenship." In the first, earlier time periods and the present and the perceived condition of the United States during each time period were contrasted. "And beyond . . . before that, very few Americans felt this nation to be in serious trouble. But today, more than 80% of all Americans believe the nation is in serious trouble."<sup>37</sup>

The second employed the quotation of the same scripture text used in the speech "Our Amoral Society."

Righteousness exalteth a nation, but sin is a reproach to any people. To give you a little translation of that--that is, my own, a paraphrase--living by God's principles promotes a nation to greatness. Violating God's principles brings a nation to shame.<sup>38</sup>

Again, Falwell used antithesis but did not create it himself.

Falwell used antithesis less frequently than he had used alliteration. Seven instances of antithesis were found. Two of these examples were formed by quoting Scripture which included antithetical wording.

Consequently, Falwell created only five examples of antithesis.

### Climax

The arrangement of words, phrases or sentences according to increasing strength of impact constitutes climax. Wilson and Arnold suggest that the structuring of language so that the most important thought is presented last can add persuasiveness.<sup>39</sup>

Climax is most often observed among sentences. According to Arnold, it is generally difficult to determine the importance of a series of words or phrases without considering the context of their presentation.<sup>40</sup>

Wilson and Arnold allow for the reverse of a climactic structure. They call this an anticlimactic arrangement. The most important concept is presented first in this arrangement.<sup>41</sup>

Arnold makes the distinction between a topic sentence of a paragraph and climax. Climax may occur within a single paragraph but the likelihood is that any climax may not be observable for a number of paragraphs. While a paragraph will generally have a topic sentence or a sentence making the strongest point, this is often just one step in the climactic structure.<sup>42</sup>

"What's Wrong With Our Churches"

Falwell appeared to attempt four climaxes in the speech "What's Wrong With Our Churches." One of these was anticlimactic in nature. Falwell made the statement that he believed the United States and Canada or North American held "the key to world evangelization."<sup>43</sup> After this statement he explained why this was the case. For example, North America needed to remain free in order that preachers, missionaries and young people can be properly trained to preach the Gospel because the United States and Canada were the only nations that had the raw materials to present the Gospel to the world.<sup>44</sup>

The remaining three uses of climax were arranged from least important to most important. The first example appeared in Falwell's introduction to the sermon. He explained that he believed that America could save herself and experience revival and turn away from the liberalistic thinking of modern society. He continued to justify this belief by expressing the thought that God is not impressed with things but with people. In fact, He was so impressed with mankind and its potential that He allowed His son to be crucified. Falwell concluded the structure by saying: "God loves the people of the world and Jesus died for them."<sup>45</sup>

The second instance occurred in Falwell's explanation of how the country could achieve revival. He spoke of the churches' influence and the necessity of judgment returning to the churches. For this to happen, Falwell proposed that 300,000 pastors in churches needed to realign their priorities and seek out people needing God's redemption. Falwell continued by dictating the requirements of a leader from the Scriptures. He added that the Scriptures indicated that the beginning of revival was to set the churches in order. Pastors needed to take seriously the task of spreading the Gospel to all people. Because of the lowered standards which existed in the modern church, Falwell concluded that revival first had to come to the leadership.<sup>46</sup>

The last example of climax involved a much longer explanation of happenings. Falwell again based his direction on the Scriptures. He first explained that in order for revival to occur, people must be aware of sin and what it was. In addition, those things which were sin, according to the Scriptures, needed to be called sins again. Falwell suggested that this was no longer happening but rather that society was falling into a situation ethics philosophy of nothing as absolutely right or absolutely wrong. In addition to understanding sin, people needed to be taught Bible doctrine. Falwell claimed that

the average person did not know what he believed or why he believed it. Falwell isolated three doctrines and mentioned three others to support his thinking. The third problem area involved the Christian's life style. Falwell claimed that the modern Christian did not know how to live. He believed it was the responsibility of the pastors and leaders in the nation to teach the Christian how to live. Falwell isolated a few basic guidelines such as attending services regularly and tithing. He concluded in the climax that the churches should be teaching

people how to pray, how to live, how to read and study the word of God for themselves, how to build great Christian families and homes. That's what we ought to be doing. And preachers and church leaders, if we'll do that, we can save the nation. We can change the world.<sup>47</sup>

### "Our Amoral Society"

Two instances of climax were apparent in "Our Amoral Society." The first began as an anticlimactic structure and ended as a climactic structure. Falwell began by stating: "The law of sowing and reaping is as immutable as the law of gravity."<sup>48</sup> He continued to explain the interpretation of sin and the expectation of consequences when sinning occurs. Falwell compared the modern society, a highly intelligent and sophisticated group, to the society of our founding fathers, a group looking constantly toward heaven. Falwell compared the

modern society to the state of Israel when they had no king and no direction for the people to follow. He concluded the structure by returning to the lesson from Paul explaining the law of sowing and reaping.<sup>49</sup>

The second example of climax took longer to develop and was not as clear in development as was the previous instance. Falwell offered a number of observations about the modern society. He listed the divorce rate, the relaxed thinking regarding marriage, the economic crisis and welfare, the decaying moral standards, the poor situation of children and the inner city, and the lowered numbers attending and supporting churches and church schools as problems the American people were facing. The conclusion constituting the climax was lengthy. Falwell explained that the reason all of the problems existed was because American had forgotten the law of sowing and reaping, and in order for America to continue, churches and Christian educational facilities had to once again become the focal point in society. He concluded by stating that the pastors had to begin the effort: "And preacher, I want to say to every one of you, in your pulpits, preach it. In your life practice it. Let's see revival come."<sup>50</sup>



### "Responsible Christian Citizenship"

Four examples of climax were discovered in "Responsible Christian Citizenship." The first instance involved Falwell explaining the churches' responsibility to preach the Bible as the Word of God and teach that Christ was the Son of God. He used examples of the early churches in America as setting the groundwork for the gospel to be declared. He explained that churches were viewed as the center of these communities because churches spent their time ministering to the people and declaring the gospel. Falwell concluded his argument by saying that in order for America to be turned around, the churches had an obligation to declare the gospel.<sup>51</sup>

The second instance of climax occurred from Falwell's explanation of what the gospel was and what the result was of accepting the gospel. He explained that the gospel was not being baptized or joining a church. It did not involve only partial redemption and did not rest on any pastor. Rather, Falwell explained that the gospel involved the death, burial and resurrection of Christ. He concluded the climactic structure by instructing people to repent of sins and acknowledge the death, burial and resurrection of Christ as the atonement. This then prepared an individual to be an instrument for revival.<sup>52</sup>

In the third example of climax, Falwell returned to his instruction that the issues of the day must be clearly defined. Falwell claimed that after the gospel had been taught, the issues must be defined for the believer and non-believer. He used examples of early historical documents--the Mayflower Compact, Constitution of the New England Confederation, Bill of Rights--and state capitol buildings to demonstrate that this was a nation created by God's principles. Falwell implied that something must have been done right for this nation to remain as long as it has. He concluded: "If living by God's principles promotes a nation to greatness, then we preachers . . . need to clearly define the issues."<sup>53</sup>

The fourth occurrence of climax resulted in the same conclusion as the third. Falwell isolated some issues he viewed to be the ones that needed to be addressed. He discussed the situation of the family. He isolated the extended definition of the family set forth by a White House Conference that included any two persons living together as a family. He discussed the proposed day care instructional units which would require children to be put in institutional learning facilities at the age of two. He also addressed the issue of the influence of television on the family and the number of programs offered that were not good for children or Christians to

view. Finally, he briefly addressed the issue of pornography as seen in popular magazines. Falwell concluded that if right living will exalt a nation and wrong living will bring shame to a nation, then it was the responsibility of the preachers to "fearlessly declare the issues no matter how unpopular they may be."<sup>54</sup>

Falwell employed climax a total of ten times. Twice the use of this device involved an anticlimactic structure. Once the climactic structure began as an anticlimactic one and ended with the strongest point made last or in climax. Since climax generally encompasses an extended passage, no comparisons with the shorter figures would be appropriate.

### Irony

Wilson and Arnold define irony as the implication of something different from that which is stated. Irony may appear as the opposite of what is said or as sarcasm.<sup>55</sup>

#### "What's Wrong With Our Churches"

Only one example of irony was found in "What's Wrong With Our Churches." Falwell was explaining the scriptural requirements for elders and pastors. One of the requirements was that the elder or pastor should be the husband of one wife. Falwell interjected the comment: "That's one reason we don't ordain ladies to the ministry. It's real hard for a lady to be the husband of one wife."<sup>56</sup>

### "Our Amoral Society"

No instances of the use of irony were found in the speech "Our Amoral Society."

### "Responsible Christian Citizenship"

No examples of irony were found in the speech "Responsible Christian Citizenship."

Irony appeared less often than any earlier mentioned figure. Only one example of irony was found within the three speeches.

### Metaphor

Metaphor involves an implied comparison. The comparison is made between dissimilar things. Words such as "like" and "as" are not used in creating the comparison. Wilson and Arnold include any other kind of stylistic comparison within the definition of metaphor. Metaphor generally occurs within the confines of a single sentence.<sup>57</sup>

### What's Wrong With Our Churches"

Two examples of metaphor were found in "What's Wrong With Our Churches." In the first example, Falwell was comparing the assumed contents of a church with the usual contents of a garage. "Joining a church no more makes you a Christian than going in a garage makes you an automobile."<sup>58</sup> The second use of metaphor occurred a few

lines later when Falwell measured the ease of joining a church to joining the Masons. "You can join the average church easier than you can get into the Masons."<sup>59</sup>

"Our Amoral Society"

No instances of metaphor were found in the speech "Our Amoral Society."

"Responsible Christian Citizenship"

Two examples of metaphor were discovered in "Responsible Christian Citizenship." The first compared an individual to a tool. "You become then an instrument God can use to bring revival to the nation."<sup>60</sup> Here, the believer is referred to as the mechanism that achieves the end result, revival. In the second example, Falwell was discussing the problems the family is faced with in modern society. He believed the federal government posed the greatest threat to the family and compared it to an enemy. "Federal government is the number one enemy of the family."<sup>61</sup>

Falwell used metaphor four times. No examples were found in one of the speeches, "Our Amoral Society." The remaining two speeches each contained two metaphors.

### Onomatopoeia

Onomatopoeia occurs when words which suggest or represent sounds are used. Words such as "clatter" and "ripple" fulfill the requirement for onomatopoeia.<sup>62</sup>

In surveying the three speeches by Falwell, no examples of onomatopoeia were found. This was the only figure that he did not use at least once in the selected speeches.

### Personification

Personification involves the giving of human attributes to objects, animals or ideas. These attributes may be positive or negative, attractive or unattractive.<sup>63</sup> For example, referring to what a book instructs would be an example of personification since the book would assume human qualities if it were able to instruct.

In analyzing Falwell's speeches for personification, references to God and Jesus as living beings were not included in the list of examples. Because Falwell views God and Jesus as living entities of a greater life, it is logical that he would refer to these figures in a human-like manner. Consequently, no references to God or Jesus are included in this analysis.

#### "What's Wrong With Our Churches"

Falwell employed personification eight times throughout the speech "What's Wrong With Our Churches."

Six of these examples referred to the United States, Eastern Religions or the church. These references constitute personification because they give human qualities to an abstract object. Even though the United States, churches and Eastern Religions are comprised of people, the terms themselves do not indicate a human portion. Consequently, the following passage contains personification. "And I believe that the United States and Canada--North America--hold the key to world evangelization."<sup>64</sup> The United States and Canada were given the power of holding. Similar situations developed in reference to churches. "Today it is very difficult to find a preacher and a church that has the backbone to call sin by its right name."<sup>65</sup> In this example, the abstract quality of the church was given a "backbone." Four other similar examples appeared.<sup>66</sup>

Of the remaining two instances of personification, the first involved giving the Bible instruction capabilities. "The Bible teaches that there's a place called hell, where lost people will spend an eternity in conscious suffering."<sup>67</sup> The final example gave the instruction capabilities to a doctrine. "An heaven--the doctrine of heaven teaches that there's a real place where saved people will spend a real eternity with a real Savior, with all the saints of all the ages."<sup>68</sup>

### "Our Amoral Society"

Sixteen instances of personification appeared in "Our Amoral Society." Twelve references were to objects such as America, christian schools, society, generations and seminaries. These objects all have the common characteristic of being composed of people but referred to in the abstract.<sup>69</sup> For example, "Today we're living in a society that is quite sophisticated, very educated."<sup>70</sup> Society was given the capability of being educated.

In addition, three references to the Bible were used to create personification. In each occurrence, the Bible was referred to as a device that teaches or speaks.<sup>71</sup>

The final example of personification gave the abstract quality of heaven the ability to touch. "The cause that the shed blood of your Son shall cleanse from sin today many who need, as Bernard did, as I did, as all do, a touch from heaven."<sup>72</sup>

### "Responsible Christian Citizenship"

Falwell employed personification twenty-seven times throughout "Responsible Christian Citizenship." Six references were made to the church as possessing human characteristics.<sup>73</sup> Thirteen references were made to America or this nation. Many of these references involved the concept that America or this nation was in serious trouble, thus giving to this nation the abstract ability



to feel trouble.<sup>74</sup> Four examples of personification gave the federal government the ability to create. For example, "We have watched the federal government create so many regulations and standards that the family is in terrible danger of extinction."<sup>75</sup> In this example the family was also personified as a group that was in danger of becoming extinct. The other three uses involving the federal government were similarly created.<sup>76</sup>

Falwell introduced four other objects of personification. He referred to the world as needing to hear the gospel. "The world needs to hear the gospel more now than ever."<sup>77</sup> In the second example, Falwell spoke of the family as an abstract object that was under attack. "The family is under assault."<sup>78</sup> He also applied the concept of assault to television. "And I . . . I think that prime-time television is assaulting the home."<sup>79</sup> In the final occurrence, Falwell gave emotional qualities to the concept of a nation.

