

The Life and Professional  
Ideas of Ezra Christian Buehler

by

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## Abstract

The following work is a biographical study of Speech Professor Ezra Christian Buehler, who made numerous contributions to both the field of Speech, and to the University of Kansas. The study is based on extensive interviews with Buehler, as well as a thorough review of his written material.

The thesis begins with an historical overview of the Buehler family in the 1880's, and covers the expanse of E. C. Buehler's lifetime, including his teaching philosophies, business and professional ventures, and changes he saw in the field of Speech throughout the years. There is a chapter covering the History of Forensics at K.U. and Buehler's contributions to the field over time. Finally, there is a detailed look at Professor Buehler today.

Included are many excerpts, as well as entire speeches, given by Buehler during his career. Also included are short essays written by Buehler concerning his philosophy of life and living.

## ACKNOWLEDGEMENTS

It was three years ago while attending a session of my first graduate course, Proseminar, when my classmates and I were utterly enthralled by the presence of the most captivating of our course speakers. We were being treated to the unique charm and wit of Professor E. C. Buehler. Following this experience, I approached Dr. Wil B. Linkugel, our course instructor, and expressed my interest in writing a paper on Professor Buehler. Dr. Linkugel grinned, then asked "exactly how much writing would you like to do?"

Since that time, I have come to know Professor Buehler as "Prof", and we have spent many long hours together in interview sessions; he, in serious contemplation and quiet monologue, and I, rapidly taking notes and questioning my subject on confusing points. Never did the time go by without some sort of verbal support from Lois, Prof's wife. I wish to thank her, and let her know that she was an important part of this study. (Wherever there's a great man, there's a great woman standing beside him.)

I want to thank my thesis committee, Dr. Bobby Patton, Dr. Bill Conboy and Dr. Wil Linkugel. They shared with me a personal side of "Prof," and gave me much needed support to "keep on plugging!"

I also gained necessary fervor from a supportive family. Thank you, Layne, for your standing in as "consulting editor" and thank you, Mom and Dad, for your endless proof-reading.

"Thanks" to caring friends: Shashi, Carol, Charlene, Clare, Kathy, Vince, Alan and Edie, Paul and Reva . . . who have I missed? You will be long remembered for sharing in my most challenging adventure in learning. My life is enriched by you.

A warm "thanks" to Marilyn Conboy, who kept me knee-deep in Buehler lore and memorabilia, and to you, Lois Birt, for your many, many, many long hours of typing and re-typing, and re-typing again . . . and again.

My greatest, heart-felt thanks goes to you, "Prof". In sharing your life-history you've given the Communication Studies Department a tremendous gift. To future students and teachers of speech you offer your special philosophy and techniques in the art of Public Speaking. Your dedication to the field of Speech has moved many students, but none more than me.

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## Introduction

I have had the opportunity to study a scholar, an educator, an orator; a man who has been instrumental in the making of speech history. Moreover, I've had the opportunity to gather information concerning this man's lifetime from the most credible authority on the subject available. This thesis study is an analysis of the life and career of Professor Ezra Christian Buehler. It has attempted to weave together pertinent biographical data with the man's professional thought and activities.

Professor Buehler's contributions in the classroom, to business and professional speech training, in writing speech texts, in directing forensics and debate, and in his leadership in professional organizations is considerable. He has been instrumental in the development of speech history in this country, as well as at the University of Kansas.

"Prof", as he has been affectionately known to his friends, has had a tremendous impact on speech education at the University of Kansas. His contributions have been numerous. Therefore, it is of value that this University have a documented history of the career of E. C. Buehler: his life, his professional thinking and his professional activities. Since Professor Buehler's work spilled over into a much larger arena than that of academia, the business

and professional world for example, he has become an important component in the development of speech education in this country.

Since the Alan Craftan study was written in 1979,<sup>\*\*</sup> the history of the growth and development of the Speech and Drama Department at the University of Kansas has been partially fulfilled. It is now necessary to recognize the history of the "speech" phase of the Department. This has been accomplished by this historical analysis of Professor Ezra Christian Buehler.

The following sources aided me in the development of my study:

#1 Interviews with Professor Buehler have provided much information. "Prof" and his wife Lois have gathered a large amount of history concerning his lifetime. He has shared this material during these interviews, and has consistently prepared for me a summary of the topics to be covered during each visit. The meetings have been casual and the atmosphere relaxed. We sat together in his library; an airy, comfortable room enhanced by pictures of his family and flooded with books of speech education as it was practiced in the early years. We discussed past recol-

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<sup>\*\*</sup> Paul J. Gaffney, Alan Craftan-American Pioneer (1979). (Alan Craftan came to Kansas one year prior to Buehler and served as chairman of the Speech and Drama Department for over thirty years.)

collections; yet Professor Buehler lives very much in the present.

I prepared an extensive filing system in which materials were organized in relationship to this analysis. This includes all materials concerning Professor Buehler's career as a speech educator, as well as his interests beyond the academic realm.

#2 Contacts were made by letter with former students, old acquaintances, and past colleagues who associated with Professor Buehler during his lifetime. This provided information concerning a more personal side of "Prof". How do those who worked with him and who know him best see him? What was he like in the classroom? What was he like personally? I know only the man through my interview sessions; the present, "Professor Buehler". The information received from friends and colleagues provided a picture of this man as he was known by those who shared his past.

#3 The Buehler Library was also a source of information for this research. Time was spent there, evaluating books, journals and other publications written by Professor Buehler, and written about him.

#4 Speeches, books, articles and other literary works offered by Professor Buehler during his interviews with me were a major source of information. These materials

provide the backbone of my thesis study.

#5 Professor Buehler wrote a number of other unpublished works in the form of thought provoking stories and philosophic anecdotes. These were also drawn upon as resources for my study and are included as reading within the thesis to provide the reader with the "flavor" in which Professor Buehler wrote and an idea of his general belief about living.

The first problem in undertaking this study came with selecting and organizing the material. The aim was to keep the information concise and complete. The questions which immediately arose were "what information will need to be included?" and "what will need to be excluded?" There was an overwhelming abundance of information from which to draw the data necessary to complete this study. Hence, this was the initial frustration.

A second problem involved the availability of information. Since this study would cover a time-span of more than 50 years, the material collected was likely to be segmented and incomplete. Keeping the analysis "factual" became a concern. The research is certainly accurate in respect to the materials used within the actual study. My concern lies with those facts which were not recalled or uncovered during the research process.

This leads me to a third issue. During the

interviews with Professor Buehler he asked that he not be taped. Although these sessions occurred in a relaxed atmosphere, and although "Prof" was easy to follow during his "lectures", I was concerned about the accuracy of my notations. He assured me, however, that I could question him about any unclear messages. Therefore, any such instances were clarified during subsequent interview sessions.

Finally, I want to note that this study scans the period of time from Professor Buehler's early years as a boy growing up in Nebraska, to his years of retirement in Lawrence, Kansas. The outline follows the basic structure and patterns of his entire lifetime.

