Proposition: Rhetoric that manipulates audiences is ethical.

- Definition of manipulation: using strategies to influence an audience without the audience realizing it
  - For example, Lamy recommends that when people are resolved to not hear the truth, we should "conceal such Remedies as are intended for their Cure" (351).
  - The opposite of manipulating the audience is respecting their autonomy and deciding how to act themselves. For example, Aristotle implies that audience members are autonomous actors when he writes that the hearer of judicial and deliberative speeches is a "judge" (1.3.2) who is able to see what is true and just by listening to arguments on both sides (1.1.12).

- Rhetoric that manipulates audiences is ethical because audience members can be too stubborn to listen to arguments that they don't want to hear.
  - As Lamy notes, "'Tis in vain to use powerful Arguments to persons resolv'd not to hear them [. . .] We are constrain'd therefore to use the greatest part of Mankind, as we do people in a Frenzy, we conceal such Remedies as are intended for their Cure [. . .] as if they were Children, they are to be coax'd and flatter'd till they take down the Medicine that is prepar'd for their Cure" (351-52).
  - When people do not want to hear the truth and "are perverse in their inclinations, and prepossess'd by their Passions, Reason is too weak, and we must make use of cunning" (Lamy 343).

- Rhetoric that manipulates audiences is ethical because it is the most efficient way to influence them to act.
  - Sample addition.
    - Lamy is correct to observe that "Men are not to be acted, but by motion of their passions [. . .] The passions may be call'd the Springs of the Mind; when an Orator knows how to possess himself of these Springs, and how to manage them wisely, nothing is hard to him, there is nothing but he can persuade" (362).

- Not using manipulative emotional appeals can be unethical.
  - Aristotle thinks "it is wrong to warp the jury by leading them into anger or envy or pity: that is the same as if someone made a straight-edge ruler crooked before using it" (1.1.5). But he is wrong.
  - "Passions are good in themselves; 'tis extravagance that makes them faulty" (Lamy 361).
  - "To fright a timorous person, we need no more than to make him sensible of the Evils that threaten him" (Lamy 364). Without a quick warning of danger, audiences may experience harm.