A verse of scripture that's come alive in my life for the past several years is Proverbs 14:34, which says, in the King James version, "Righteousness exalteth a nation, but sin is a reproach to any people." To give you a little translation of that--that is, my own, a paraphrase--living by God's principles promotes a nation to greatness. Violating God's principles brings a nation to shame.<sup>80</sup>

Falwell employed personification fifty-one times in the three speeches. This was one of his most

frequently used figures. Most of the uses of personification involved the terms America, United States, federal government, schools, generation, society and church. These terms constituted the devices that were given human qualities. Forty-one of the examples of personification fell into this group. In addition, the Bible, doctrine, heaven, the world, the family, television and the concept of a nation were personified.

### Repetition

Wilson and Arnold define repetition as a "reiteration of words or phrases or sentences to reinforce ideas."<sup>81</sup> Repetition may demonstrate the different interpretations of a sentence or the emotional state of the speaker. Generally, repetition is in the form of single words or phrases. When an entire sentence is repeated, it is usually done for a greater effect than just repeating the thought.

#### "What's Wrong With Our Churches"

Twenty occurrences of repetition were found in "What's Wrong With Our Churches." Only once was the repetition of the exact sentence and wording repeated. This example was found in Falwell's invitation to people to respond to his message. The sentence repeated was

"God bless you."<sup>83</sup> The remaining instances were generally comprised of the repetition of single words or phrases.

Two examples of repetition involved single words.

In the first case, the word "not" was repeated five times.

Not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre--not doing it for money--but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught that he may be able by sound doctrine<sup>84</sup> both to exort and to convince the gain-sayers.

The second example of single word repetition involved the reiteration of the word "doctrine." "And on and on the doctrines go. The doctrine of regeneration, justification by faith, the doctrine of sanctification, the doctrine of the local church."<sup>85</sup>

The remaining seventeen uses of repetition occurred with a phrase being restated. Often the phrase "I believe," "we've got," and "we ought" were repeated.<sup>86</sup> In addition, eight other phrases were repeated: "God loves the people," "real place," "either we go," "so did the," "if . . . was wrong," "we're not teaching," "that means," and "we need to teach our people how."<sup>87</sup> A representative example of Falwell's use of repetition involving a phrase is in his use of the phrasing "if . . . was wrong."

If drinking alcoholic beverages was wrong fifty years ago, according to the Word of God, it's wrong today. If immorality was wrong fifty years ago, it's wrong today. If lying, dishonesty,

immorality, breaking up homes<sup>88</sup> was wrong fifty years ago, it's wrong today.

### "Our Amoral Society"

Fourteen occurrences of repetition were discovered in the speech "Our Amoral Society." Two instances involved the repetition of entire sentences. In the first, Falwell repeated "Let's see revival come. Let's see revival come."<sup>89</sup> The second occurrence was the same as that found in "What's Wrong With Our Churches." Falwell repeated "God bless you" a number of times during that portion of the message where he asked people to respond.<sup>90</sup>

Five examples of repetition consisted of single words. A representative instance occurred with the repetition of the word "its." "I would say because more than any nation in history, our country, because of the founding fathers, established its laws, its precepts and its republic, its society, on the principles recorded in the laws of God . . ."<sup>91</sup> In other cases the words "as," "one," "down," and "never" were repeated.<sup>92</sup>

Repetition comprised of the restatement of selected phrases appeared seven times. A representative example of this kind of repetition occurred with the phrase "That's why there is." "That's why there is a Liberty Baptist College and Seminary. That's why there is a Liberty Bible Institute. That's why there is an academy here."<sup>93</sup>

Other phrases restated to form repetition were: "we've heard," "I'm not talking," "when a little," "teaching them how," "know how," and "take a stand."<sup>94</sup>

#### "Responsible Christian Citizenship"

Repetition was used a total of twelve times in the speech "Responsible Christian Citizenship." Two involved the repetition of entire sentences. In the first case, Falwell repeated the sentence "That's not the gospel." This instance varied in form from the examples found in earlier speeches in that the sentence repeated was not immediately restated. The phrase "There are some" was also repeated in alternating sentences.

There are some people who think if you've joined the church and are baptized, you're converted. That's not the gospel. There are some who believe if you turn over a new leaf and begin to live a better life, that's the gospel. That is not the gospel.<sup>95</sup>

The second occurrence of sentence repetition followed this same form. The repeated sentences were not immediately restated.

One point five million babies will be aborted in America in 1980; and the abortion clinics will gross two billion dollars for murder on demand. That's a tragedy, isn't it? The pornographic distributors this year--Playboy, Hustler, and the other smut sheets--will gross four billion dollars this year. That's a tragedy.<sup>96</sup>

Three occurrences of repetition involved the restatement of single words only. In the first case, the

word "right" was repeated. "May we say the right thing in the right way to deliver your message to every person."<sup>97</sup> In the next example, the word "like" was repeated three times. ". . . if it passes Congress, it will establish homosexuals as a bona fide minority in America--like Hispanics, like Blacks, like women."<sup>98</sup> In the last instance, the word "anti" was repeated four times. ". . . they would be taught humanism, which is anti-Christ, anti-biblical, anti-god, and certainly anti-American."<sup>99</sup>

Seven examples of repetition involving the restatement of phrases were found. A representative illustration occurred with the phrase "we shall" being repeated three times. "We shall keep preaching the gospel. We shall continue declaring the gospel, winning people to Christ. And we shall also be declaring the issues."<sup>100</sup> The remaining six instances were similar.<sup>101</sup>

Falwell made rather frequent use of repetition. A total of forty-six instances of repetition were found. Repetition of phrases was used most often and constituted thirty-one of the examples. Sentence repetition occurred least often for a total of five times. Word repetition occurred ten times.

### Rhetorical Question

Wilson and Arnold define a rhetorical question as "a question designed to produce an effect but not to evoke an overt answer unless, perhaps, an answer verbalized by the speaker."<sup>102</sup> Whether the question is answered by the speaker or answered in the minds of the listeners, the rhetorical question serves to reinforce the position suggested by the speaker. If a specific response in terms of an action is suggested by the question, it is not considered a rhetorical question. A rhetorical question serves to strengthen the position the speaker is advancing in the minds of the listeners.<sup>103</sup>

#### "What's Wrong With Our Churches"

Eleven uses of rhetorical question were found in the speech "What's Wrong With Our Churches." Of these eleven, two involved asking the question "why?"<sup>104</sup> In each case, Falwell answered the question for the listeners. Twice throughout the speech, Falwell asked two rhetorical questions together. In the first instance he asked the same basic question two different ways. "How can this land have revival? How can we see this country be turned around?"<sup>105</sup> In the second, Falwell extended the scope of his discussion and clarified his position on the first question by asking the second. "Do you know why the Moonies are taking the land, why the Eastern religions are



sweeping the continent? Do you know why there are false prophets everywhere starting new cults and there are subscribers to it immediately?<sup>106</sup>

The remaining five rhetorical questions consisted of Falwell asking the question and then answering it. For example, Falwell asked: "What's the first thing that needs to be done?"<sup>107</sup> He answered the question by stating: "We need to bring rebuke back into the pulpit, speak the truth, speak it in love."<sup>108</sup> The remaining four rhetorical questions were similarly constructed.<sup>109</sup>

#### "Our Amoral Society"

Nine rhetorical questions were found in the speech "Our Amoral Society." Three of the rhetorical questions used consisted of Falwell asking "why."<sup>110</sup> Three of the uses of rhetorical question consisted of Falwell asking what or why something was happening and then answering it.<sup>111</sup>

Two of the questions were not specifically answered by Falwell. In the first case, Falwell was explaining that the nature of society was harming the children. He mentioned specifically the rising numbers of situations where little boys and girls do not know who their mother or father is and asked "What can you expect?"<sup>112</sup> In the second example, Falwell was making the offer of acceptance of Christ at the end of the message when he asked: "Mother



or Dad, do you have a son or a daughter, or sons and daughters who need the Lord?"<sup>113</sup> Both of these questions were asked by Falwell with the intention that the listeners would respond in their own minds.

In addition, Falwell introduced a new form of rhetorical question. Early in the sermon, he was discussing the concept that sin was a reproach to any nation. He discussed the nature of the current society and generation and concluded that it was a very clever and intelligent one. He then posed the question as if it were coming from the listeners. "And if you were to ask me, what's the one reason that America has reached the pinnacle of greatness unlike any nation in human history? . . ."<sup>114</sup> Falwell proceeded to answer the question as if the audience had just asked it.

#### "Responsible Christian Citizenship"

Eight examples of rhetorical question were found in "Responsible Christian Citizenship." One case involved the asking of the question "why."<sup>115</sup> Another involved the restatement of a question immediately after one had been asked. "Are we going to curse the darkness or light a candle? Are we going to curse the darkness or do something about it?"<sup>116</sup> Falwell did not directly answer this question but left it for the individual listener to consider. Falwell asked one other question that he also

left for the listeners to consider. He was speaking about the great number of abortions that would be performed in 1980 and asked: "That's a tragedy, isn't it?"<sup>117</sup> Although the intent was clear, no specific answer was given by Falwell.

Falwell also used rhetorical question in the form of a Scriptural quotation. The lesson on which the speech was based contained a rhetorical question when Jesus asked "Why tempt ye me? Why test ye me, ye hypocrites?"<sup>118</sup> Although a specific answer could have been sought for these questions, none were offered in the Scriptural text and thus a rhetorical question was created.

The remaining three uses of rhetorical question consisted of Falwell's asking a question and then offering an answer for it. In the first question, he asked: "What has happened to America in the last thirty years?"<sup>119</sup> He answered the question by discussing the various ways the nation had turned away from the early religious establishments of a basic trust in God. In the second instance, Falwell asked, "What are the issues?"<sup>120</sup> He answered the question by isolating what he saw as the major issues facing the nation. The final example consisted of Falwell urging the listeners to become activists and outspoken on creating a good moral environment in the

country. He asked: "Is that wrong?"<sup>121</sup> He answered the question negatively.

Falwell used rhetorical question with some frequency. A total of twenty-eight rhetorical questions were found in the three speeches. Six of the questions consisted of a single word question--"why?" Six questions combined to make three groups of two questions asked at the same time. Of the remaining rhetorical questions, both direct answers were offered and situations created whereby the audience could arrive at their own answer. One example of rhetorical question occurred with a Scripture lesson used. One use of rhetorical question involved careful wording so as to make it appear as if the audience was asking Falwell the question and then he responded to it.

### Simile

Simile is defined as a direct comparison that employs the words "like" or "as." The comparison should be between basically dissimilar things. Thus the simile is similar to the metaphor with the exception of the form used in making the comparison.<sup>122</sup>

#### "What's Wrong With Our Churches"

No instances of simile were found in the speech "What's Wrong With Our Churches."

### "Our Amoral Society"

Falwell employed one simile when discussing the lesson from Scripture regarding what a man sows is what he will reap. Falwell concluded: "The law of sowing and reaping is as immutable as the law of gravity."<sup>123</sup> Falwell was comparing the law of sowing and reaping to the unquestioned constant principle of gravity. The comparison drew the conclusion that the law of sowing and reaping was equally unchangeable.

### "Responsible Christian Citizenship"

Three similes were found in "Responsible Christian Citizenship." In the first instance, Falwell referred to the people who first met together at Thomas Road Baptist Church as an embryo. The word "as" was used to create the simile. "Twenty-four years ago, June, 1956, thirty-five adult members met together as the embryo of the little Thomas Road Baptist Church."<sup>124</sup>

In the second case, Falwell was discussing what Christ's crucifixion had accomplished for mankind. Falwell compared Christ's crucifixion to a payment. "If you'll say, 'Come into my heart, Lord Jesus, I accept the finished work of Calvary, and the empty tomb as the payment for my sin debt,' that moment you're a Christian."<sup>125</sup> The word "as" was used to create the comparison.

In the final example, the word "like" was used to create the simile. Falwell compared the recognition of homosexuals as growing to the point of them being viewed as a separate minority with specific rights.

We have watched fifty-one men in the Congress co-sponsor a bill called the "gay rights bill," of the Civil Rights Bill of 1979, which, if it passes Congress will establish homosexuals as a bona fide minority in America--like Hispanics, like Blacks, like women.<sup>126</sup>

Although Falwell used the simile in two of the three speeches analyzed, he did not use it with great frequency. In total, only four similes were used.

### Synecdoche

Synecdoche is defined by Wilson and Arnold as "the substitution of parts for wholes or of wholes for parts of things."<sup>127</sup> By using the part for a whole or the whole for a part, attention is focused on specific aspects that would not be present if argued in another manner. For example, when a part is made to stand for the whole, the attention is focused on the specific aspects of that portion of the whole.<sup>128</sup>

#### "What's Wrong With Our Churches"

Falwell employed a form of synecdoche in "What's Wrong With Our Churches." Two examples were found. In the first case Falwell stated, "As go the churches of our land, so goes the land itself."<sup>129</sup> In this case, he was

establishing the guideline for determining the eventual success or failure of America. He viewed the church as the focal point that would indicate if the United States could survive current pressures. This was a form of synecdoche that involved arguing from a part of the whole.