Each chapter has been included for a specific reason. The study unfolds in a way as to reconstruct the essential elements of Professor Buehler's career. It begins by focusing upon his early family life, because it is important to know where he began; where his ideas about life were founded. His college training is reconstructed for the purpose of following his early training in speech and forensics. A chapter on the topic of Forensics is presented, primarily Buehler's years at K.U. The topic of Speech Education is given a chapter of its own. Here, Professor Buehler's speech philosophy is defined. Buehler's business and professional ventures are covered within the fourth chapter. This chapter discusses Buehler's professional

interests outside the academic realm. In the next chapter, speech "trends" are discussed, giving a broad overview of the changes occurring in speech education during Buehler's lifetime as a speech educator. Finally, there is a discussion of the retirement years and how they are being lived by "Prof". All are important and essential elements in creating a full picture of who E. C. Buehler is, and what his effects on the history of Speech Education have been, and continue to be.

As much as possible I have let "Prof". speak for himself; I have therefore woven extensive quotations from Buehler's own speech or writing. At times the break in my narrative due to the insertion of a Buehler essay will be extensive. I realize this causes some discontinuity; I felt, however, that the vital essence of the man Buehler comes through best through his own words, thus justifying the discontinuity.

Chapter I  
THE EARLY YEARS

A. Roots

Longevity runs in my family. Grandfather was born just four years after the signing of the Declaration of Independence. The way I figure it he would have been too old to fight in the war of 1812. My father, Chris Buehler, was born when my grandfather was seventy years old!<sup>2</sup>

Chris Buehler was born June 19, 1850 in Hornberg, Germany. At the age of seventeen he left his home in the Black Forest and came by steam ship to "the land of opportunity". He first arrived in New York City. From there he traveled by railroad to Illinois, where he took a job as a farmhand near the town of Sterling. Six years later, in 1873, Chris Buehler married a German-born girl named Mary Kirgis. Together they traveled by wagon and two horses to Sterling, Nebraska, where the prairie land became their home. Chris and Mary weren't citizens of this country; therefore, they could not homestead. Chris sold his wagon and horses for a fourth section of land and it was there that they built their home.

Chris and Mary had three children, Ida, (1877-1880); Dorothy, (1879-1899); and Noah, (1880-1882).

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<sup>2</sup> Buehler, Interview, March 1981.



Then, as so often happened during those "harder years", Mary and Ida both died of diphtheria. They died within forty-eight hours of each other.

After the death of Mary and Ida, a girl named Mary Joekel came to work for the Buehlers. She was a Missouri girl (born in Warren County, September 23, 1860). Mary Joekel began to care for Chris Buehler and his two children. The relationship among all of them grew and, in 1881, Chris and Mary Joekel were married. They had seven children of their own, six boys and one girl. Two of their sons died during infancy. Walter, born May 24, 1892, died a tragic death when he pulled the plug from a clothes washing machine, releasing the scalding-hot water. He received massive burns and died several weeks later, May 20, 1893. Simon Friedrich, born July 1884, suffered from a childhood illness. He died in 1886. The other children were (from oldest to youngest): William Arthur, born September 25, 1882, who later operated a farm specializing in thoroughbred hogs. He also held the position of Sunday School Superintendent for twenty-five years near Sterling; Carl Aaron, born December 26, 1887, became a farmer specializing in raising beef on a farm near Sterling, and later raised potatoes and sugar beets near Gering, Nebraska. Ernest Matthew was born November 3, 1889. He was later a Methodist minister in Iowa for forty years. Esra Christian Buehler, the subject of this study, was born May 13, 1894. Cora Edna, born December 18, 1898, was the only daughter and

sister and was particularly close to her brother, Esra.

"Esra", is the German bible spelling for the name of an Old Testament prophet. As a youth, as so many other children have done, young Esra lamented his name. However, he later wrote, "What's in a name? For some it is nothing. For some it is everything. For everybody it is something." Later in life, Professor Buehler penned the following essay concerning the meaning his name carried for him throughout his lifetime. In part because of his unusual name, he was followed by a variety of nicknames. Here, he discusses how he was effected by each name given him and how names tend to have an impact upon us all.

#### "Esra" Is My Name

What's in a name? For some it is nothing. For some it is everything. For everybody it is something. It is an invisible identification of one particular person.

Shakespeare says, "A rose by any other name would smell as sweet." That's the bunk. It is a beautiful poetic expression with many shades of meaning. Shortly after I came by birth to the corn fields of Nebraska, I was baptized in German, "Esra Christian". I was the last of six boys to be born, and I suspect my parents made a special effort to give me a name with the image of something noble and sentimental. So they chose "Esra", the name of a famous bible priest, and "Christian", a version of my Father's name, "Chris".

Somehow as a youngster, I was not pleased to be called "Esra" in German. When I started to go to the country school, my teacher printed my name "Esra" on the blackboard at the top of the list of

pupils for all to see. This was the German Bible spelling, but I didn't know it. After a few days my older brother Ernest talked to the teacher and suggested that since this was a school where we all spoke English, she should change my name to "Ezra". She was glad to do that. When I noticed the change in my name, it made me feel great. I was now an American school boy.

When I was ten or eleven years old, Mother used me as an errand boy to carry cold drinking water in a gallon syrup bucket to my older brothers working in the fields. One morning while I was on my mission at the end of the corn rows where my brothers were waiting, my brother Carl jokingly remarked, "Look, here he comes, hopping along like a jackrabbit". My brothers greeting me, in good fun, called me "Jack". This started as a joke, but it took hold like wild fire. At once I was affectionately called, "Jack" by my sister and three older brothers. This spread to all my cousins, playmates, even some uncles and aunts, but not to my parents or teachers or preachers. But I sure liked "Jack". It almost made a new person out of me. But when I started high school, the name "Jack" fell into a death trap. My school mates and teachers would have none of it.

When I became a sophomore in college at age 22, I got rebaptized without water or ceremony. I was working as a crew foreman for the Red Path Horner travelling chautauqua. On my first day of work, one of the workmen called out to me, "Say, mister, what is your name? We don't know what to call you." I replied, "My name is Ezra." The workmen frowned and almost dropped their tools. "Call me any name you like", I said, "That's fine." They did it. Before the day was over, every workman, superintendent, lady supervisor, even chautauqua talent called me "Bill". This name took hold in a big way for people close to me the rest of my life. Even the faculty during my graduate studies called me

"Bill". This name took hold in a big way for people close to me the rest of my life. Even the faculty during my graduate studies called me "Bill". I became known by that name at speech conventions and faculty circles in all the universities where I taught. But I remained "Ezra" for my parents and three older brothers.

My students called me "Prof", "Professor", or "Doctor". For the first half of my professional life, I signed my articles, books, and business letters, "E. C. Buehler"; in later years I used, "E. Christian Buehler". However, for all my accounts with banks, brokerage firms, and business dealings I used the name "Ezra C. Buehler".

There seems to be some kind of a mysterious hidden power for good or evil in a name. We are familiar with many names which are not the real ones, such as Babe Ruth, Mark Twain, Muhammad Ali, Lady Bird Johnson, Josh Billings, Bob Hope, Phog Allen, Bing Crosby, Dinah Shore, Adolf Hitler, and many more.

