

TEACHER’S GUIDE FOR *JULIUS CAESAR* SPEECHES #1–3

In this activity, students will be assigned one of the three speeches, all of which are found in Act 3, Scene 2 of William Shakespeare’s *Julius Caesar*. Students will identify and highlight different modes of persuasion used by Brutus and Mark Antony. Depending on your classroom needs, you can have students use either the Why-Lighting or Categorical Highlighting learning strategy.

With the Why-Lighting strategy, students use one highlighter. If you have three colors of highlighter available for each student, consider implementing the Categorical Highlighting activity instead as this allows students to use three different colors to visually distinguish between each type of appeal.

In the guides below, each line is color-coded to show which mode of persuasion has been used. In this guide, **green represents ethos** (based on credibility and ethics); **red represents pathos** (meant to elicit emotions); and **blue represents logos** (grounded in logic and reasoning). Note that students do not need to highlight every single line.

For both Why-Lighting and Categorical Highlighting, students will annotate any highlighted text, noting why they believe the line is an example of **ethos**, **pathos**, or **logos**. If they identify a line as a different mode of persuasion than this guide indicates, they are not necessarily wrong, as many parts of these speeches are subject to interpretation. However, students will need to justify their decision in their notes.

Speech #1	
Brutus Be patient till the last. Romans, countrymen, and lovers, hear me for my cause, and be silent, that you may hear. Believe me for mine honor, and have respect to mine honor, that you may believe. Censure me in your wisdom, and awake your senses, that you may the better judge. If there be any in	PATHOS: Brutus urges the crowd of plebeians to stay calm. He addresses them as his fellow countrymen in order to gain their trust. He urges them to understand the reasoning behind the assassination. ETHOS: Brutus reminds the crowd of his honor. PATHOS: Brutus instills in the crowd feelings of love for Caesar and Roman patriotism. He further suggests that he loved Caesar as much as the crowd did, but he had to kill Caesar for the sake of Rome.

this assembly, any dear friend of Caesar's, to him I say

that Brutus' love to Caesar was no less than his. If then

that friend demand why Brutus rose against Caesar, this

is my answer: not that I loved Caesar less, but that I loved

Rome more. Had you rather Caesar were living, and die

all slaves, than that Caesar were dead, to live all free men?

As Caesar loved me, I weep for him; as he was fortunate,

I rejoice at it; as he was valiant, I honor him; but as he

was ambitious, I slew him. There is tears for his love; joy

for his fortune; honor for his valor; and death for his

ambition. Who is here so base that would be a bondman?

If any, speak, for him have I offended. Who is here so rude

That would not be a Roman? If any, speak, for him have

I offended. Who is here so vile that will not love his

country? If any, speak, for him have I offended. I pause for

a reply.

All

None, Brutus, none.

LOGOS: Brutus explains why Caesar's death was necessary.

ETHOS: Brutus emphasizes his friendship with Caesar before justifying the murder, as he implies that Caesar had turned into a tyrant.

PATHOS: Brutus asks a series of questions meant to convince the audience that, as people who love their country and oppose slavery, they would have killed Caesar too if they had been in the same position as Brutus. He wants to make sure the plebeians feel as though he is one of them.

Brutus

Then none have I offended. I have done no more to

Caesar than you shall do to Brutus. The question of his

death is enrolled in the Capitol; his glory not extenuated,

wherein he was worthy; nor his offenses enforced, for

which he suffered death.

[*Enter Antony and others, with Caesar's body.*]

Here comes his body, mourned by Mark Antony, who,

though he had no hand in his death, shall receive the

benefit of his dying, a place in the commonwealth, as

which of you shall not? With this I depart – that, as I slew

my best lover for the good of Rome, I have the same

dagger for myself, when it shall please my country to need

my death.

[...]

Good countrymen, let me depart alone,

And, for my sake, stay here with Antony.

Do grace to Caesar's corpse, and grace his speech

Tending to Caesar's glories, which Mark Antony,

By our permission, is allowed to make.

I do entreat you not a man depart,

Save I alone, till Antony have spoke.

LOGOS: With the support of the crowd behind him, Brutus makes one more attempt to emphasize that his actions were justified. As Mark Antony enters, Brutus explains that Caesar's death has benefitted Antony along with all the members of the crowd.

ETHOS: Brutus reminds the crowd again of his friendship with Caesar and vows that he will end his own life if it is in the country's best interests. (This is an excellent example of foreshadowing.)

PATHOS: Brutus urges the crowd to mourn with Antony and asks them to listen to Antony's speech.

Speech #2

Antony

Friends, Romans, countrymen, lend me your ears.

I come to bury Caesar, not to praise him.

The evil that men do lives after them;

The good is oft interred with their bones –

So let it be with Caesar. The noble Brutus

Hath told you Caesar was ambitious.

If it were so, it was a grievous fault,

And grievously hath Caesar answer it.

Here, under leave of Brutus and the rest –

For Brutus is an honorable man;

So are they all, all honorable men –

Come I speak in Caesar's funeral.

He was my friend, faithful and just to me.

But Brutus says he was ambitious,

And Brutus is an honorable man.

He hath brought many captives home to Rome,

Whose ransoms did the general coffers fill.

Did this in Caesar seem ambitious?

When that the poor have cried, Caesar hath wept;

Ambition should be made of sterner stuff.

Yet Brutus says he was ambitious,

And Brutus is an honorable man.

You all did see that on Lupercal

I thrice presented him a kingly crown,

Which he did thrice refuse. Was this ambition?

PATHOS: In asking for their attention, Mark Antony tries to ally himself with the crowd by labelling them as friends and fellow Romans.