The second occurrence also argued from a part of the whole. The United States and Canada or North America was the part of the greater whole, the world. "And I believe that the United States and Canada--North America--hold the key to world evangelization."<sup>130</sup>

#### "Our Amoral Society"

No uses of synecdoche were found in "Our Amoral Society."

#### "Responsible Christian Citizenship"

No occurrences of synecdoche were found in the speech "Responsible Christian Citizenship."

Two examples of synecdoche were used by Falwell. In both cases, the parts and the whole were fairly easily determined. In each instance, he argued from a part of the whole.

#### Summary

Of the eleven figures identified by Wilson and Arnold as useful in modern rhetoric, all but one were, to some extent, represented in Falwell's public addresses.

Onomatopoeia was not identified in any of the three specific speeches: "What's Wrong With Our Churches," "Our Amoral Society," and "Responsible Christian Citizenship."

Of the remaining ten figures of speech, the uses ranged from seldom to rather frequent. Irony appeared only once. Synecdoche was identified twice but in only one of the speeches. Simile and metaphor were both used a total of four times but in only two of the three speeches. Seven examples of antithesis were discovered. Two of the examples occurred as a result of Scripture passages and were not created by Falwell. Five occurrences of antithesis were identified that had been created by Falwell. Ten climactic or anticlimactic structures were discovered. Two structures were identified as anticlimactic while one was begun as anticlimactic and concluded in the climactic form. The remaining seven were climactic in nature.

The remaining four figures, rhetorical question, repetition, personification and alliteration, were used frequently. Twenty-eight examples of rhetorical questions were identified. One example occurred as a result of a Scriptural quotation. The forms varied from a single-word question to a series of questions comprised of two questions being asked one after the other. Both questions

with answers provided by Falwell and questions with which the answer was left up to the audience were used.

Repetition occurred a total of forty-six times. Least often used was the repetition of entire sentences. Five such examples were found. Ten instances of repetition of single words were identified. The most frequently used form was the repetition of key phrases. This form appeared thirty-one times throughout the three speeches.

Personification was found in all of the speeches examined. A total of fifty-one examples were found. The most frequently used examples included references of animate qualities to abstract concepts. For example, animate qualities were frequently given to the concepts of America and the church. Forty-one examples of this kind of personification were identified.

Alliteration was used most often of any of the figures identified. Ninety examples of it were found in the three speeches. Four varieties were recognized. Least often used was alliteration involving the repetition of sounds within words. Three examples were found. Repetition of ending sounds of words yielded six examples. Alliteration comprised of the repetition of whole words provided eighteen examples. The most frequently found



form of alliteration involved the repetition of beginning sounds. Sixty-three examples of this form were recognized.

While it is not possible to determine if Falwell's use of the various figures was intentional, nevertheless, the selected figures did appear with some prominence in the rhetoric of one contemporary speaker.

## ENDNOTES

<sup>1</sup>John F. Wilson and Carroll C. Arnold, Public Speaking as a Liberal Art, 4th ed. (Boston, MA: Allyn and Bacon, 1978), p. 275.

<sup>2</sup>Dr. Carroll C. Arnold, telephone interview conducted on December 8, 1981.

<sup>3</sup>Jerry Falwell, "What's Wrong With Our Churches," p. 157, lines 39-40.

<sup>4</sup>Ibid., p. 156, line 42-p. 157, line 6.

<sup>5</sup>The following are examples of alliteration employing repetition of beginning sounds used by Falwell in "What's Wrong With Our Churches." "I am convinced that revival can come to America." (p. 156, line 2); "Not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre--not doing it for money--but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers." (p. 157, lines 28-34); "I say to any pastor here today or watching by television who does not believe the Bible is the inspired, infallible word of God, pass in your credentials." (p. 157, lines 45-49); "You'll find that the commandments of the Old Testament, the laws of Christ in the New Testament, the Sermon on the Mount, the rights and the wrongs of this Bible, this wonderful book, are the same today as they were when they were written." (p. 158 lines 18-22); "Every saved person ought to be a member of a Bible-preaching, soul-winning church, and there he ought to be giving his time and his talent and his treasure." (p. 160, lines 9-12); "How many of you will say, Brother Jerry, I'm not sure I'm saved?" (p. 162, lines 2-3); "Save that soul nearest hell; reclaim back-sliders; meet the need of every heart, in Jesus' name." (p. 162, lines 42-44).

<sup>6</sup>Ibid., p. 156, lines 24-35.

<sup>7</sup>Ibid., p. 156, lines 3-5.

<sup>8</sup>Ibid., p. 160, lines 3-6.

<sup>9</sup>Ibid., p. 160, lines 16-17.

<sup>10</sup>Ibid., p.160 , lines 19-22.

<sup>11</sup>The following are examples of alliteration employing repetition of entire words. "We need to teach our people how to walk, how to talk, how to move with God, how to change this world." (p. 161, lines 15-17); "Boy, when a man walks inside this church, or your church, pastor, he ought to be able to look into that choir and find men and women who love God. Not one drinker in the crowd, not one carouser, not one immoral person there." (p. 161, lines 21-25); "We ought to teach our people how to pray, how to live, how to read and study the word of God for themselves, how to build great Christian families and homes." (p. 161, lines 29-32).

<sup>12</sup>Jerry Falwell, "Our Amoral Society," p. 170, lines 10-12.

<sup>13</sup>Ibid., p. 166, lines 18-22.

<sup>14</sup>The following are examples of alliteration employing repetition of beginning sounds used by Falwell in "Our Amoral Society." "But he that soweth to the spirit shall of the spirit reap life everlasting." (p. 164, lines 15-17); "And let us not be weary in well doing, for in due season we shall reap if we faint not." (p. 164, lines 17-18); "Naught have we gotten but what we have received." (p. 164, line 23); "But I must add it is a generation which, almost in totality, has disregarded the principles on which any society, any civilized society must base its foundation and its very existence." (p. 165, lines 7-10); "What's the one reason that America has reached the pinnacle of greatness unlike any nation in human history?" (p. 165, lines 14-16); "It was written to the saints of God, and the lesson that Paul is teaching here is this: That Christians who know the Lord can expect, if they sow to the spirit, to reap spiritual blessings." (p. 165, lines 39-42); "And that we are to, by the sweat of our brow, earn our bread." (p. 166, lines 17-18); "Our country's reaping the consequences of some seeds that we've sown the last few years." (p. 166, lines 29-31); "Max Helton, who is doing wonderful work there at the Westchester County Baptist Church," (p. 166, lines 46-48); "Blocks--ten blocks square--burned out." (p. 167, line 8); "Man is basically bad, and when he doesn't have, as a little child, the privilege of Christian training and Biblical leadership and example, he will inevitably become what he is by nature--a wicked sinner." (p. 167, lines

17-21); "Because our seminaries and our theological institutions no longer believe the Bible is the inspired, infallible word of God." (p. 167, lines 24-28); "The Bible says it's bad enough to go into hell yourself, but to refuse others who would go into heaven, entrance is even worse." (p. 167, lines 34-36); "We have done that and today there are not that many seminaries in America worth burning to the ground." (p. 167, lines 38-40); ". . . how to raise up a generation of sons and daughters who thirty or forty years from now can put this country back on course." (p. 168, lines 14-15); "It may look a little dark around us right now, but the liberals and the modernists have shot and missed the mark." (p. 168, lines 19-21). "And from the highest office in the land, from the Presidency right down to the shoeshine boy in the airport, we need a return to Biblical basics." (p. 168, 26-29); "And I believe with all my heart that if the Congress of the United States will take its stand on that which is right and wrong, if our President and our judiciary system and the state and local leaders of our nation, will take their stand on the word of God, on holy living, on the Christian home, will take their stand against these perverted issues, such as the Equal Rights Amendment and the feminist revolution and the homosexual revolution, if we'll take our stand on these areas, we can turn this country around." (p. 168, lines 29-38); "In your pulpits, preach it." (p. 168, line 44); "Raise your hand high, please, all over this auditorium." (p. 169, lines 13-14); "Hundreds of hands." (p. 169, line 14); "Father, help men, women, boys and girls to do now what they'll be glad they've done when they stand before You one day in Jesus' name." (p. 169, lines 26-28).

<sup>15</sup> Ibid., p. 169, lines 42-43.

<sup>16</sup> Ibid., p. 156, line 40, p. 157, line 2.

<sup>17</sup> Ibid., p. 166, lines 9-12.

<sup>18</sup> Ibid., p. 169, lines 41-42. .

<sup>19</sup> Ibid., p. 164, lines 27-29.

<sup>20</sup> Ibid., p. 165, lines 16-21.

<sup>21</sup> Ibid., p. 167, lines 28-32.

<sup>22</sup> The following are examples of alliteration employing the repetition of whole words in "Our Amoral Society." "Because we have gotten away from the precept--

the Bible precept--of a monogamous Christian home, one man for one woman for one lifetime." (p. 165, line 47, p. , line 1); "We've gotten away from that, and the philosophy is in some cases, common law marriage, no marriage at all, or trial-and-error marriage." (p. 166, lines 2-4); "We want to begin with a generation, teaching them the word of God, teaching them how to live, teaching them how to establish Christian homes, teaching them how to raise up a generation of sons and daughters who thirty or forty years from now can put this country back on course." (p. 168, lines 11-15); "They've never been in jail, never experimented with drugs or booze, or as far as I know, have never broken the law." (p. 170, lines 2-4).

<sup>23</sup>Jerry Falwell, "Responsible Christian Citizenship," P. 177, lines 14-17.

<sup>24</sup>The following are examples of alliteration employing repetition of beginning sounds in "Responsible Christian Citizenship." "And they sent out unto Him their disciples with the Herodians, saying, 'Master we know that though art true and teaches the way of God in truth, neither carest thou for any man, for thou regardest not the person of men.'" (p. 171, lines 3-7); "We thank you for the opportunity of sharing Christ with others, and may the words that we speak today be particularly used to help people in need, people who are hurting." (p. 171, lines 21-24); "Twenty-four years ago, June 1956, thirty-five adult members met together as the embryo of the little Thomas Road Baptist Church." (p. 171, lines 28-30); "We married two years later--two years later yesterday, our 22nd anniversary." (p. 171, lines 32-33); "We have watched, my wife and I, this ministry grow from thirty-five adults to now 17,000, the equivalent of one-fourth of our city's population." (p. 171, lines 34-36); "We've watched it happen because of a number of factors, we believe." (p. 171, lines 36-37). "There are thousands of churches like this one all over the world that preach the death, burial and ressurection of Christ and are thereby blessed of God." (p. 171, line 42-p. 172, line 3); "Through the years we've been winning souls, we've been preaching the gospel, our people have been witnessing the singing of the hymns, the teaching and preaching of the word of God." (p. 172, lines 12-15); "However, I think I see that God has in these last days called us to do two things in particular emphasis, and if we do them well, perhaps God may give to this country a reprieve, a second breath." (p. 172, lines 18-22); "Many of you heard former President Ford use those very words when he withdrew his name from



the Republican nomination for the Presidency." (p. 172, lines 23-25); "Many of them believe the Bible is the word of God." (p. 173, lines 3-4); "If you'll come to the cross, recognizing that when He died upon that cross, He died for you, in your stead, between those two thieves." (p. 174, lines 7-10); "To give you a little translation of that--that is, my own, a paraphrase--living by God's principles promotes a nation to greatness." (p. 174, lines 37-39); ". . . if you have read the early documents on which this government of the people, by the people, for the people, was predicated, you know that the Founding Fathers, although not all of them were Christians by any means, were greatly influenced by Christian principles and established a nation under God." (p. 174, line 47-p. 175, line 3); "You cannot walk in the state capitol buildings without seeing all the verses of scripture inscribed in the walls." (p. 175, lines 3-5); "In Jefferson City, Missouri, the inside of that capitol building is just one great big reprint of the Bible." (p. 175, lines 5-7); "Anyone who's honest and who visits his own federal governmental buildings or the state capitol buildings will have to acknowledge our Founding Fathers believed in God, believed in the word of God and established a nation under God." (p. 175, lines 9-13); "If living by God's principles promotes a nation to greatness, then we preachers--and I challenge preachers everywhere to take this to heart and practice it--we need to clearly define the issues." (p. 175, lines 13-16); "We have watched government in the last thirty years make it more feasible and comfortable financially for a man and woman to live together unmarried at tax time than married." (p. 175, lines 23-26); "We've watched a White House Conference on Families--plural, families--come up with a definition, an ambiguous definition, that a family is any two persons living together." (p. 175, lines 26-29); ". . . but mandatory day-care units, federally funded, so that at age two . . . at age two, your children would be taken out of the home into a federally funded day care system." (p. 175, lines 41-44); "You would think that men in those key places would see to it that vulgar, profane, pornographic television did not seep into the living rooms of the nation." (p. 176, lines 3-6); "That's why we're particularly favoring the Faith partners today and dedicating this program to Faith partners because Faith partners make it possible for us, number one, to declare the gospel." (p. 176, lines 37-40); "'If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways,' He said, 'then will I hear from heaven and will forgive your sins and

will heal your land.'" (p. 177, lines 7-10); "And every Christian who is not a registered, active believer and is not exercising his first right as a citizen has no right to complain about bad government or bad morals." (p. 177, lines 18-21); "I want you right now just to bow your head and pray this prayer: 'God have mercy upon me, a sinner, and save me for Christ's sake.'" (p. 177, lines 46-48); "if you have a prayer request, Bill Sheehan, Emmett Gotsey, all the prayer warriors, will pray for you, thousands of them, by name." (p. 178, lines 12-14).

<sup>25</sup>Ibid., p. 172, lines 12-15.