The new pastor of our church, Homer Henderson, in his first sermon asked to be called "Butch". He made the point that we could call our dog "Homer", but "Butch" was his name. At first I thought this was sacrilegious. But "Butch" took hold in a sublime, noble way and soon carried the image of someone who was much more than just the pastor of our church.

What would have happened to Germany and the world in general if Hitler would have used his real name, "Schickelgruber"? A good chance World War II would never have occurred. Imagine the vocal floundering and stumbling by crowds shouting and cheering this fourteen letter word, "Heil Schickelgruber!"

The Bible is filled with incidents about the importance of a name in person-to-person communication. The burning bush pattern the Lord used with Moses was

not the ultimate. We get the message in Exodus 11-17: 'And the Lord said unto Moses: I will do this thing also that thou hast spoken. For thou has found grace in my sight and I know thee by name'.

Your name is both a mirror and catalyzer to communicate sides and angles of your total self as well as attitudes which govern your behavior. A name is not something fixed and hard like a rock. It is something flexible, something that can change and grow or shrink as a communication medium covering a whole life span. In a more noble and ideal sense, your name is the mantle of your personality--and the heartbeat of your inner self and personal sovereignty. It is yours and yours alone--the one two-legged, walking masterpiece of the creative process.

#### B. Family Life

The Buehlers purchased more land, adding onto their original quarter section. Eventually they owned and worked a half section of land in Nebraska. Their main crop was corn. They also raised a few hundred pigs and chickens, had a dozen milking cows and a dozen horses. The Buehlers produced ninety percent of all the food they ate; fruits, vegetables, meats and poultry were among the list. There was no electricity and food was cooked on a woodburning stove. The oldest brother, Will, cut the boys' hair. "My mother made all the bread and all of our clothes, except overalls. She knitted our socks and mittens, bed covers and quilts . . . she was a great knitter . . . she could knit in the dark."<sup>3</sup>

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<sup>3</sup> Buehler, Interview, March 1981.

Perhaps Buehler's interest in communication began far earlier than anyone realizes. As a young lad he was thrilled by an opportunity to talk to his teacher on the telephone--then a novel experience on the farm at Sterling, Nebraska. The following, "First In The Family To Use The Telephone", is an account of this exciting experience.

#### First In The Family To Use The Telephone

The telephone and rural free delivery came our way on the farm about the same time. It was strongly rumored that the telephone was about to appear for us country folks. The event was anticipated with much excitement about a year before this actually happened. One Spring morning father took me along at age six for some shopping ventures in town.

Tourtellot's big store was the main shopping center in Sterling. It had all kinds of grocery supplies, items of clothing, candy and dime store items. Father was shopping for a shirt or a pair of overalls. His clerk, speaking a broken English, leaned over the counter and said to me, "Esra, how would you like to talk over the telephone?" I was deeply thrilled to get this kind of attention. I saw father smile and knew he was pleased. John remarked, "Would you like to talk to Mary Carter, your teacher?" That put the frosting on the cake.

John took my hand and lead me down the aisle half way across the store. The telephone was on the wall nearly six feet from the floor. By today's standards it looked like a museum piece. There was the obvious wood box, nearly a foot square. On the left side was a small crank to turn clockwise to get central. On the front top were two bells about the size of a silver dollar, electrically operated by a central

switchboard. About a foot below the bells was a long transmitter or mouth-piece which could be moved up or down to accomodate the person talking.

Another store clerk watching what was going on brought a sturdy chair for me to stand on. John lifted me up on this chair and pulled down the transmitter as far as he could and gave me brief instructions on what to do and how. So John turned the crank to get central. I held the receiver to my left ear and heard a man's voice say "Number please". John knew the central and simply said "Please ring Mary Carter". I could hear a few short rings then a lady's voice said, "Hello, this is Mary Carter speaking". John spoke into the transmitter, saying who he was, and reported that a boy, Esra Buehler, would like to talk to his teacher. That did it. It was a glorious moment for me. I was so excited, I didn't know what to say, but Miss Carter was so friendly that she made me feel relaxed. I have no idea what we talked about. It really doesn't matter. Our visit was short and I went home on cloud nine.

Of course this simple episode meant so much to me, I prized it highly over a long life span. I had an experience which my father, mother and three older brothers did not have. A year or two later the telephone came to our farm home and entire neighborhood. The coming of the telephone turned out to be a miraculous windfall. It helped to bring us country folks closer together. It helped us to help each other and fill our cup of happiness.

### C. Religion

Religion was important to the Buehler family, and young Buehler grew up in a strict, German Methodist neighborhood. In this community of 44 families, over a twenty year span, there were no divorces. There also was no

smoking, no beer drinking, no movies, no dancing, no sale of anything Sunday. Girls wore no lipstick or jewelry. What did they do? "Well, we prayed a lot, 'familia andacht', morning and evening prayer. My father conducted prayer sessions by reading from the Bible. This lasted three to five minutes several times daily. Mother led the prayer sessions when father was gone. Father was the Sunday school superintendent for 25 years in the farm community a few miles Southeast of Sterling. My brother, Will, followed this role for another 25 years after my father's term."<sup>4</sup> As a youth, Ezra Buehler was a serious minded boy. He never lost his temper. "I believed it was a sin to show anger", he says, "and I was extremely honest . . . too honest for our society." As a young man, the ten commandments were strictly adhered to. Which one did I feel most strongly about? HONOR THY MOTHER AND THY FATHER . . . and I did!"<sup>5</sup>

At the age of sixteen, the honor of the young Buehler was questioned, and the trust between him and his father was tested. "Drama in the Milk House", later written by Buehler, explains his predicament, the manner in which it was handled by his father, and the reason his honor was being scrutinized.

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<sup>4</sup> Buehler, Interview, April 1981.

<sup>5</sup> Buehler, Interview, May 1981.



### Drama In The Milk House

This is not fiction. This actually happened to me at age 16. It was something like a stroke of lightning on a bright, sunny morning. I was shocked and surprised the way my Father sparked and conducted this unique courtroom trial. In a sense, he played the role of judge, jury, and prosecuting attorney, and I was the accused, or should I say, the guilty one.

This all happened in the milk house which was next to the water pump and windmill. This was a well-built house about 14 feet square with one door and one window and served to process our dairy products winter and summer. This house featured a large DeLaval cream separator bolted to the middle of the floor. In our family, chore work was highly organized and everyone did his job in his own way on time. Father was seldom around while his four boys were doing the chores.

One morning late summer, we had finished milking about a dozen cows, and I was getting things ready to start the cream separator. I poured three or four gallons of fresh milk in the big hopper when I noticed Father standing by and looking on. I took the posture to start the slow cranking of the separator when my Father stepped up, touched me on the shoulder, and in a low voice asked me to wait a moment. He had something he wanted to say. This was all in German. He began by saying that this was very personal and private. Then in the style of a courtroom judge without the Bible he asked me to hold up my hand and swear in the presence of God I would tell the truth and never tell anyone anything about this. Then in the role of the prosecuting attorney he asked me three questions to be answered "yes" or "no". First, "Did you have Elsie XX as a partner at the 4th of July Epwarth League party at John Krause's place?" I said, "yes". Then he asked, "After you finished your cake and ice cream, did

did you take this girl in the apple orchard for a walk?" I replied, "no". Then after a long pause came the clincher. "Esra, did you at any time kiss the girl?" Answer, "no". That was it! It was all over! Without a word spoken, court was dismissed and Father walked out. This all lasted only three or four minutes. With a great sigh of relief, I grabbed the handle of the cream separator and started cranking to full speed of 55 rounds per minute.