LOGOS: Antony acknowledges that Caesar may have been ambitious, but he urges the crowd to consider the good that Caesar did.

ETHOS: Antony labels Brutus and the assassins as honorable men and establishes himself as a friend of Caesar's. However, his use of the word honorable throughout the speech is sarcastic.

LOGOS: Antony asserts that Caesar was not the "ambitious" man Brutus and the assassins believed him to be. His story about Caesar turning down the crown three times is meant to remind the crowd that Caesar was a humble leader.

Yet Brutus says he was ambitious,
And sure he is an honorable man.
I speak not to disprove what Brutus spoke,
But here I am to speak what I do know.
You all did love him once, not without cause;
What cause withholds you then to mourn for him?
O judgment, thou art fled to brutish beasts,
And men have lost their reason! Bear with me;
My heart is in the coffin there with Caesar,
And I must pause till it come back to me.
[...]
But yesterday the word of Caesar might
Have stood against the world. Now lies he
there,
And none so poor to do him reverence.
O masters, if I were disposed to stir
Your hearts and minds to mutiny and rage,
I should do Brutus wrong, and Cassius wrong,
Who – you all know – are honorable men.
I will not do them wrong. I rather choose
To wrong the dead, to wrong myself and you,
Than I will wrong such honorable men.
But here's a parchment, with the seal of
Caesar;
I found it in his closet – 'tis his will.
Let but the commons hear this testament –
Which, pardon me, I do not mean to read –
And they would go and kiss dead Caesar's
wounds
And dip their napkins in his sacred blood,

ETHOS: Antony makes a point of declaring that the crowd can trust his own judgment.

PATHOS: Antony urges the crowd to join him in mourning Caesar, and eventually, he is overcome with grief. After composing himself, he goes on to lament that Caesar has been silenced, and he expresses disappointment that the crowd has not mourned along with him. He plants the seed of rebellion in the minds of his listeners, but he urges them to refrain from rebelling.

LOGOS: Antony draws the plebeians' attention to Caesar's will.

PATHOS: Antony uses imagery of mourners collecting the dead Caesar's blood and hair in order to elicit feelings of pity from the crowd.

Yea, beg a hair of him for memory,
And dying, mention it within their wills,
Bequeathing it as a rich legacy
Unto their issue.

Speech #3

Antony

If you have tears, prepare to shed them now.
You all do know this mantle. I remember
The first time ever Caesar put it on.
'Twas on a summer's evening in his tent,
That day he overcame the Nervii.
Look, in this place ran Cassius' dagger
through.
See what a rent the envious Casca made.
Through this, the well-beloved Brutus
stabbed;
And as he plucked his cursed steel away,
Mark how the blood of Caesar followed it,
As rushing out of doors to be resolved
If Brutus so unkindly knocked or no –
For Brutus, as you know, was Caesar's angel.
Judge, O you gods, how dearly Caesar loved
him!
This was the most unkindest cut of all,
For when the noble Caesar saw him stab,
Ingratitude, more strong than traitors' arms,
Quite vanquished him. Then burst his mighty
heart,
And in his mantle muffling up his face,
Even at the base of Pompey's statue,

PATHOS: Antony implores the crowd to share in his grief as he shows them Caesar's cloak.

ETHOS: Antony reminds the crowd that he served with Caesar in battle and was one of his trusted friends.

PATHOS: Antony demands that the crowd look closely at the ruined cloak, as it shows evidence of the gruesome injuries Caesar sustained. He hopes they will be infuriated by Caesar's murder.

LOGOS: Antony reminds the crowd that Brutus and Caesar were good friends, which made Brutus' violent act all the more shocking.

PATHOS: Antony continues describing Caesar's murder in graphic detail. He uses words and phrases that are especially laden with emotion (e.g. most unkindest cut of all, traitors, vanquished, mighty, great Caesar, these are gracious drops). Antony suggests that, in a way, he and his countrymen have been murdered along with Caesar. Once his words have brought many in the crowd to

Which all the while ran blood, great Caesar fell.

O, what a fall was there, my countrymen!

Then I, and you, and all of us fell down,

Whilst bloody treason flourished over us.

O, now you weep, and I perceive you feel

The dint of pity – these are gracious drops.

Kind souls, what weep you when you but behold

Our Caesar's vesture wounded? Look you here!

[He removes the mantle.]

Here is himself, marred as you see with traitors.

[...]

Good friends, sweet friends, let me not stir you up

To such a sudden flood of mutiny.

They that have done this deed are honorable.

What private griefs they have, alas, I know not,

That made them do it. They are wise and honorable,

And will no doubt with reasons answer you.

I come not, friends, to steal away your hearts.

I am no orator, as Brutus is,

But, as you know me all, a plain blunt man

That love my friend; and that they know full well

That gave me public leave to speak of him.

For I have neither wit, nor words, nor worth,

Action, nor utterance, nor the power of speech

tears, Antony shows Caesar's corpse to the crowd in order to instill in them even more grief and pity. Still, he urges them not to rebel.

LOGOS: Antony tries to convince the crowd that the assassins are honorable men, though he clearly despises them.

ETHOS: Antony allies himself with the crowd by insisting that he is only an ordinary man who loves his friend Caesar. He proves himself to be modest.

To stir men's blood; I only speak right on.
I tell you that which you yourselves do know,
Show you sweet Caesar's wounds, poor poor
dumb mouths,
And bid them speak for me. But were I Brutus,
And Brutus Antony, there were an Antony
Would ruffle up your spirits, and put a tongue
In every wound of Caesar that should move
The stones of Rome to rise and mutiny.

PATHOS: He suggests that, if Brutus were in his position, Brutus would incite the crowd to commit mutiny.