<sup>26</sup>Ibid., p. 172, lines 45-50.

<sup>27</sup>Ibid., p. 175, lines 44-47.

<sup>28</sup>Ibid., p. 177, lines 21-24.

<sup>29</sup>Ibid., "May we say the right thing in the right way to deliver your message to every person." (p. 171, lines 24-26); "We have watched fifty-one men in the Congress co-sponsor a bill called the "gay rights bill" of the Civil Rights Bill of 1979, which, if it passes Congress, will establish homosexuals as a bonafide minority in America--like Hispanics, like Blacks, like women." (p. 175, lines 29-34).

<sup>30</sup>Ibid., p. 174, lines 43-p. 175, line 3.

<sup>31</sup>Wilson and Arnold, p. 272.

<sup>32</sup>"What's Wrong With Our Churches," p. 156, lines 12-13.

<sup>33</sup>Ibid., p. 156, lines 15-17.

<sup>34</sup>Ibid., p. 157, lines 8-12.

<sup>35</sup>"Our Amoral Society," p. 166, lines 24-26.

<sup>36</sup>Ibid., p. 165, lines 10-12.

<sup>37</sup>"Responsible Christian Citizenship, p. 172, lines 34-35.

<sup>38</sup>Ibid., p. 174, lines 36-40.

<sup>39</sup>Wilson and Arnold, p. 274.

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- <sup>40</sup>Dr. Carroll Arnold, telephone interview.
- <sup>41</sup>Wilson and Arnold, p. 274.
- <sup>42</sup>Dr. Carroll Arnold, telephone interview.
- <sup>43</sup>"What's Wrong With Our Churches," p. 156, line
- <sup>44</sup>Ibid., p. 156, lines 29-35.
- <sup>45</sup>Ibid., p. 156, lines 21-22.
- <sup>46</sup>Ibid., p. 156, line 42-p. 157, line 4.
- <sup>47</sup>Ibid., p. 161, lines 30-34.
- <sup>48</sup>"Our Amoral Society," p. 164, lines 32-33.
- <sup>49</sup>Ibid., p. 164, line 32-p. 165, line 44.
- <sup>50</sup>Ibid., p. 168, lines 43-45.
- <sup>51</sup>"Responsible Christian Citizenship," p. 171,  
line 39-p. 173, line 30.
- <sup>52</sup>Ibid., p. 173, line 32-p. 174, line 24.
- <sup>53</sup>Ibid., p. 175, lines 13-16.
- <sup>54</sup>Ibid., p. 176, lines 28-32.
- <sup>55</sup>Wilson and Arnold, p. 273.
- <sup>56</sup>"What's Wrong With Our Churches," p. 157, lines  
23-25.
- <sup>57</sup>Wilson and Arnold, pp. 270-271.
- <sup>58</sup>"What's Wrong With Our Churches," p. 159, lines  
35-37.
- <sup>59</sup>Ibid., p. 159, lines 40-41.
- <sup>60</sup>"Responsible Christian Citizenship," p. 174,  
lines 24-25.
- <sup>61</sup>Ibid., p. 175, lines 22-23.
- <sup>62</sup>Wilson and Arnold, p. 272.



<sup>63</sup>Ibid., p. 275.

<sup>64</sup>"What's Wrong With Our Churches," p. 156, lines 24-25.

<sup>65</sup>Ibid., p. 158, lines 48-49.

<sup>66</sup>The following are examples of personification found in the speech "What's Wrong With Our Churches." "I believe that for a while God can give a reprieve, an extension of time and liberties and freedom so that the United States can continue as it has for two hundred years giving the gospel of our Lord Jesus Christ to a world that needs him so badly." (p. 156, lines 5-10); "And the church must create that awareness." (p. 158, line 8); ". . . denominations that are ordaining homosexuals to the ministry. There are churches ordaining women to the ministry and deacons to deaconships and so forth . . . and women to deaconships." (p. 158, lines 31-35); "Do you know why the Moonies are taking the land, why the Eastern religions are sweeping the continent?" (p. 159, lines 36-38).

<sup>67</sup>Ibid., p. 160, lines 13-16.

<sup>68</sup>Ibid., p. 160, lines 19-22.

<sup>69</sup>The following are examples of personification found in the speech "Our Amoral Society." "The cause that the shed blood of your Son shall cleanse from sin today many who need, as Bernard did, as I did, as all do, a touch from heaven." (p. 164, lines 27-29); "Because our seminaries and our theological institutions no longer believe the Bible is the inspired, infallible word of God." (p. 167, lines 25-28): "But I want to tell you for every Southwestern and for every Dallas Seminary and every Liberty Baptist Seminary, there are a dozen that have bitten the dust, theologically and no longer teach the Bible to be the word of God." (p. 167, lines 41-45); "The fact is that this is a very intelligent generation. It's a very clever generation. But I must add it is a generation which, almost in totality, has disregarded the principles on which any society, an civilized society must base its foundation and its very existence." (p. 165, lines 5-10); "We want to begin with a generation, teaching them the word of God, teaching them how to live, teaching them how to establish Christian homes, teaching them how to raise up a generation of sons and daughters who 30 or 40 years from now can put this country back on course."

(p. 168, lines 11-15); "I would say because more than any nation in history, our country, because of its founding fathers, established its laws, its precepts and its republic, its society on the principles recorded in the laws of God, the Ten Commandments, the Sermon on the Mount, etcetera." (p. 165, lines 16-21); "America today is facing many crises." (p. 165, line 46); "America's suffering economically." (p. 166, line 9); "Our country's reaping the consequences of some seeds that we've sown in the last few years." (p. 166, lines 29-31); "And I could go on and talk about what our country is reaping with our boys and girls, our children." (p. 166, lines 44-45); "And I say the only hope for our country is to come back to the word of God, first in our homes." (p. 168, lines 2-24); "That begins with good Bible-believing, soul-winning churches and with Christian schools who are teaching people how to live." (p. 168, lines 4-6).

<sup>70</sup>Ibid., p. 164, lines 39-40.

<sup>71</sup>The following are examples of the Bible personified in the speech "Our Amoral Society." "The Bible clearly teaches that if a man is not willing to work, neither shall he eat." (p. 166, lines 16-17); "The Bible teaches that homosexuality is reprobate, it's perversion." (p. 166, lines 32-33); "The Bible says it's bad enough to go into hell yourself, but to refuse others who would go into Heaven, entrance is even worse." (p. 167, lines 34-36).

<sup>72</sup>Ibid., p. 164, lines 27-29.

<sup>73</sup>The following are examples of personification found in the speech "Responsible Christian Citizenship." "Number one, that God will honor any church or pastor that preaches the Bible as the inerrant word of God and lifts up Christ as the Son of God." (p. 171, lines 39-41); "There are thousands of churches like this one all over the world that preach the death, burial and resurrection of Christ and are thereby blessed of God." (p. 171, line 42-p. 172, line 3); "Churches have been doing that for 2,000 years and we ought to be doing that until Jesus comes, until the church age is consummated." (p. 172, lines 16-18); "Many of them believe the Bible is the word of God." (p. 173, line 3); "So we have, I feel, during the 1980s and likewise every church in America and the world for that matter, the obligation to clearly declare the gospel." (p. 173, lines 28-30); "And if you're a sinner today, if you've never been born again, the church cannot

save you, the baptismal pool cannot save you." (p. 174, lines 5-7).

<sup>74</sup>The following are examples of the concept of the nation personified in the speech "Responsible Christian Citizenship." ". . . perhaps God may give to this country a reprieve, a second breath. Most of us believe that America's in serious condition. Many of you heard former President Ford use those very words when he withdrew his name from the Republican nomination for the Presidency. 'America is in serious trouble.' You've heard Henry Kissinger say that. You've heard our Secretary of Defense, and the Chairman of the Joint Chiefs of Staff, and others who have said that America is in serious trouble. . . this nation is in serious trouble . . . this nation to be in serious trouble . . . the nation is in serious trouble . . . America is in serious trouble." (p. 172, lines 21-28); "I believe that America was born in our churches." (p. 172, lines 42-43); ". . . you cannot deny this is a nation under God. If America has a rebirth, that rebirth must occur within our churches . . . Many of them believe the Bible is the word of God." (p. 172, line 49-p. 173, line 4); "I think that America is very sick today, but I don't think America has died yet." (p. 177, lines 3-5); "God can heal America if we're willing to meet the conditions." (p. 177, lines 12-13).

<sup>75</sup>Ibid., p. 175, lines 36-38.

<sup>76</sup>The following are examples of the federal government personified in the speech "Responsible Christian Citizenship." "Federal government is the number one enemy of the family." (p. 175, lines 22-23); "We have watched government in the last 30 years make it more feasible and comfortable financially for a man and woman to live together unmarried at tax time than married." (p. 175, lines 23-26); "We've watched a White House Conference on Families--plural, families--come up with a definition, an ambiguous definition that a family is any two persons living together." (p. 175, lines 26-29).

<sup>77</sup>Ibid., p. 174, lines 16-17.

<sup>78</sup>Ibid., p. 175, line 50.

<sup>79</sup>Ibid., p. 176, lines 14-15.

<sup>80</sup>Ibid., p. 174, lines 34-40.

<sup>81</sup>Wilson and Arnold, p. 274.

<sup>82</sup>Ibid.

<sup>83</sup>"What's Wrong With Our Churches," p. 162, lines 19-20).

<sup>84</sup>Ibid., p. 157, lines 28-34.

<sup>85</sup>Ibid., p. 160, lines 4-6.

<sup>86</sup>The following are examples of repetition of phrases found in the speech "What's Wrong With Our Churches." "I believe that America can be saved from herself. I believe that we can be saved from the pornography, the vulgarity, the immorality, the trend toward Communism. I believe that for a while God can give a reprieve, an extension of time and liberties and freedom so that the United States can continue as it has for two hundred years giving the gospel of our Lord Jesus Christ to a world that needs him so badly." (p. 156, lines 3-10); "And I believe that the United States and Canada--North America--hold the key to world evangelization. And I believe that unless the United States and Canada remain free, that we can train preachers and missionaries and young people like the young people you meet on this platform from week to week, unless we here in America and Thomas Road Baptist Church and churches like ours all over the nation can remain free to do what we are doing. No one else in the world possesses the raw materials, the young people, the Bibles, the schools, the printing presses, the churches, the money to give the gospel to the planet, to the Earth." (p. 156, lines 24-36); "I believe God's calling out a remnant. I believe the present Gentile world age is damned. But I do believe that revival can come. And I do believe that millions of souls can be saved." (p. 157, lines 8-12); "And I believe that those who are in the high offices of the United States ought to meet the same moral standard as the preacher of the gospel. I believe if a man's going to run for President, he ought to have a good wife, a good family. He ought to live a good moral life. He ought to have good habits. If he's going to run for the Congress, or be a candidate for the Supreme Court, of any place of leadership, he ought to be an example for the families of the land. And, by all means, that ought to be true in the pulpits." (p. 159, lines 20-29); ". . . he ought to be able to look into that choir and find men and women who love God--not one drinker in the crowd, not one carouser, not one immoral person there. He ought to be able to look up and down your ushers who are passing the plates



and your deacons who are serving, and say, 'There are godly men.'" (p. 162, lines 22-27); "The churches have got to have revival. We've got to see America turned around through the churches." (p. 156, lines 38-39); "And I believe if 300,000 preachers got their message properly orientated, got their souls on fire, got a passion for lost people upon their hearts and believed God through prayer for revival . . ." (p. 156, line 42-p. 157, line 3); "We have got to shake our pulpits with the message of this book. We've got to cry out against sin. We've got to clean up our churches." (p. 161, lines 18-21); "We ought to teach our people good doctrine. We ought to teach our people how to pray, how to live, how to read and study the word of God for themselves, how to build great Christian families and homes. That's what we ought to be doing." (p. 161, lines 29-33).

<sup>87</sup>The following are examples of repetition of phrases found in the speech "What's Wrong With Our Churches." "God loves people--all kinds of people. God loves the people of the United States and Canada and Mexico and Latin America. God loves the people of Russia and China and Africa. God loves the people of the world and Jesus died for them." (p. 156, lines 17-22); "Hell a real place where real people spend a real eternity. It isn't a figment of the imagination. It isn't just some abstract entity somewhere. And heaven--the doctrine of heaven teaches that there's a real place where saved people will spend a real eternity, with a real Savior, with all the saints of all the ages." (p. 160, lines 17-22); "Either we go by this book or we don't. Either this book is the word of God or it isn't." (p. 158, lines 37-38); "So did the Presbyterians. So did the Baptists." (p. 158, line 45); "Number one, we're not teaching an awareness of sin; number two, we're not teaching an understanding of doctrine; number three, we're not teaching Christians how to live." (p. 160, lines 29-31); "That means a Christian ought to be in church on Sunday morning and Sunday night and Wednesday night or whatever his mid-week service is. That means a Christian ought to give his tithes and offerings to his local church. That means a Christian ought to read his Bible every day. That means a Christian ought to pray every day. That means a Christian ought to spend time with God. A Christian ought to be a soul-winner. He ought to maintain good works." (p. 161, lines 6-14); "We need to teach our people how to walk, how to talk, how to move with God, how to change this world." (p. 161, lines 15-17).

<sup>88</sup>Ibid., p. 159, lines 14-18.

<sup>89</sup>"Our Amoral Society," p. 168, lines 45.

<sup>90</sup>Ibid., p. 169, line 19.

<sup>91</sup>Ibid., p. 165, lines 16-21.