What was all this about? Since I was under oath not to say anything about this to anyone, I restrained from asking questions. But I soon learned why Father was so concerned. Rumors began to fly all over the neighborhood, especially church people, but not a word was said by anyone in my family. I did recall Mother and I discussed briefly why Father was gone over the Sabbath Day, missing Church and Sunday School. He was away somewhere by train. If Mother knew where or why, she kept it a secret.

Father was gone by train for a few days to attend a trial in St. Joseph, Missouri, which was conducted by eastern Nebraska German Methodist Churches. This was strictly a Church trial. Our much-loved and respected pastor for four years was on trial for causing pregnancy for a sixteen year old girl who was a house guest for a few weeks at the minister's home.

At one point while the minister was on the witness stand, he made a statement in self defense which was a shock to my Father. He said this girl had a boyfriend by the name of Ezra Buehler who was her partner at a 4th of July Epworth League party held in the yard at the home of John Krause. This was true. We were partners, not by choice, but by lot. He claimed that after the couples finished their cake and ice cream Ezra took Elsie XX for a talk in the apple orchard and kissed the girl. If he did this, what else might he have done?

I never heard about the final verdict of this trial - - 'guilty' or 'not guilty'. The character stain upon this minister was too great for him to continue his gospel service in any Church. He promptly resigned as pastor of our church and from the ministry in general and moved with his wife and children to southern California to become a real estate agent.

He left our congregation midst a feeling of sorrow and compassion among its members. There seemed to be no stigma of guilt for committing a crime of any kind. He was human like the rest of us. A few years later my Father and Mother traveled to California to visit friends, including the good pastor and his family. My brother Ernest and I did the same during the summer of 1915, the year we attended the Panama Pacific International Exposition held at San Diego, California.

#### D. Early Community Activities

Community activities at Sterling revolved around such things as Sunday School picnics, which were held in a large grove or pasture. There would be a morning program consisting of speeches, and in the afternoon they would play baseball . . . the married men versus the unmarried.<sup>6</sup> Some of those games held special importance for young Ezra Buehler. At the age of sixteen young Ezra Buehler made the County Cousin baseball team as its right fielder. This success was of great importance to the developing teenager. Later in life, Buehler fondly recalled a big game played late in the summer of 1910.

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<sup>6</sup> Buehler, Interview, March 1981.

### One Home Run In A Lifetime

I like baseball. It has always been my favorite sport as a player and spectator. For the people in the German Methodist farm community, baseball was more than a material sport. It furnished much needed entertainment at a time when there were no automobiles, radios or moving pictures. More important still, it offered us farm boys an opportunity to become actively involved in the sport. Spectators meant little; playing the game meant everything.

We always found a way midst cultivating the fields and haymaking to play 'catch' or chase fly balls during the noon hour or after doing the evening chores. Sunday afternoon was a favorite time for a group of boys to get together in some pasture to choose up sides to play 'One Old Cat' or a modified version of baseball.

Next to Christmas the most outstanding event of the year was the annual June Sunday School Picnic held in a large grove surrounded by green pastures. The festive day started off with a program of speeches and music, followed by foot races and jumping contests. There were many firecrackers, plenty of homemade ice cream, lemonade, soda pop and candy. Each family came prepared to have its own family picnic dinner. Following the noon dinner feast came the big event of the day, the great baseball game between the single and married men. This mini 'All-Star Game' would be talked about for weeks in the harvest fields and even before the hot stoves during winter time.

Somehow in this baseball-minded community there emerged a baseball team composed of first cousins from three families whose mothers were sisters. The formation of this team of country cousins was largely accomplished by one middle-aged man by the name of Christian Biesemeyer. We called him 'Uncle Chris'.

How he loved baseball and somehow to handle us boys. He was the coach, manager, instructor and general supervisor. He helped the team acquire their uniforms and equipment from Sears & Roebuck and taught them the strategy and rudiments of the game. It was my desperate wish to make this team, and eventually I did, as a right fielder, youngest on the team - - age 16.

Since we had no facilities to accomodate visiting teams, Uncle Chris managed to schedule all games with teams from nearby towns. The year 1910 stands out as our most illustrious season. By mid-August we had played most of the nearby towns. We played only on holidays and Saturdays, never on Sunday. Sunday baseball open to the public with admission charge was strictly prohibited for religious reasons.

The big final game of the year came late in August with Lewiston at carnival time. There was a purse of \$15.00 - - winner take all, instead of the usual 60-40 split. On this big day, we traveled some fifteen miles to Lewiston in separate buggies, carrying our lunch baskets with us. We arrived at the ball park an hour and a half before game time. After spirited practice on the diamond for our allotted time, we gathered around the water barrel for a big drink of well water. I could feel the team's tension. Our coach could feel it too. He simply said in a quiet voice: 'Boys, relax, take it easy. Play ball and have fun.'

The crowd was much larger than expected with several hundred fans over-flowing the grandstand sitting and standing on the grass behind first and third base. The cheering was tremendous from the first pitch. The Country Cousins were the favorites and the teams seemed evenly matched. At the end of six innings, the score was 2 - 2. Then Lewiston scored twice in the bottom of the seventh. At the top of the eighth inning, we were behind 4 - 2. My brother, Carl, batting in the clean up spot,

led off with a double. Charles Werner popped up; Arthur Starkebaum struck out; then Walter Werner got a scratch infield hit, moving Carl to third.

Now it was my turn, number nine in the batting order with two outs and two men on base. Oh, if I could only hit a home run; Someone had broken my favorite bat in the last inning; we had only three bats left for the whole team. I chose the heavy 40 ounce stick. I had practiced with this bat at home and I liked it for the long ball. The first pitch was right over the plate. I swung hard but missed. The next two pitches were balls. Then I fouled one down the third base line. I heard Uncle Chris call out, 'Take it easy, Ezra, it takes only one to hit it!' I took a deep breath. The next pitch was a fast ball right over the plate, hip high. I reached back and took a healthy swing connecting squarely for a line drive toward left field. I knew by the roar of the crowd that it was gone for good. The ground was hard and dry with no back-stop fence. I could have walked to home plate. My three-run homer won the game! This was my greatest moment of glory in baseball. I wouldn't trade it for a place in baseball's hall of fame.

Most important of all, this sparked a feeling of self importance. A feeling that I was somebody, began to bloom. The expression, 'Kid, what can you do?' from my Father and three older brothers haunted my yearning for self renewal. After one swing of the bat I could say, 'Yes, I needed that.'

#### E. Early Education

Ezra Buehler entered high school in Sterling in 1910. This had special meaning for him since he was the only one of four boys in the family to attend high school.<sup>7</sup>

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<sup>7</sup> E. C. Buehler, "High School--Another World," (1980), p. 1.