<sup>92</sup>The following are examples of single word repetitions found in the speech "Our Amoral Society."  
 "The cause that the shed blood of your Son shall cleanse from sin today many who need, as Bernard did, as I did, as all do, a touch from heaven." (p. 164, lines 27-30);  
 "Because we have gotten away from the precept--Bible precept--of a monogamous Christian home, one man for one woman for one lifetime." (p. 165, line 47-p. 166, line 1);  
 "We're hearing a lot of conversation about possible recession, maybe depression, and now the American dollar is going down, down, down." (p. 166, lines 9-12); "They've never been in jail, never experimented with drugs or booze, or as far as I know, have never broken the law." (p. 170, lines 2-4).

<sup>93</sup>Ibid., p. 168, lines 7-10).

<sup>94</sup>The following are examples of repetition of phrases found in the speech "Our Amoral Society." "We've heard the choir. We've heard Bernard Johnson. We've heard the LBC Chorale and the central theme, if you've listened carefully, has been the blood of Jesus, the blood that cleanseth, that washes us from all our sins." (p. 164, lines 2-6); "I'm not talking now about Russia; I'm not talking about Africa or South America; I'm talking about the largest and the most prominent city in America--New York City." (p. 167, lines 1-4); "When a little boy doesn't know who his daddy is; when a little girl doesn't know who her mother is; when they're just scattered out on the streets, what can you expect?" (p. 167, lines 11-14); "We want to begin with a generation, teaching them the word of God, teaching them how to live, teaching them how to establish Christian homes, teaching them how to raise up a generation of sons and daughters who 30 or 40 years from now can put this country back on course." (p. 168, lines 11-15); "And we have the opportunity now, I believe, as Bible-believing Christians, of calling this nation back to God and of raising up a generation of young people who know how to live and know how to teach their children how to live." (p. 168, lines 21-25); "And I believe with all my heart that if the Congress of the United States will take its stand on that which is right and wrong, if our President and our judiciary system and

the state and local leaders of our nation, will take their stand on the word of God, on holy living, on the Christian home, will take their stand against these perverted issues, such as the Equal Rights Amendment and the feminist revolution and the homosexual revolution, if we'll take our stand on these areas, we can turn this country around." (p. 168, lines 29-38).

<sup>95</sup>"Responsible Christian Citizenship," p. 173, lines 33-37.

<sup>96</sup>Ibid., p. 176, lines 18-20.

<sup>97</sup>Ibid., p. 171, lines 24-26.

<sup>98</sup>Ibid., p. 175, lines 31-34.

<sup>99</sup>Ibid., p. 173, lines 45-47.

<sup>100</sup>Ibid., p. 176, line 49-p. 177, line 1.

<sup>101</sup>The following are examples of repetition of phrases found in the speech "Responsible Christian Citizenship." "Most of us believe that America's in serious condition. Many of you heard former President Ford use those very words when he withdrew his name from the Republican nomination for the Presidency. 'America is in serious trouble.' You've heard Henry Kissenger say that. You've heard our Secretary of Defense, and the chairman of the Joint Chiefs of Staff, and others, who have said that America is in serious trouble." (p. 172, lines 22-29); "First of all, I believe that we have an obligation on the Old Time Gospel Hour--it costs us \$5,000 per minute on this program, \$5,000 per minute. We have an obligation to use every minute clearly declaring the gospel of Christ." (p. 173, lines 4-7); "And if you're a sinner today, if you've never been born again, the church cannot save you, the baptismal pool cannot save you. No preacher can save you." (p. 174, lines 5-7); "Secondly, I believe we are to clearly . . . to clearly define the issues. We are to clearly define the moral issues that I feel, will determine whether this nation survives or not." (p. 174, lines 29-32); "If you have read the Mayflower Compact, if you have read the Constitution of the New England Confederation, if you have read the Bill of Rights, the Declaration of Independence, the Constitution, if you have read the early documents on which this government of the people, by the people, for the people was predicated, you know that the Founding Fathers, though not all of them were Christians by any means, were greatly influenced by

Christian principles and established a nation under God." (p. 174, line 43-p. 175, line 3); "We need to define the issues. If right living exalts a nation and wrong living brings a nation to shame, if America's worth saving, then the preachers need to fearlessly declare the issues no matter how unpopular they may be. It is more important to be right than to be popular, and if we can get a hundred thousand preachers even, declaring the issues, if we can get millions of lay people declaring the issues, and standing up for what is right and moral, this country can be turned around." (p. 176, lines 28-36).

<sup>102</sup>Wilson and Arnold, p. 271.

<sup>103</sup>Ibid., pp. 271-272.

<sup>104</sup>"What's Wrong With Our Churches, p. 157, line 34, p. 159, line 7.

<sup>105</sup>Ibid., p. 156, lines 37-38.

<sup>106</sup>Ibid., p. 159, lines 36-40.

<sup>107</sup>Ibid., p. 159, line 11.

<sup>108</sup>Ibid., p. 159, lines 11-13.

<sup>109</sup>The following are examples of rhetorical questions found in the speech "What's Wrong With Our Churches." "What's wrong with the churches?" (p. 159, lines 32-33); "What's wrong in our land today?" (p. 160, lines 12-13); "Why don't Christians know this?" (p. 160, line 25); "What's wrong with our churches?" (p. 160, line 18).

<sup>110</sup>"Our Amoral Society," P. 165, line 47, p. 166, line 12, p. 167, line 25.

<sup>111</sup>The following are examples of rhetorical questions found in the speech "Our Amoral Society." "So what's happening?" (p. 166, line 22); "Why is that happening?" (p. 167, line 10); "What is happening in our country today?" (p. 167, line 48).

<sup>112</sup>Ibid., p. 167, line 14.

<sup>113</sup>Ibid., p. 169, lines 39-40.

<sup>114</sup>Ibid., p. 165, lines 14-16.



## CHAPTER IV

### SUMMARY AND CONCLUSIONS

#### Summary

This study represents an effort to determine the extent to which a prominent contemporary speaker uses figures of speech. The specific speaker chosen was Jerry Falwell. Selected messages presented during his television ministry program, "The Old Time Gospel Hour," were chosen for analysis. A historical sequence concerning the treatment of figures of speech was developed. This process culminated in a modern definition of eleven usable figures of speech. This compilation was then used as a criterion to determine the extent to which Falwell used figures of speech in three selected speeches.

In attempting to identify a standard for analysis, a historical study of the figures of speech was undertaken. Consideration of the treatment of figures began with Aristotle, Cicero, Quintilian and Longinus (the Greco-Roman Period). The Greek rhetoricians emphasized the philosophical need and use of figures while the Romans developed more practical guidelines for the use of figures. While the Greeks viewed figures as a tool of the upper

class, the Romans stressed the need for all citizens to have training in the use of figures.

By the end of the Greco-Roman period, twenty-five figures had been discussed. Aristotle had introduced antithesis, asyndeta, hyperbole, metaphor, parisosis, paraomosis and simile. Cicero had added an analysis of the pun and irony. Quintilian redefined asyndeton from Aristotle's concept of repetitions to the absence of connecting particles. In addition, Quintilian offered fifteen figures and tropes: allegory, anticipation, antonomasia, catachresis, epithet, hyperbaton, impersonation, metalepsis, onomatopoea, periphrasis, pleonasm, polysyndeton, question, synecdoche and vivid illustration. Longinus offered no new analysis to the treatment of figures but renamed some previously discussed figures. For example, he referred to Quintilian's concept of hyperbaton as inversion.

A number of years later, when the study of figures moved to the British Continent, the emphasis shifted from the Classical thinking. Political, social, religious and educational issues were of primary importance while literary discussions were crowded out. The zeal for scholarship of the Classical Age had waned. Consequently, much of the discussion of rhetoric during the 16th century was restatement of earlier rhetorical positions. Richard

Sherry, Leonard Cox, Thomas Wilson, Henry Peacham, Hugh Blair and Richard Shately exemplified this tendency.

George Campbell has been considered one of the most influential rhetoricians of the 18th Century. He admired the classics and stressed the teachings of Quintilian, Cicero and Longinus. Consequently, much of his treatment of figures appeared as a restatement of their teachings. He took the analysis one step further, however, and added coverage of some of the problems associated with using figures. Campbell provided few detailed explanations of any given figure but dealt with the use of figures in general and established guidelines for using figures to enhance a speaker's style. Consequently, Campbell reiterated a number of previously identified figures, renovated the concept of repetition that had been introduced by Aristotle's asyndeta and added circumlocution.

Most contemporary rhetoric developed in America. James Winans included the treatment of figures in his consideration of a speaker's language choice. Lester Thonssen and A. Craig Baird included an analysis of specific figures as a factor of style. Their treatment consisted primarily of naming and providing a brief definition of each figure offered.

John Wilson and Carroll Arnold seemed to present the most comprehensive treatment of figures of speech. They viewed figures as tools that gain or help to achieve special effects in language. They concluded that even though meanings shifted, certain ways of saying things seemed to work in fairly predictable ways. Consequently, Wilson and Arnold suggested that figures of speech were more than just an element of style. They held that figures, if used properly, could argue a point effectively. In the fourth edition of their major work, Public Speaking as a Liberal Art, Wilson and Arnold offered sixteen figures as those most often used in modern rhetoric. These figures had been detailed or mentioned by previous scholars.

Wilson and Arnold's work was selected as a standard for analysis of the figures of speech used by Falwell. A new edition of Wilson and Arnold's work was released to the publishers in the fall of 1981. In this edition, eleven figures were identified as those occurring most often in modern rhetoric. These figures were: alliteration, antithesis, climax, irony, metaphor, onomatopoeia, personification, repetition, rhetorical question, simile and synecdoche. Even though Wilson and Arnold's work seems significantly limited at first glance, it was found that their description of figures generally encompasses

the figures mentioned by earlier rhetoricians. In addition, Wilson and Arnold's work has been recognized as an acceptable rhetorical standard by modern scholars.

Alliteration was defined as the repetition of sounds in words or in stressed syllables in words. This repetition may contain the restatement of ideas with the recapitulation of words.

Antithesis involved the positioning of opposing or sharply contrasting ideas in a parallel phrase. It could appear in single words, phrases or sentences provided that the construction was parallel.

The arrangement of words, phrases or sentences in order of increasing strength of impact constituted climax. Climax was most often observed among complete sentences. Wilson and Arnold allowed for the reverse or anticlimactic structure to be used as well.

The implication of something different from that which is stated constituted irony. Wilson and Arnold suggested that sarcasm was one of the most often used forms of irony.

Metaphor involved an implied comparison. The comparison was made between essentially dissimilar things. Words such as "like" and "as" were not used in creating the comparison.

The use of words which suggest or represent sounds constituted onomatopoeia.

Personification was defined as the giving of human qualities to objects, animals or ideas. The attributes assigned could be positive or negative.

Repetition was defined as a restatement of words, phrases or sentences to reinforce ideas. Repetition could demonstrate the various interpretations of a sentence or the emotional state of the speaker.

Any question designed to produce an effect but not to obtain a direct answer from the listener constituted a rhetorical question. The question could be answered by the speaker and thus reinforce that position in the minds of the listeners.

Simile involved a direct comparison created with the words "like" or "as." The comparison was generally made between dissimilar things.

Synecdoche was defined as the substitutions of parts for the whole or the whole for parts. The use of a part for the whole or the whole for a part served to focus attention of a specific aspect.

Three of Falwell's addresses were analyzed to determine his usage of these eleven modern figures of speech. The three addresses were selected on the basis of chronological difference among those speeches available

at the time this study was begun. The selected speeches were delivered by Falwell and dealt with some condition of American society or way of life. The addresses selected were: "What's Wrong With Our Churches" (1977), "Our Amoral Society (1979), and "Responsible Christian Citizenship" (1980). These addresses had been delivered before the television congregation of the Thomas Road Baptist Church.

Each speech was transcribed for the analysis process. Each transcript was analyzed for a single figure. This process was repeated for each of the eleven figures. Findings from this investigation are reported in the following section.

### Conclusions

If it is accepted that the ten-year time frame of this study is sufficient, that the ten texts reviewed in Chapter I are representative of Fundamentals of Speech and Public Speaking tests, that those individuals analyzed in Chapter II were representative of their times, that Wilson and Arnold represent the contemporary work on figures and that Falwell is representative of modern speakers, then the following conclusions may be drawn:

1. The treatment of figures of speech in textbooks has decreased in modern times.

2. Little has changed in the basic treatment of figures of speech since the Greco-Roman period.

3. Wilson and Arnold's list of eleven figures of speech seems to be the most complete contemporary treatment of figures of speech.

4. Figures of speech were frequently included in the rhetoric of one prominent modern speaker--Jerry Falwell.

5. Two of the eleven current figures, irony and onomatopoeia, were seldom used (once or less in three speeches) by Falwell.

6. To the extent that Jerry Falwell's practices are representative of contemporary public speakers, figures of speech remain in common usage.

#### Recommendations for Further Study

This study was undertaken to determine the extent to which a prominent speaker used figures of speech. Results of this study may have partially contributed to an answer to the questions concerning the extent to which figures of speech are currently taught and employed by speakers. These findings and conclusions from further studies might supply a more complete answer to these questions.

Additionally, studies might utilize the methodology applied in this study to a greater number of modern



speakers. Studies might be conducted to determine more fully the historical development of the treatment of figures of speech as well. Studies might be conducted concerning the treatment of figures of speech in contemporary public speaking texts. Studies might also be conducted to determine whether figures are intentionally employed by modern rhetoricians.

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## APPENDIX A

### "What's Wrong With Our Churches"

As go the churches of our land, so goes the land itself. I am convinced that revival can come to America. I believe that America can be saved from herself. I believe that we can be saved from the pornography, the vulgarity, the immorality, the trend toward Communism. I believe that for a while God can give a reprieve, an extension of time and liberties and freedom so that the United States can continue as it has for two hundred years giving the gospel of our Lord Jesus Christ to a world that needs him so badly.

God is not impressed with buildings and budgets and programs. God is impressed with people. God so loved this world of people that He gave His only begotten son that whosoever believeth in Him should not perish. God is not willing that any of these people should perish, but that all of these people should come to repentance. God loves people--all kinds of people. God loves the people of the United States and Canada and Mexico and Latin America. God loves the people of Russia and China and Africa. God loves the people of the world and Jesus died for them.

And I believe that the United States and Canada--North America--hold the key to world evangelization. And I believe that unless the United States and Canada remain free, that we can train preachers and missionaries and young people like the young people you meet on this platform from week to week, unless we here in America and Thomas Road Baptist Church and churches like ours all over the nation can remain free to do what we are doing, no one else in the world possesses the raw materials, the young people, the Bibles, the schools, the printing presses, the churches, the money to give the gospel to the planet, to the Earth. And that is the reason for which Jesus died.

How can this land have revival? How can we see this country turned around? The churches have got to have revival. We've got to see America turned around through the churches. Judgment must begin at the House of God. There are 300,000 pastors in the churches of America today. And I believe if 300,000 preachers got their message



properly orientated, got their souls on fire, got a passion for lost people upon their hearts and believed God through prayer for revival, I believe that we could set this nation aflame for Christ, could turn this country around and one day before Jesus comes to see this world looking towards Heaven.

I don't mean everybody's going to get saved. I believe God's calling out a remnant. I believe the present Gentile World age is damned. But I do believe that revival can come. And I do believe that millions of souls can be saved. And I am optimistic, not pessimistic, about what the future holds for the church of the Lord Jesus. Paul was writing to a young man he called, in Chapter 1, verse 4, "Mine own son after the common faith." He calls himself in verse 1 a servant of God. And he says, "I'm writing to my own son, Titus, after the common faith." He said in verse 5, "I left you in Crete that you should set in order the things that are wanting or lacking and ordain elders in every city as I had appointed thee." And then he goes on to tell how the elders, the pastors, the leaders are to be blameless men. The husband of one wife. That's one reason we don't ordain ladies to the ministry. It's real hard for a lady to be the husband of one wife. If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly, for a bishop, a spiritual leader, must be blameless, as the steward of God. Not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre--not doing it for money--but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exort and to convince the gainsayers. Why? "For there are many unruly and vain talkers and deceivers, especially they of the circumcision whose mouths must be stopped."

Now, Paul was very emphatic. He begins by giving a commission to a preacher, Titus, to set the churches in order. He says that if the Cretian Christians are going to have revival, it must begin in the church; and it must begin with the leadership in the church. We've got to have pastors who preach the faithful word. There are too many preachers today who don't believe this Bible is the word of God. I say to any pastor here today or watching by television who does not believe the Bible is the inspired, infallible word of God, pass in your credentials. Quite playing church. Get yourself an honest job. You're a phony taking God's money to pay your salary to defame



and belittle and decry the word of God. The Bible is the infallible, it's the absolutely perfect, word of the living God. For that reason we need, first of all, a revival in our leadership.

Chapter One tells us that in order to have revival, there must, number one, be an awareness of sin, S-I-N, sin. And the church must create that awareness. Today it's hard to know right from wrong because Hollywood, the distributors of pornography, many educators have done a pretty good job of moving this nation into a situation-ethics philosophy. That nothing is really absolutely right or absolutely wrong. That every man can do that which is right in his own eyes, set his own code of ethics. We have thrown aside the Bible and said there is no absolute authority of what is right and wrong. For the fact is that God has never changed His moral standard. You'll find that the commandments of the Old Testament, the laws of Christ in the New Testament, the Sermon on the Mount, the rights and the wrongs of this Bible, this wonderful book, are the same today as they were when they were written. The society that is to be blessed of God must have an awareness of sin. What disturbs me is that today on prime-time television things that twenty years ago were censored out without any question go right onto the screen now. It means that we are being brainwashed into accepting as all right what is perverted and wrong. Adolph Hitler's philosophy was if you say it long enough and loud enough, people will believe it. That is what the devil is doing today, through television, through the printed page, and, I fear, in some of our churches. There are churches to day that . . . I mean . . . denominations that are ordaining homosexuals to the ministry. There are churches ordaining women to the ministry and deacons to deaconships and so forth . . . and women to deaconships. You say, "What's wrong with that?" Well, it all boils down to this. Either we go by this book or we don't. Either this book is the word of God or it isn't. If it is the word of God, you have to do it His way. Today, you can belong to the church, serve on the board of officers and drink alcoholic beverages. You couldn't do that 50 years ago in this country. The Methodists didn't allow that, brother. I mean, 50 years ago the Methodists were the leaders in prohibition. They stood against liquor all the way. So did the Presbyterians. So did the Baptists. There was a day when the Anglican Church stood against sin, stood against divorce and the break-down of the home. Today it is very difficult to find a preacher and a church that has the backbone to call sin by its right name. We

Speak in generalities but we don't have the spiritual fortitude, intestinal fortitude, to stand up and say, "Thou shalt not, according to the word of God." No wonder our society is going sour. Here in Chapter One, beginning in verse 12, Paul says, "One of themselves, even a prophet of their own, said, 'The Cretians are always liars, evil beasts, slow bellies--that means lazy gluttons--this witness is true. Wherefore, rebuke them sharply that they may be sound in the faith.'"

What's the first thing that needs to be done? We need to bring rebuke back into the pulpit, speak the truth, speak it in love. We need to call sin by its right name. If drinking alcoholic beverages was wrong 50 years ago, according to the word of God, it's wrong today. If immorality was wrong 50 years ago, it's wrong today. If lying, dishonesty, immorality, breaking up homes was wrong 50 years ago, it's wrong today.

And I believe that those who are in the high offices of the United States ought to meet the same moral standard as the preacher of the gospel. I believe if a man's going to run for President, he ought to have a good wife, a good family. He ought to live a good moral life. He ought to have good habits. If he's going to run for the Congress, or be a candidate for the Supreme Court, or any place of leadership, he ought to be an example for the families of the land. And, by all means, that ought to be true in the pulpit.

Secondly, in Chapter Two, "But speak thou of the things which become sound doctrine." What's wrong with the churches? Number One, in Chapter One, we have no awareness of sin. In Chapter Two, we have no understanding of Bible doctrine. The average Christian doesn't know what he believes nor why he believes it. Do you know why the Moonies are taking the land, why the Eastern religions are sweeping the continent? Do you know why there are false prophets everywhere starting new cults and there are subscribers to it immediately? Because the people of God are not taught the doctrines of the word of God.

First of all, the basic doctrine of all is the Bible is verbally inspired and absolutely infallible. It is the final authority in all matters of faith and practice for a Christian. Doctrine Number Two: Jesus Christ is not only the Son of God but God the Son, co-equal with God the Father and God the Holy Spirit in all attributes pertaining to deity. Doctrine Number Three:

that the God is a trinity. Father, Son, Holy Ghost. One God operating out through three persons. Trinity: Father, Son, Holy Spirit. And on and on the doctrines go. The doctrine of regeneration, justification by faith, the doctrine of sanctification, the doctrine of the local church. There are many Christians who are not in good Bible-believing, soul-winning churches. Why? They haven't been taught the doctrine of the necessity of being a part of the local family of God. Every saved person ought to be a member of a Bible-preaching, soul-winning church, and there he ought to be giving his time and his talent and his treasure. That's all doctrine. What's wrong in our land today? People don't know what to believe nor why they believe it. The Bible teaches that there's a place called hell, where lost people will spend an eternity in conscious suffering. Hell, a real place where real people spend a real eternity. It isn't a figment of the imagination. It isn't just some abstract entity somewhere. And heaven--the doctrine of heaven teaches that there's a real place where saved people will spend a real eternity with a real Savior, with all the saints of all the ages. Those streets of gold are not figurative. They're real. The tree of life, the river of life, God's heaven prepared for those that love Him. It's real. Why don't Christians know this? Because we're not teaching it and we're not preaching it.

Chapter Three. What's wrong with our churches? Number one, we're not teaching an awareness of sin; number two, we're not teaching an understanding of doctrine; number three, we're not teaching Christians how to live. When a man takes the name of Christ, when he says, "I'm a Christian. I have become a Christ-like person. I'm a member of the heavenly family." When a man joins a local church, he ought to be a Christian first. Joining a church no more makes you a Christian than going into a garage makes you an automobile. You can belong to every church in town and die and go to hell. It isn't church membership that gets you to heaven. It's knowing Jesus as your personal savior. You can join the average church easier than you can get into the Masons. When a man joins a local church, he ought to be checked out concerning his salvation. Has he been born again? If not, he ought to be led to Christ right there.

After we get people saved, we need to teach them how to live. There's some churches that are true in preaching the gospel of grace but do not teach Bible separation. Chapter Three . . . I don't have time to

read it . . . the whole chapter is designed and written to teach us how to live. Verse 8 says, "This is a faithful saying, and these things I will that thou affirm constantly that they which have believed in God might be careful to, what, say it aloud, maintain good works." That means a Christian ought to be in church on Sunday morning and Sunday night and Wednesday night or whatever his mid-week service is. That means a Christian ought to give his tithes and offerings to his local church. That means a Christian ought to read his Bible every day. That means a Christian ought to pray every day. That means a Christian ought to spend time with God. A Christian ought to be a soul-winner. He ought to maintain good works. And we're not teaching that in our churches. We need to teach our people how to live. We need to teach our people how to walk, how to talk, how to move with God, how to change this world. And it's got to start in the churches--preachers, deacons, church leaders. We have got to shake our pulpits with the message of this book. We've got to cry out against sin. We've got to clean up our churches. Boy, when a man walks inside this church, or your church, pastor, he ought to be able to look into that choir and find men and women who love God. Not one drinker in the crowd, not one carouser, not one immoral person there. He ought to be able to look up and down your ushers who are passing the plates and your deacons who are serving, and say, "There are godly men." Because we are supposed to be setting the example. We ought to teach our people good doctrine. We ought to teach our people how to pray, how to live, how to read and study the word of God for themselves, how to build great Christian families and homes. That's what we ought to be doing. And preachers and church leaders, if we'll do that, we can save the nation. We can change the world. There're enough of us to do it.

Let's bow our heads in prayer. Every head bowed, every eye closed: Jesus died upon a cross two thousand years ago for your sins. He was buried for you. He rose from the dead for you. God is not willing that any of you should perish.

While no one moves around or disturbs the service in any way, please, I'd like to ask you the question how many of you can say, "Preacher, thank God I'm saved and I know it. If I should die in the next five minutes, I'm as sure for heaven as if I was already there. I'm saved and I know it." Would you lift your hand high upstairs and down. Every eye closed in the privacy of this moment.



If you could lift your hand, God loves you. Christ died for you. How many of you will say, "Brother Jerry, I'm not sure I'm saved. If I should die in the next few minutes, I don't know that I'm ready to meet God." Watching by television or here in this audience, would you allow me the privilege of praying for you? And if you're watching by television, believing Jesus died for you, that His blood was shed to cleanse you from your sins, will you bow your head by that television set and say, "Oh, God, have mercy upon me, a sinner, and save me for Christ's sake?" Will you invite Him into your heart? And then will you write me for a free copy of my booklet, How to Get Started Right, to help you get off on the right foot spiritually. Many get saved every week watching this program, become newborn saints of God. Across this building, how many will say, "Jerry, I'm not sure I'm saved. I'm not really sure and I want you to pray for me." Raise your hand right up, just slip it up right now. "I'm not sure I'm saved." Raise your hand upstairs, God bless you. God bless you. God bless you. God bless you up there. How many others? Just lift your hands long enough for me to see it. I'll pray for you. God bless you in the back. Anyone else? Pray for me. Just raise your hand. I'm not sure I'm saved. Anybody else? We had people saved in the 8:15 service this morning. Anyone else? Raise your hand. How many here will say, "I'm a Christian, but I haven't been living for the Lord like I should. Pray for me. Pray for me." Raise your hand Christian. Be honest, now, come on. God bless you. God bless you. God bless you. How many others? "I'm a Christian, but I need prayer, don't read my Bible, don't pray." God bless every one of you. May take your hands down. "I'm not a witness for the Lord. I'm just not going God's way. Pray for me as a Christian." Raise your hand. Anybody else? God bless you.

With no one leaving, please, or disturbing the service in any way, let us stand for prayer.

"Father, help men, women, boys and girls to do right now what they'll be glad they've done when they stand before You one day. Save that soul nearest hell; reclaim back-sliders; meet the need of every heart, in Jesus' name."

While our heads are bowed, our pastors are here at the front, everyone who raised their hands sincerely a moment ago, saying, "I'm not saved" or "I'm not sure I'm saved," or "I'm a Christian but I need prayer." If you

were sincere, I want you to step up and come down here and tell us and let us pray with you. If you didn't mean business, don't come. If you were playing games, don't come. But if you meant business when you raised your hand, I want you to come. Maybe you didn't raise your hand but you should have. I want you to come. Some of you need to get saved. Some of you need to join the church. Some of you need to be baptized. Some of you need to answer the call to the ministry. Others of you need to rededicate your life. Whatever the need right now, while we sing, will you come?