High school was made possible by a long awaited move by the Buehler family from their old farm to a new home six miles from the town of Sterling. His parents, however, viewed with reluctance the possibility of high school for Ezra. Getting a high school degree was far beyond the dreams of his parents, who knew nothing but rugged farm life. Chris Buehler didn't think much of high school unless one's plans were to become a preacher, lawyer, doctor or politician.<sup>8</sup>

In Sterling, the Buehlers lived some distance from the old community in which Ezra had spent his youth. Six miles separated them from their German Methodist Church, which had great impact on Chris Buehler, since he had served as Sunday School superintendent for 25 years. In the new community, there were only English-speaking denominational churches, but no service in the familiar German language. "I managed to go to Sunday School and Church frequently," Buehler recalls, "But the English God was something else. He was not the same as the German God I knew when I was growing up".<sup>9</sup> English prayer used 'thee and thou' . . . this gave me the image of something distance and mysterious."<sup>10</sup>

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<sup>8</sup> Buehler, High School, p. 1.

<sup>9</sup> Ibid.

<sup>10</sup> Buehler, Interview, June 1981.

Sterling was altogether a different world for the young Buehler. His social life narrowed. Friends and relatives to whom he had grown close over the past sixteen years were now too far away to visit on any regular basis. His father imposed a family curfew for Ezra and his sister. He set 10:00 P.M. as a deadline for them to be home. His closest friends in the new community were among the other high school students. His teachers also were a source of friendship. To occupy himself, he got involved in extra-curricular activities. These included debating, acting in several school plays, and playing baseball on the high school team.

When he graduated in 1914, there were eight in his graduating class. He spent little time celebrating. Two hours after receiving his diploma, May 22, 1914, he boarded the midnight flyer headed west for the wheat fields and cattle ranches of eastern Washington. This was not a sudden sneak flight from the nest. This was a break-away that was in the making for many months. His parents knew that he was headed for the State of Washington to become a country school teacher. "As I was about to step out of the house with suitcase in hand to walk five blocks to the railroad station, Father reached into his pocket and handed me \$47.60 to help pay for my railroad ticket."<sup>11</sup>

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<sup>11</sup> Buehler, High School, p. 3.



F. Flight From The Nest

Ezra Buehler's journey on the night flyer began that day in late May, 1914. He was headed for a new world nearly 2,000 miles away, bound for Harrington, Washington. His trip on the Night Flyer would last three nights and two and one-half days.

When he arrived at Harrington, he was met by a team of horses hitched to a spring-wagon which came from his new home thirteen miles away. He later recalls, "I had \$2.75 left in my pocket from the money my father had given me, when I arrived in Harrington."<sup>12</sup>

Buehler began working on a one-section of land farm, doing various activities. These included tending to the farm animals and working in the harvest fields during the wheat harvest. For tending to the farm animals, he was paid \$1.00 per day, plus his room and board. He worked for extra pay during the wheat harvest as a sack-juggler (one who packed the wheat in gunnie sacks). The wheat harvest on this farmland was the big event of the year. It involved five men and thirty horses used to operate a moving combine harvester which cut and threshed wheat at the same time. The wheat was collected and sewed in the large gunnie sacks and tied on the spot. As a sack-juggler, Ezra was paid \$2.50 per day. He worked the harvest for two summers.

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<sup>12</sup> Buehler, Interview, August 1981.

After the wheat harvest, Buehler taught in a country school in a thinly populated area one and one-half miles from his home. The family he lived with had two children. They provided Ezra with a spring-wagon and two horses to drive to school each day. There were eighteen students who attended classes at the school. For his teaching, Ezra was paid \$70.00 a month. (He also milked cows for his room and board during the school months.)

Late August, 1915, Ezra headed for the city of Warrenton, Missouri, for college. He had been determined to pay his way through school, and it looked as if he had saved enough money to do just that. He recalled, "I was so proud, I had two new suits and \$500.00 to become a college freshman."<sup>13</sup>

#### G. College Years

##### Part I. Central Wesleyan College

Buehler attended Central Wesleyan College, which was supported by the German Methodist Church and was the oldest college in Missouri. This institution originally had three basic functions: It provided teaching on the high school level (academy work), it taught on the college level, and it also took in orphans from the Civil War.

Ezra Buehler entered Central Wesleyan College in 1915, and his major area of study was sociology. He also took two years of private elocution. The instructors in this college were bilingualists of high quality.

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<sup>13</sup> Buehler, Interview, August 1981.

Buehler participated in many activities at Central Wesleyan College. These included play-acting, oratory, basketball and intercollegiate athletics. He received letters in tennis, baseball and track. He once won the decathlon track meet.

Buehler was totally committed to pay his way through college. During the summer after his first year at Central Wesleyan, he took a job selling Fuller Brushes in the farmland area near his parents' home. After two weeks at this job, he received notice that he had been selected to act as foreman for the Redpath Horner Traveling Chautauqua.

This was a miracle that was to bring the young Buehler life-enrichment in a personal and professional sense. He was to experience travel and make contact with upper-level country people all over the Midwest - - people hungry for enlightenment. This experience brought him in touch with platform speakers, including William Jennings Bryan, Russell Conwell, and Senator Robert LaFollette. Programs also included theatrical plays, bell ringers, band concerts, acts of magic and many others.

Early during his second summer with the Chautauqua (between his sophomore and junior year at Central Wesleyan), Buehler served as "advance man" for the company. He traveled two weeks ahead of the Chautauqua to promote it. During his travels, he covered a seven state area from Texas to Wyoming. As the summer ended, he was promoted to the position of

platform superintendent. It was at this point that Buehler's life-ambition turned away from farming; he wanted something different. His aim was now to become a high school teacher. These were high hopes for a young man raised on the farm.

The young Buehler's junior year at Wesleyan was marked by troubling episodes. He recalls "A dark cloud hung over me. This cloud was created by the great war against Germany. I grew up in a German family, in a German minded community. I was concerned how some of these people close to my family would feel about men being drafted from our community."<sup>14</sup> Farmers and preachers were exempted from the draft. Out of eighteen cousins, Buehler was the only one in his family to submit to the draft. He felt there were too many students opposed to the war.

The Great War was the one inspiration that motivated Buehler to enter the annual college oratorical contest with his own original oration, "The Welding of Humanity". He wrote this speech thirteen times, giving up his Christmas vacation, before he generated the final outcome. There were seven contestants; he placed first. He then began preparation for the State of Missouri contest held in his hometown. This was a five state competition. The audience was immense, and over 200 people had to be turned away from the church where the competition was held. Here, he placed second.

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<sup>14</sup> Buehler, Interview, August 1981.

Then, for the next year and three months, Buehler had little control over his life he was placed into the hands of the United States Military.