## APPENDIX B

### "Our Amoral Society"

Thank you, LBC Chorale. Galatians, Chapter Six. Our message today. We've heard the choir. We've heard Bernard Johnson. We've heard the LBC Chorale and the central theme, if you've listened carefully, has been the blood of Jesus. The blood that cleanseth, that washes us from all our sins. Thank God for that blood, without which there is no remission of sin.

I want to speak to you today on our amoral society. Galatians, Chapter Six, if you're using the Faith Partner Bible, the one I am preaching from, it's page 1720. Galatians Six, beginning with verse seven: "Be not deceived," Paul said. "God is not mocked. For whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption. But he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary and well doing, for in due season we shall reap if we faint not." Let us pray.

Our heavenly Father, all we need we find in Jesus, as these young people have so beautifully sung to us. And as Bernard said, with the saxophone, "To God be the glory. Naught have we gotten but what we have received. Grace hath bestowed it since we have believed."

And we accept with thanksgiving your dear Son as our Savior and Lord. The cause that the shed blood of your Son shall cleanse from sin today many who need, as Bernard did, as I did, as all do, a touch from heaven. In Jesus' name I pray, Amen.

The law of sowing and reaping is as immutable as the law of gravity. "Whatsoever a man soweth that shall he also reap." In the Old Testament it is stated this way: "Be sure your sins will find you out." The fact is that sin is a transgression of God's law, and God's law is unalterable. It's unchangeable. When we violate the laws of God, we may expect the consequences of such violation. Today we're living in a society that is quite sophisticated, very educated. And because of the fact of the high rate of literacy, because of television, radio, the media of communication and transportation which distinguish our world from the world under which the Apostle Paul lived,

children really know more than our grandfathers knew in adulthood. And the fact is that, though I was valedictorian of my high school and college graduating class, I find it very difficult to help my 12-year old Jonathan with his mathematics problems, and I majored in engineering. The fact is that this is a very intelligent generation. It's a very clever generation. But I must add it is a generation which, almost in totality, has disregarded the principles on which any society, any civilized society must base its foundation and its very existence. "Righteousness exalteth the nation," Solomon said, "But sin is a reproach to any people."

And if you were to ask me What's the one reason that America has reached the pinnacle of greatness unlike any nation in human history, I would say because more than any nation in history, our country, because of the founding fathers, established its laws, its precepts and its republic, its society, on the principles recorded in the laws of God, the Ten Commandments, the Sermon on the Mount, et cetera. And God has blessed this nation because this nation in its early days sought to honor God.

Two hundred years of actual history have now passed. Somewhere back there, not too many years ago, because of the help of preachers who'd gone liberal, educators and sociologists who had denied the Bible, we began to make a leftward turn. And the result is today situation ethics. Everything is relevant. Nothing is really absolute. Nothing is wrong or right or good or bad; but we, as in the days of the judges, Judges 21:25, when there was no king in Israel and every man was doing that which was right in his own eyes, we as a nation have turned our backs upon God and have dared to think that we can do our own thing and get by with it. Paul said, "Be not deceived. God is not mocked or fooled, for whatsoever a man soweth that shall he also reap." This was not written to an unsaved congregation but the very first word in Chapter 6 of Galatians is "brethren." It was written to the saints of God, and the lesson that Paul is teaching here is this: That Christians who know the Lord can expect, if they sow to the spirit, to reap spiritual blessings. On the contrary, if they sow to the flesh, to reap condemnation and judgment.

America today is facing many crises. We're approaching 40% in our divorce rate. Why? Because we have gotten away from the precept--the Bible precept--of a monogamous Christian home, one man for one woman for one



lifetime. The same likeness that Christ desires with His church. We've gotten away from that, and the philosophy is, in some cases, common law marriage, no marriage at all, or trial-and-error marriage. If we don't make it, we'll divorce and try again with somebody else. And we have cheapened that institution that is most precious to God upon this earth--the home.

America's suffering economically. We're hearing a lot of conversation about possible recession, maybe depression, and now the American dollar is going down, down, down. Why? Because we have violated God's precepts regarding work. Hard labor. And we have moved into a welfare society of something for nothing and because you're a member of the human race somebody ought to support you. The Bible clearly teaches that if a man is not willing to work, neither shall he eat. And that we are to, by the sweat of our brow, earn our bread. But in our very weak, leadership-void society today every politician is promising more give-away, more welfarism, and it's political suicide to suggest stopping that suicidal trend of something for nothing. So what's happening? Nobody's working anymore. And more people are getting on the welfare rolls. It isn't a matter that we shouldn't help people who cannot work. We should. But we should not help people who will not work. That's wrong! And so we violate God's laws and we're reaping the consequences.

Then we're having a moral revolution. Our country's reaping the consequences of some seed that we've sown the last few years. The unisexual revolution, the homosexual revolution. The Bible teaches that homosexuality is reprobate, it's perversion. It is something so low that few animals participate in it, and yet we have, after the example of Sodom and Gomorrah, tried to normalize and legalize what some call "gay rights" which are, in reality, perverted privileges. We do now owe rights or privileges to criminals, or murderers or homosexuals. God calls them reprobates. Now God loves them, and the blood of Jesus can cleanse them and liberate them and set them free, but until they come to the cross and find forgiveness and deliverance, they deserve no rights.

And I could go on and talk about what our country is reaping with our boys and girls, our children. I was in Harlem, the Bronx recently. Max Helton, who is doing wonderful work there at the Westchester County Baptist Church; Tom Maharris, who's doing a wonderful job down at the Manhattan Bible Church. These men are working there, but I was taken through the Bronx and through Harlem by

Max Helton. The pastor situation is unbelievable. I'm not talking about Russia; I'm not talking about Africa or South America; I'm talking about the largest and the most prominent city in America--New York City. Every kind of thing. Immorality. Sex in the public schools, in the hallways. Absolutely impossible to walk through at night-time without being mugged or robbed or even killed. Blocks . . . 10 blocks square . . . burned out. Little children at age six, seven and eight committing major crimes. Why is that happening? "Be not deceived. God is not mocked." When a little boy doesn't know who his daddy is; when a little girl doesn't know who her mother is; when they're just scattered out on the streets, what can you expect? You see, the modernist philosophy that all men are basically good and that there is in every breast that little spark of divinity which simply needs to be fanned into holiness, that is a farce. Man is basically bad, and when he doesn't have, as a little child, the privilege of Christian training and Biblical leadership and example, he will inevitably become what he is by nature--a wicked sinner. And so, we've gone that route.

And today our churches, many of the mainline churches, are diminishing in number. The crowds are declining. The finances are going down. Why? Because our seminaries and our theological institutions no longer believe the Bible is the inspired, infallible word of God. So, because we have negated the Scriptures, and we have despised the word of God, and we have employed professors in our theological schools who do not believe in divine inspiration and the absolute infallibility of the word of God, we are producing faithless pastors. And they go out--the blind leading the blind--and destroy entire congregations. The Bible says it's bad enough to go into hell yourself, but to refuse others who would go into Heaven entrance is even worse. And it's better to have a millstone tied around your neck than to offend these little ones. We have done that and today there're not that many seminaries in America worth burning to the ground. That's a tragedy. Thank God you're attending a good seminary that does stand for the word of God. But I want to tell you for every Southwestern and for every Dallas Seminary and every Liberty Baptist Seminary there are a dozen that have bitten the dust, theologically and no longer teach the Bible to be the word of God. "Be not deceived. God is not mocked."

What is happening in our country today? We have forgotten that the law of sowing and reaping is immutable.

And we are beginning to reap now the seed we have sown for a generation or two. And I say the only hope for our country is to come back to the word of God, first in our homes. That begins with good Bible-believing, soul-winning churches and with Christian schools who are teaching people how to live. And we've got to teach a generation of young people. That's why there is a Liberty Baptist College and Seminary. That's why there is a Liberty Bible Institute. That's why there is an academy here. That's why we're trying to start thousands of Christian schools. We want to begin with a generation, teaching them the word of God, teaching them how to live, teaching them how to establish Christian homes, teaching them how to raise up a generation of sons and daughters who 30 or 40 years from now can put this country back on course. We've got to do that.

You see, the opposite side is "be not weary of well-doing." It may look a little dark around us right now, but the liberals and the modernists have shot and missed the mark. And we have the opportunity now, I believe, as Bible-believing Christians, of calling this nation back to God and of raising up a generation of young people who know how to live and know how to teach their children how to live. There's no excuse for what's happening in our country. And from the highest office in the land, from the Presidency right down to the shoeshine boy in the airport, we need a return to Biblical basics. And I believe with all my heart that if the Congress of the United States will take its stand on that which is right and wrong, if our President and our judiciary system and the state and local leaders of our nation, will take their stand on the word of God, on holy living, on the Christian home, will take their stand against these perverted issues, such as the Equal Rights Amendment and the feminist revolution and the homosexual revolution, if we'll take our stand on these areas, we can turn this country around. We really can. And I want to challenge Bible-believing Christians in America. Let's pray for revival. Let's come back to where this country started.

And preachers, I want to say to everyone of you. In your pulpits preach it. In your life practice it. Let's see revival come. Let's see revival come. Shall we pray.

While our heads are bowed, every eye closed. Sitting there in the pew or right by your television set, if you don't know Jesus as your Lord and Savior, realizing

He died upon the cross, shed His blood to cleanse you from your sins, rose from the dead for your justification, receive Him into your heart. Turn your life over to Him. Become a child of God. If you're watching by television, write me and tell me what you've done and I'll send you a free copy of my booklet, How to Get Started Right, to help you grow in the grace and knowledge of the Lord Jesus Christ.

How many across this building will say, "Jerry, I'm a Christian. If I should die in the next five minutes I'm as sure for heaven as if I was already there. I'm saved and I know it." Raise your hand high, please, all over this auditorium. God bless you. Hundreds of hands. If you could not lift your hand, would you let me pray for you. God answers prayer. God loves you. Christ died for you. Slip your hand up right now. Pray for you. If you're not a Christian and if you're not sure, God bless you. God bless you. God bless you. Upstairs and down. God bless every one of you. Anybody else? "Pray for me."

How many will say, "I am a Christian but my life isn't what it ought to be. I need help. Pray for me." Raise your hand. God bless each of you.

Let's stand to pray. "Father, help men, women, boys and girls to do now what they'll be glad they've done when they stand before You one day in Jesus' name."

While our heads are bowed, our pastors are here at the front to meet you. If you need the Lord, if you need salvation, rededicate your life, join this church, whatever God's saying to you, come on, right now. Meet us here for counseling while we sing . . . "Just as I am . . . " Thank God for those who are coming . . .

Let's all sing together "Harvest Time," just once through. God bless this dear daddy and mother, bringing their child to the Lord. Mother and Dad, do you have a son or a daughter, or sons and daughters who need the Lord? You better reach them now. Every day that passes increases the likelihood that you won't reach them. And after you have reached them for Christ, teach them. Set the example before them so that they will know how to establish a Christian home one day.

I thank God for our home. My wife's father's been at the point of death all week. He's improved yesterday and today. She was raised up in a Christian home. I

thank God that my wife and I have three children who are being reared in a Christian home. They've never been in jail, never experimented with drugs or booze as far as I know, have never broken the law. If they've ever done anything to hurt their mother and daddy, we don't know about it. But you have to do that real early. You can't start at 16. You mothers and daddies need to start very young and early teaching your children the ways of God.

We're going to sing "Harvest Time" just once. If you need to come, Mother and Dad, and give your home and heart and lives to the Lord, do it. Give to your children what they deserve--a great deal more needed than material things. Christian home.

Let's sing "Harvest Time" together. If you need to join the church, come into our watch care, we wait for you, while we sing, will you come? "Harvest Time . . ." Sing it once more while these are coming. The door is still open, won't you come?



## APPENDIX C

### "Responsible Christian Citizenship"

Matthew's gospel, Chapter 22, page 1443 in the Faith Partner Bible. "Then went the Pharisees and took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples with the Herodians, saying, 'Master, we know that thou art true and teachest the way of God in truth. Neither carest thou for any man, for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Caesar or not?' But Jesus perceived their wickedness and said, 'Why tempt ye me? Why test ye me, ye hypocrites? Show me the tribute money.' And they brought unto Him a penny. And He sayeth unto them, 'Whose is this image and superscription?' They say unto Him. 'Caesar's.' Then said He unto them, 'Render, pay, therefore, unto Caesar the things which are Caesar's and unto God the things that are God's." Let us pray.

Our heavenly Father, as Christians, as followers of the Lord, Jesus Christ, help us to be good citizens. Help us in our daily walk and conversation to reflect the glory of His power and presence with us. We thank you for the opportunity of sharing Christ with others, and may the words that we speak today be particularly used to help people in need, people who are hurting. May we say the right thing in the right way to deliver your message to every person. In Christ's name I pray, Amen.

Twenty-four years ago, June 1956, thirty-five adult members met together as the embryo of the little Thomas Road Baptist Church. A few of you are still here. Some have gone to heaven. My wife was the church pianist when we first started 24 years ago. We married two years later--two years later yesterday, our 22nd anniversary. We have watched, my wife and I, this ministry grow from 35 adults to now 17,000, the equivalent of one-fourth of our city's population. We've watched it happen because of a number of factors, we believe.

Number one, that God will honor any church or pastor that preaches the Bible as the inerrant word of God and lifts up Christ as the Son of God. I do not think we have any corner on God here in this church. There are

thousands of churches like this one all over the world that preach the death, burial and resurrection of Christ and are thereby blessed of God.