Part II. Soldier, World War I

When Chris Buehler left Germany and migrated to the "Land of Opportunity", he had strong feelings for his German heritage. Likewise, he developed strong feelings for America as a United States citizen. He always voted the Republican ticket, with the exception of Woodrow Wilson, because of Wilson's promise to keep us out of war. Now, his new country was at war against his old country. He didn't rebel against the war, but he was deeply disturbed by it. His youngest son, Ezra, had enlisted in a war against his "life roots".<sup>15</sup>

Ezra Buehler joined the United States Military Forces, May 27, 1918. Basic training, was at Fort Dodge, near Des Moines, Iowa. After two months at Fort Dodge, Buehler was transferred to New York by train. He was bound to board a ship, in a convoy of eleven ships, to journey for a thirteen day journey to London, England. This being the first sea voyage for most of them, seasickness for Buehler and his comrades was common. The fact they slept on swinging hammocks in the bow of the ship did not help any. Finally, they arrived at their destination in London.

Once in London, they traveled on to Cherbourg,

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<sup>15</sup> Buehler, Interview, September 1981.

France, first by train, then by boat. They were now under the direction of the British. They moved around Paris, France, by rail, riding in horse boxcars called "40-8's". (This meant there was room for forty men and eight horses.)<sup>16</sup> Training was now geared for combat: guard duty, trench life, use of gas masks, bayonets and hand grenades. Buehler recalls, "As we moved closer to the fighting lines, we could hear cannons in the distance. Our time was spent in the trenches midst the cooties, rats and rain."<sup>17</sup>

While the men were in training, they were plagued by a severe attack of the Spanish flu. One morning, Buehler felt ill, not wanting to rise from his bed. He couldn't eat, and his fever was high. He packed his own bag and, carrying his own folding bed, walked a half mile to an emergency hospital located in a large storehouse. There were more than one hundred men lying on the floor of the barren building. There were no beds, no nurses, . . . no facilities for those who were sick. During the night, Buehler watched as other men were carried from the storehouse, dead.

After almost two weeks, Buehler was back in service, joining a group of men selected to capture the City of Metz, Germany. This specially selected group of men were being trained to perform as shock troops. The training was

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<sup>16</sup> Buehler, Interview, September 1981.

<sup>17</sup> Buehler, Interview, September 1981.

rugged and harsh, but fortunately these shock troops were never used -- thanks to the Armistice, November 11, 1918. Buehler wrote the following letter to his coach at Central Wesleyan, on the day of the Armistice.

With Ezra Buehler on Armistice Day

My Dear Coach: Since I last wrote you, this old piece of anatomy got in contact with part of the mess over here. I believe a man is made of a combination of rubber, cast iron, ball bearings, machine oil and putty. The rubber enables him to fit any shoe, hat or coat. It also sheds rain and keeps the mud out of the pores. Cast iron is the chief material. The stomach or boiler is lined with it. Ball bearings are in the joints and goodness knows where the lubrication comes from. And we are just like putty because they can stick us into any little corner of box car, truck, billet, trench, dugout, or other minute vacuum and we will fit the space.

The war is over and I feel that I have not had a real chance, in spite of the fact that I have been in the field of training, in the front line of action, in the hospital with the flu, in heart-breaking hikes, and in No Man's Land. I have been tired, sick, hungry and homesick. Cooties, rats, mud, gas, shells, air raids were introduced to me. The thrill of being under order to advance into battle was also experienced. But the battle did not occur. I guess old Fritz smelt the rat and knew the 350th was behind the lines. Well, it saved him a lot of trouble and saved us a little embarrassment.

The day the armistice was signed we were in the reserve support and under orders to move up on that very day. This was on the Metz front near the St. Michiel sector. We knew nothing about the turn of affairs until an order came that all firing should cease at 11:00

a.m. on November 11. When the Lieutenant announced the armistice, we were in billets occupied by the Germans in 1915 and were waiting for orders to reinforce the troops ahead of us. I wish you could have seen the boys and heard the bombardment during the last hour of fighting. The nearer to 11:00 o'clock, the worse the volley of Hell. Just on the minute every gun on that whole front ceased firing. The next minute it seemed as tho the whole world was still as night. Of course, it did not take long until the boys began to cheer, the train whistles shrieked, and everything that could make noise cut loose.

I withdrew from the noise as best I could and made my way into a little clump of woods. Just as I stopped, I heard a little bird sing right above my head. I declare it seemed like the first bird I had heard for months. Even that little bird knew there was peace on earth. I listened more closely. Far behind the lines I could hear the distant church bells rung by joyous villagers. Far and near, they pealed forth their ding dong, announcing with unparalleled joy the great news of 'Hell Blown Up!' I know the celebrations in the states were beyond description. Perhaps the boys at the front did not give vent to their feelings as much as you might expect. But their joy was greater for it had a sacred value.

We are now about fifty miles southwest of Metz. When we are coming home I do not know. It may be within ninety days and it may be that this division will relieve some other division in Germany. So by the time you get this, I may be greeting Gretchen on the Rhine! Yours, Ezra Buehler.

"Even after the Armistice, the Army was no pot of joy," Buehler later would recall. "The men had nothing to



do for months; no place to go."<sup>18</sup> They attended various marching missions through areas of war battles. On these marches they witnessed the tragedy of war, passing by corpses on the ground.

Buehler experienced a lonely Thanksgiving and Christmas. The mail service was poor. "I didn't know that my Army sweetheart had died of the flu until five weeks after it happened," he recalls. "Those at home worried that I wouldn't return from the war, yet she was at home, and when I returned, she was gone . . . the irony of it."<sup>19</sup>

Yet, good luck found Buehler. He had been engaged by his sergeant to teach reading and writing to soldiers who were in need of it. Then, in mid February, 1919, he was chosen to attend a British University of his own choice. (Buehler was selected, one out of seventeen in his division and one out of 1,000 men, from the American Expeditionary Force.) Buehler chose Kings College and the London School of Economics in London, England.

At Kings College, Buehler experienced a glorious amount of learning. He visited museums, churches, traveled to Scotland, and was given the opportunity to meet English Royalty. The following letter was written by Buehler sharing his experiences with the people at home. It appeared in the local newspaper in his parents' home town in Nebraska.

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<sup>18</sup> Buehler, Interview, September 1981.

<sup>19</sup> Ibid.

Interesting Letters From The Boys  
Who Are Still Across The Pond

Ezra Buehler Hobnobing with Royalty

Forrest Rowe writes from Hospital

London, England, May 19.

My dear folks at home -- It has been so beautiful the last week that I have neglected letter writing and studying. It seems so fine to have sunshine after weeks of drizzly, rainy weather. I am having such an enjoyable time now that I have almost forgotten that I ever was in the army. But I am.

During the last days I have had the privilege of visiting with some very fine people. On Wednesday my pal and I were out to tea and dinner at a very respectable English home. On Thursday we were to tea at the home of General Sir Ian and Lady Hamilton. This Sir Hamilton is the British General who succeeded Sir Douglas Haig in commanding the British forces of Gallipoli. The General has three whole rows of honor campaign badges across his breast. He has a parylized arm and has seen many hard battles. He is now resting and three times every week he entertains allied soldiers at his home. Only a limited number may attend. Soldiers from Canada, Scotland, South Africa, Austrailia, New Zealand and America were there. Some few sailors were also there. The General and Lady Hamilton tho having great titles are very common folks. In fact most of the British people are more common than we used to think. One has to pry into their sealed ways a little and one will understand them better.

Somewhat of a novel experience was mine on Thursday Evening at 9 o'clock. About 50 American Students were on leave and Sailors were entertained at the home of Mrs. Waldorf Astor. It is useless for me

to try to tell how I felt in such wealthy surroundings. But that which pleased me best was that Sec. Lansing, General Biddle, Ambassador Davis and a Lord someone and Princess someone and many other guests were there. Had a rather interesting conversation with General Biddle. He is in command of all the troops in England and those who pass through England were under his command while in England. Also shook hands with Sec. Lansing. Mr. Lansing certainly impressed me as a wonderfully qualified scholar. He is a very handsome old man. His face is the very expression of intelligence. There are more things which I can tell about such a party better than write.

Friday morning at 6 o'clock we started on a very interesting trip to Stratford on Avon. On our way we passed thru Oxford and stopped off at Lamington and visited the old castle and ruins at Kenelworth. Here is where Queen Elizabeth had her entertainments and where many writers found much to put into their books. We then visited Warwick Castle. This castle is inhabited and really was a study for me. The richly decorated rooms, the art treasures, the ancient tapestry, wood carvings, alabaster vases, the floral designs, and ancient war relics and all were very interesting. Millions and millions of worth in that castle.

But what I enjoyed most of all was the visit to Stratford. This home of Shakespeare is the mecca of thousand upon thousands of American tourists. I saw in the house which was the home of the World's greatest Master in dramatic art. I saw the room of his birth his master's school desk which had on it a carved date 1482. How much older it is no one knows. The only signature of Shakespeare himself preserved to date was on his will which he affixed his signature while sick in bed only a few days before his death. One can well believe that this treasure is well preserved in glass cage. I also sat in his old chair. I

wanted a bit of inspiration, perhaps the guides were a bit surprised to see me sit down on it. We also visited the parish church; the church of Shakespeare. The old Baptismal of our author is well preserved to date. It is here also the resting place of this great man is. I asked the guide what he knew about his religion. He said that Shakespeare was a Protestant deeply religious, but seldom went to church. He had very little to do with the clergy and ecclesiastical realm but was a very profound student of the Bible. It seems he was thoroughly disgusted with the church because of its formality and ritualism. There is no doubt that next to the Bible the work of Shakespeare has given the world more vital truth than the work of any other man.

Stratford is on a beautiful winding stream called the Avon; we took a long run on this historic stream.

Yesterday we were invited out to tea again. After tea we visited the Zoological garden the zoo was quite interesting but there are not as many specimens of animals there now as might have been. Wednesday I witnessed the parade and part of the ceremony in honor of Nurse Cavill. Her story will be burned deeply into the pages of history. Her body was removed from the Belgian front and her casket was draped in the British flag and was placed upon a field gun drawn by six horses. The procession was very impressive. I tried to take a snapshot and hope it will be good. Edith Cavill was executed by the Germans because she was suspected of helping some British Soldiers.

By the time these lines reach the states I suppose Ernest will be home either at Napoleon, or Sterling. I received a letter from Mary dated April, 29 and also Frank's photo, many thanks. Think it is fine. I hope that I will be able to stop off in Ohio on my way home. I know very little as to the

exact date when we will go home, also have no idea whether we will be permitted to be demobilized at New York. At any rate I am quite certain I will be home and a civilian by Sept. 1st.

On Saturday my California roommate and myself took a train for 16 mile spin to an aviation field where we hoped we might see something new and thrilling. We visited the aerial station and talked with the Pilot, and finally popped the question as to taking a trip. We were pretty lucky and got a good pilot to take us up. We sailed over part of London, Windsor castle, King's home and curved and darted around like a hawk. We were up about half hour and flew most of the time about 1500 feet high. Our pilot did almost every stunt except the loop the loop and I suppose he would have done that if I had not had my camera with me; he was afraid I would lose it and besides we were not strapped in any too good and it would not look nice to spill us so high in the air. It was a wonderful sensation and the houses looked like toys and teams like little bugs, and trains looked like creeping reptiles. The green fields were beautiful. The pilot said we traveled about 70 miles in that short time. I close with love Ezra Buehler.

### Part III. Back to Central Wesleyan College

#### (Senior Year)

A few weeks after Buehler's honorable discharge, he returned to Central Wesleyan College for his senior year. Back in school, there was a vacuum in the unity of school spirit. The elements of the actual establishment were the same, but those who returned from the war had changed. They had seen tragedy, violence and death; their outlook on life had become much more serious.

Buehler was selected to act as President of the Wesleyan Student Body. During this last year at Central Wesleyan College, he was to become involved in guiding his fellow students into a peaceful victory over an incident between themselves and the administration. This event sparked trouble, and for some, would scar the remainder of the school year. A graduating senior, also a veteran of the war, was charged by the College Administration with smoking on campus. Because of this, he was to be expelled from the college. The rule at the college had been a tradition; no one was to smoke on campus. So the administration was attempting to punish this man to set an example for the rest of the students. The students didn't think it was right to penalize anybody for such a minor violation . . . and to expel him seemed outrageous! Those who were graduating were reluctant to speak out for fear they would also be expelled. The decision was reached for all students to continue attending classes, but to cease attending all extra-curricular activities; this included a ban on all intercollegiate basketball games. The shock was so great that the college board cancelled its order to expel the accused smoker! The student graduated with his class, as scheduled.<sup>20</sup>

Part IV. Cumnock School of Oratory,  
Northwestern University

After receiving his B.A. from Central Wesleyan College, May, 1920, Buehler attended Cumnock School of

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<sup>20</sup> Buehler, Interview, October 1981.

Oratory at Northwestern University. He attended one year and received a Bachelor of Oratory from Cumnock. There were sixty-three in the graduating class; three men and sixty women.

After receiving his B.O. Degree, Buehler was offered teaching positions at ten different colleges. He chose to teach at Hamline University, located in St. Paul, Minnesota. He taught one year at Hamline, then chose to return to Northwestern University to get his graduate degree.

He completed his Master of Arts from Northwestern in 1923. As a part of the Masters Degree graduation recital - - a performance given before faculty and all other speech students - - Buehler gave a lecture/recital known as "Walking Dust". This "lecture" combined with a thesis, was required for completion of a Master of Arts. "Walking Dust" was a special piece written by Buehler. He used this same lecture on many occasions later in life.

After receiving his M.A. from Northwestern, young Buehler, then 29, took a position at Washburn University in Topeka, Kansas. Here, he built a reputation as a successful debate coach. In 1925, after the Washburn debate team defeated the University of Kansas Law students, Buehler was asked by the University's Speech Department to take a position as Assistant Professor of Speech. He accepted the position and in 1927, was promoted to Associate Professor. Buehler was then promoted to full Professor in 1935 and was awarded as Prof. Emeritus in 1964.



***E. C. BUEHLER***  
***Actor—Lecturer***



I have had three basic love affairs within my profession: forensics, my connections with the basic speech course and my contacts with business and professional people unrelated to academia.