But I believe that through the past 24 years I have seen a development of what is happening here. I have seen what I believe to be the leadership of God's spirit in bringing this ministry here in Lynchburg and thousands of churches like ours to this year 1980, and this decade of destiny, the 1980s, where we would have two particular functions that would supercede all others. Through the years we've been winning souls, we've been preaching the gospel, our people have been witnessing, the singing of the hymns, the teaching and preaching of the word of God. All of that has been going forth. And that's nothing new. Churches have been doing that for 2,000 years and we ought to be doing that until Jesus comes, until the church age is consummated. However, I think I see that God has in these last days called us to do two things in particular emphasis, and if we do them well, perhaps God may give to this country a reprieve, a second breath. Most of us believe that America's in serious condition. Many of you heard former President Ford use those very words when he withdrew his name from the Republican nomination for the Presidency. "America is in serious trouble." You've heard Henry Kissinger say that. You've heard our Secretary of Defense, and the Chairman of the Joint Chiefs of Staff, and others, who have said that America is in serious trouble. I think we have come to realize that because I read in a Gallup Poll this week in Oklahoma that 81% of all Americans now believe this nation is in serious trouble. It was 72% just 15 days ago. It was less than 50% six months ago. And beyond . . . before that, very few Americans felt this nation to be in serious trouble. But today more than 80% of all Americans believe the nation is in serious trouble. And I would submit to you that three months from now it will be 99%. America is in serious trouble.

The question is, "Are we going to curse the darkness or light a candle? Are we going to curse the darkness or do something about?" I believe that America was born in our churches. When you go down to Williamsburg not far from here, to Bruton Parish, to Christ's Church, and Phila . . . When you visit the churches in the early American days and read of the history of how this nation and our early churches, the little church in the center of the Jamestown community, how that it played such an important role in the inception of this nation, you cannot deny this is a nation under God.



If America has a rebirth, that rebirth must occur within our churches. There are 400,000 churches in America. Many of them believe the Bible is the word of God. First of all, I believe that we have an obligation on the Old Time Gospel Hour--it costs us \$5,000 per minute on this program, \$5,000 per minute. We have an obligation to use every minute clearly declaring the gospel of Christ. If I correctly read the New Testament, the gospel is the death, burial and resurrection of Jesus Christ. And that's all the gospel there is. When Paul was writing to the Corinthians, the 15th chapter of First Corinthians, he said, "Wherefore, I declare unto you the gospel, that Christ died for our sins according to the scriptures. That He was buried and that He rose again the third day according to the scriptures." The death, burial and resurrection of Christ. That is the gospel. It was also Paul who said, "I am not ashamed of the gospel of Christ." Why? "For it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." Anyone who has ever believed the gospel, anyone who has ever trusted Jesus Christ as Lord and Savior, has experienced regeneration. For Jesus Himself said, "Him that cometh unto me I will in no wise cast out." No one has ever come to the Lord, God, through the gospel of Jesus Christ, without gaining acceptance. Total acceptance into the family of God.

So we have, I feel, during the 1980s, and likewise every church in America and the world, for that matter, the obligation to clearly declare the gospel.

There's a great deal of confusion today on what the gospel is. There're some people who think if you've joined a church and are baptized, you're converted. That's not the gospel. There're some who believe if you turn over a new leaf, and begin to live a better life, that's the gospel. That is not the gospel. The word "gospel" today is being muddled and confused by some who would like to, I think, define it out of existence. No man is ever converted without believing the gospel, and the gospel is the death, burial, the resurrection of Christ.

On 373 television stations right now we want everyone to hear the gospel. If you die and go to hell, it will be in spite of the gospel because Jesus died for all men excepting no one. There is no such thing as limited atonement or particular redemption. Christ died for all men. He paid the cost, the price, of the sin-debt of all, of humanity, and he did that at Calvary's cross. He was

buried. He rose from the dead for all men. For God will not have any to perish but that all should come to repentance. And that's the gospel.

And if you're a sinner today, if you've never been born again, the church cannot save you, the baptismal pool cannot save you. No preacher can save you. If you'll come to the cross, recognizing that when He died upon that cross, He died for you, in your stead, between those two thieves. He took your place. And when He was buried and rose from the grave, He did that for your justification. If you'll say, "Come into my heart, Lord Jesus, I accept the finished work of Calvary, and the empty tomb as the payment for my sin-debt," that moment you're a Christian. And that is what the word of God teaches. We must clearly declare the gospel during the 1980s. The world needs to hear the gospel more now than ever. All Americans need to hear the gospel. People are asking me all the time, "What can I do for my country?" I always say, "First of all, become a Christian. Believe the gospel. Become a child of God. Repent of your sins. Acknowledge Jesus as your Lord and your Savior, and when you do that as a Christian, you then become a person in whom God's holy spirit resides. You become then an instrument God can use to bring revival to the nation."

Now let me get to what I believe to be the second requirement of this ministry during the 1980s. I said, first we are to declare the gospel. Secondly, I believe we are to clearly . . . to clearly define the issues. We are to clearly define the moral issues that, I feel, will determine whether this nation survives or not.

A verse of scripture that's come alive in my life for the past several years is Proverbs 14:34, which says, in the King James Version, "Righteousness exalteth a nation, but sin is a reproach to any people." To give you a little translation of that--that is, my own, a paraphrase--living by God's principles promotes a nation of greatness. Violating God's principles brings a nation to shame. What has happened to America in the last 30 years? We have begun nationally to defy and to disobey the principles that God has set down for this nation. If you have read the Mayflower Compact, if you have read the Constitution of the New England Confederation, if you have read the Bill of Rights, the Declaration of Independence, the Constitution, if you have read the early documents on which this government of the people, by the people, for the people, was predicated, you know that the Founding Fathers, though

not all of them were Christians by any means, were greatly influenced by Christian principles and established a nation under God. You cannot walk in the state capitol buildings without seeing all the verses of scripture inscribed in the walls. In Jefferson City, Missouri, the inside of that capitol building is just one great big reprint of the Bible. You'll find that in the U.S. Capitol in Washington. You'll find it in every state capitol. Anyone who's honest and who visits his own federal governmental buildings or the state capitol buildings will have to acknowledge our Founding Fathers believed in God, believed in the word of God and established a nation under God. If living by God's principles promotes a nation to greatness, then we preachers--and I challenge preachers everywhere to take this to heart and practice it--we need to clearly define the issues. What are the issues?

Number one, the family. The traditional, monogamous family. A man legally married to a woman. That family unit in America may go out of existence during the 1980s. Federal government is the number one enemy of the family. We have watched government in the last 30 years make it more feasible and comfortable financially for a man and woman to live together unmarried at tax time than married. Now, that's a crime. We've watched a White House Conference on Families--plural, families--come up with a definition, an ambiguous definition, that a family is any two persons living together. We have watched 51 men in the Congress co-sponsor a bill called the "gay rights bill," of the Civil Rights Bill of 1979, which, if it passes Congress, will establish homosexuals as a bona fide minority in America--like Hispanics, like Blacks, like women.

We have watched federal government create so many regulations and standards that the family is in terrible danger of extinction. And there are those in government today who would like to legalize, not only mandatory kindergartens, so that your children would have to attend kindergarten at age four, but mandatory day-care units, federally funded, so that at age two . . . at age two your children would be taken out of the home into a federally funded day-care system; and from age two until graduation from high school and later college, they would be taught humanism, which is anti-Christ, anti-biblical, anti-God, and certainly anti-American.

I say that we have an obligation to define the issues. The family is under assault. The national media--

I'm not for censorship. I would think that the executives in all three major networks would feel some responsibility to the American public. You would think that men in those key places would see to it that vulgar, profane, pornographic television did not seep into the living rooms of the nation. And if all three networks agreed, "We're not going to do it. We're going to be responsible and above-board," then the advertisers would have to purchase and expend their dollars in good, decent programming because there wouldn't be no alternatives. That's a matter of leadership. And we seemingly do not have it today.

And I . . . I think that prime-time television is assaulting the home. There are more broken homes featured in prime-time television than united homes. And you could go on and on talking about the pressures against the home today. One point five million babies will be aborted in America in 1980; and the abortion clinics will gross two billion dollars for murder on demand. That's a tragedy, isn't it?

The pornography distributors this year--Playboy, Hustler and the other smut sheets--will gross four billion dollars this year. That's a tragedy. And it's all an assault upon the family and the home.

We need to define the issues. If right living exalts a nation and wrong living brings a nation to shame, if America's worth saving, then the preachers need to fearlessly declare the issues no matter how unpopular they may be. It is more important to be right than to be popular, and if we can get a hundred thousand preachers even, declaring the issues, if we can get millions of lay people declaring the issues, and standing up for what is right and moral, this country can be turned around. And by the grace of God, we're going to. That's why we're particularly favoring the Faith Partners today and dedicating this program to Faith Partners because Faith Partners make it possible for us, number one, to declare the gospel. And we get about 30,000 letters a year from people who trust Christ watching the program. I have some letters here in the back of my Bible. I won't read them, but these are sort of unusual letters from people--from Pennsylvania, from Arkansas, from Pennsylvania, from Michigan, from all over the nation, who have trusted the Lord in the last few days watching the Old Time Gospel Hour. That's exciting to me. Faith Partners make that possible. We shall keep preaching the gospel. We shall continue declaring the gospel, winning people to Christ. And we



shall also be declaring the issues. And preaching the issues and defining the issues in such a way that, hopefully, this nation can be brought back to God. I think that America is very sick today, but I don't think America has died yet. But I believe that Second Chronicles 7:14 is a verse to be claimed for 1980 and for the 1980s. "If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways, He said, then will I hear from heaven and will forgive your sins and will heal your land."

God can heal America if we're willing to meet the conditions. Repentance on the part of the saints of God. Prevailing prayer for the powers that be, for those who are in authority, and every Christian, a registered-to-vote, activist, moralist, involved in changing the nation at the ballot box. Is that wrong? Why, no, that's our citizenship rights. And every Christian who is not a registered, active believer and is not exercising his first right as a citizen has no right to complain about bad government or bad morals. If you're not doing what God's called you to do, rendering unto Caesar that which belongs to Caesar, then you have no right to complain about what Caesar is doing.

Let's become first-class Christians and first-class citizens. Let's pray.

While our heads are bowed and eyes are closed and no one is disturbing the service by moving around, how many of you here in this building or watching by a television set will say, "Jerry, I'm not a Christian. I don't know the Lord. If I died today, I don't know that I'd go to heaven. I do believe that Christ died on a cross, that He was buried, that He rose again, but I have never personally taken Him as my Savior." There in the pew or watching by a television set, would you just raise your hand and by so doing, you're saying, "Lord, help me." And if we see the hand here in this building, we'll pray for you. Just raise your hand, all over the building. God bless you.

With our heads still bowed there by the television set, Christ died for you. And if you'll invite Jesus Christ into your heart, He'll redeem you, you'll become one of His children. I want you right now just to bow your head and pray this prayer: "God, have mercy upon me, a sinner, and save me for Christ's sake. Come into my heart, Lord Jesus, and make me one of your Children, for Christ's sake. Amen."

While our heads are still bowed, if you did that in the pew or by the television set, I want you to write me. In a few moments those who are seated will come forward. Those watching by television, write me and ask for a free copy of my booklet, How To Get Started Right to help you live the life you've received.. If you still have some questions about your salvation experience, then indicate that you'd like for Jayle Roono, our soul-winning director, or one of the pastors to call you. If you have a prayer request, you may also write us. By the way, when we call you, it's at our expense and we'll share the gospel. If you have a prayer request, Bill Sheehan, Emmett Gotsey, all the prayer warriors, will pray for you, thousands of them, by name. Just write to me here in Lynchburg, Virginia, with that prayer request.

How many of you will say, "Jerry, I'm a Christian. If I die today, I'm ready to meet the Lord." Would you raise your hand high all over the building. Saved, for sure, forever. God bless every one of you. How many of you will say, "I'm a Christian but I'm not living for the Lord like I should, and I'm a Christian who needs prayer." Would you lift your hands, please. We'll pray for you. God bless each of you. Let's stand to pray.

Father in heaven, help men, women, boys and girls to do now what they will be glad they have done when they stand in your presence one day. Save the lost, reclaim backsliders, meet the need of every family, every person. In Jesus' name, I pray. Amen.

While we're still standing with heads bowed and no one leaving the building or irreverently disturbing the service in any way, I'd like to ask every man, woman, boy and girl in this auditorium while the pastors are here at the front to meet you, I'd like to ask you to step out, and come and meet us here at the front and go with us to a private room of prayer. Have your need met here this morning. If you need to receive Christ as your Savior, come. If you want to rededicate your life to the Lord, come. Just kneel around the altar. If you'd like to unite with this church today, you'd like to be a member of Thomas Road Baptist Church, we invite you to come. If God has called you to the ministry, young person, come.

While our heads are bowed and Christians are in prayer, the choir sings. If you know it, sing it with us by memory. Just step out and come and meet us here at the front and do now what you know God wants you to do. While we sing, will you come?

# APPENDIX D

## TABLE 1

### FREQUENCY OF USE OF FIGURES OF SPEECH

Rank in Frequency of Use	Figures of Speech	Frequency in "What's Wrong With Our Churches"	Frequency in "Our Amoral Society	Frequency in "Responsible Christian Citizenship"	Total
1	Alliteration	19	36	35	90
2	Personification	8	16	27	51
3	Repetition	20	14	12	46
4	Rhetorical Question	11	9	8	28
5	Climax	4	2	4	10
6	Antithesis	3	2	2	7
7	Simili	0	1	3	4
8	Metaphor	2	0	2	4
9	Synecdoche	2	0	0	2
10	Irony	1	0	0	1
11	Onomatopoeia	0	0	0	0