E. C. Buehler, '82

## Chapter II

### FORENSICS

#### History of Forensics at the University of Kansas

When the University of Kansas began its first session, September 12, 1866, forensic activities occurred primarily in the literary societies. These literary groups, (Aeropolis, Oread, Orophilian, Adelpic, Edmund Burke and Francis Snow Societies)<sup>21</sup> had little organization; eventually they became social clubs, and soon they lost enthusiasm for forensic activities. Ironically, as forensics dissolved within these literary/social societies, momentum for forensic activity grew within the University. At large, involvement was widespread. Students gave speeches during class exercises, during commencement, and even during weekly chapel services. Debate activity grew, and competition between various living groups and between departmental groups was common.<sup>22</sup>

E. C. Buehler came to the University of Kansas to

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<sup>21</sup> Greg Kesler, "Prof" Watches as the K.U. Debate Tradition Carries On, Unpublished, 1975, p. 2.

<sup>22</sup> Buehler, "History of Forensics at the University of Kansas," Kansas Speech Journal, 42, No. 1 (Fall, 1980), p. 39.

take charge of the Forensic Program in the fall semester of 1925. His first recollection at the University was a meeting between himself and Chancellor E. H. Lindley.

He got to the point in a hurry. He leaned forward in his chair, and in his most dignified manner he said, "Buehler, I want you to put K.U. on the map in forensics." I got the message. The top man believed in forensics.<sup>23</sup>

Buehler went to work. As he entered his new position, he had goals to pursue and obstacles to overcome. His first goal was to widen the scope of forensic activity. Although his function was to build a top-notch debate team, Buehler also wanted to stimulate activity in intramural speaking events. He strongly believed that giving more students the opportunity to share their skills with an audience was of tremendous value. This opportunity would give the students an exposure to public feedback, a valuable learning device. Buehler tried to build interest in and support for intramural speaking, both on and off campus.<sup>24</sup> First he held a rally in the Little Theatre of Green Hall, hoping to stir student interest in intramural speaking. His rally was a success. Students seemed excited at the prospect of participation in extempore speaking, oratorical contests, giving speeches on campus problems, and taking

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<sup>23</sup> Buehler, History, p. 41.

<sup>24</sup> Ibid. p. 42.

part in intercollegiate debate.<sup>25</sup>

An initial problem was the apparent lack of funding for the forensic program. This intercollegiate program would require travel, and travel would require money. When Buehler began at Kansas, the annual budget for the program was approximately \$250 to \$300 -- the lowest of any school in the conference. Another goal, therefore, was to build financial support to a workable level. Buehler knew that the public yearned for entertainment. Before television, and before "talkies" were introduced to the movie screen, public demand was so high that K.U. was able to charge admission to all forensic activities during Buehler's first fifteen years with the program. This was one means of supplementing the budget.<sup>26</sup>

Possibly the greatest financial boost to this struggling forensic program was provided by well-known lecturer and humorist, Will Rogers. Buehler has described this unusual episode.

It all happened this way. Hoch Auditorium, seating some 4,000 people, was scheduled to be completed in 1929. I was looking for a way to raise money to supplement our meager forensic program. I conceived the idea of engaging Will Rogers, perhaps the most popular lecturer of the day, to give the first public lecture in the new Hoch Auditorium. I heard Mr. Rogers' fee was \$2,500, but

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<sup>25</sup> Kesler, p. 3.

<sup>26</sup> Buehler, History, p. 41.

due to my persuasion or a typographical error, I received a letter of agreement from Mr. Rogers' manager that we could have Mr. Rogers for \$1,000. I accepted the offer. At about the same time a new K. U. lecture course committee was formed. When this committee heard about my plans to have Will Rogers, they brought pressure on me to release Mr. Rogers to be the headliner of the new lecture course. I released my claim to Mr. Rogers with the stipulation that forensics would get the first \$1,000 of profit, and we would split 50/50 on the balance. Ticket sales were brisk. Unfortunately, Fred Stone, Will Rogers' friend, who had a leading part in Ziegfeld Follies, broke his leg in an airplane accident. Mr. Rogers agreed to substitute for Mr. Stone and cancelled his K. U. engagement. But he agreed to come the next fall on Dad's Day when we played Oklahoma in football. For some reason, this date was also cancelled. A short time later, a personal representative of Mr. Rogers appeared at the K. U. Business Office and presented a check of \$1,000 with Mr. Rogers' compliments in settlement for breaking his two engagements. The Forensic Council was allowed \$800 of this check. This was some windfall. It was more than two years of our total annual budget. This money was used in scheduling two prestigious debate tours. Among the Big Ten and Ivy League schools included were Northwestern, Michigan State, Notre Dame, Penn State, Rutgers and Princeton Universities. These tours lifted the image of intercollegiate forensics at K. U. The publicity worked miracles, and our budget more than tripled in a few years.<sup>27</sup>

Buehler's primary goal was to build a forensics program that would give more students, among nearly 5,000 attending K. U. at that time, the chance to participate and

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<sup>27</sup> Buehler, History, pp. 43-44.

experience the value of speaking in front of an audience.<sup>28</sup> The next three parts to this Chapter, Oratory, Debate, and Extempore Speaking, explain this wide range of forensic activity, and student involvement in forensics at K.U.

#### A. Oratory

Intercollegiate Oratory began at K.U. as early as 1884. For twenty years (1884-1903), K.U. supported a campus-wide oratorical contest. At first oratory was far more popular than other forensic activities. Buehler later wrote and recalled about this popularity:

There were many contributing factors. High on the list I would mention tradition and heritage. Nationally, oratory was a forerunner of contest debating by two decades. Oratory was in full swing nearly 100 years ago. For the Greeks, oratory was the aristocrat of all forms of art. The orator spoke to the heart of the listener. He appealed to human dignity and the ennobling motives of man. The oration was a creative piece of oral literature.<sup>29</sup>

Oratory was a celebrated campus event. Students rallied behind the speakers. This enthusiasm can be traced back to earlier days at K.U., long before Buehler came to the University. Buehler relates:

At one state contest in Baldwin, the Santa Fe railroad ran a special train from Lawrence to Baldwin to accomodate

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<sup>28</sup> Buehler, History, p. 42.

<sup>29</sup> Ibid. p. 40.

the crowd of K.U. student supporters. Chancellor Snow gave a pep talk at the railroad station, and the K.U. band helped give the orator and cheering students a rousing send-off. When the K.U. orator won, the word got back to Lawrence, and hundreds of cheering students gathered at the railroad station to cheer and celebrate the victory.<sup>30</sup>

In 1903, misfortune struck. There was a dispute over the eligibility of one of the orators from K.U., and the school dropped its name from the Kansas Oratorical contest. There were also problems regarding financial support and judging practices. There was a decline in support and participation in oratorical activities until 1921. At this time K.U. joined the Missouri Valley Oratorical Association. This would be a contributing factor in re-building support for oratory at the University.<sup>31</sup>

When E. C. Buehler came to K.U. in 1925, the school had a "budding" group of orators. He attributes the quality of these speakers to the fine beginning the students received in their high schools. At that time oratory was a strong event in the high schools, as well as at the universities. Buehler has written.

I recall the national high school contest when the finalists from five states had a district contest in the municipal auditorium in Kansas City. The house was packed, and the winner

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<sup>30</sup> Buehler, History, p. 40.

<sup>31</sup> Ibid. p. 39.

would receive a cash award of \$500. But what impressed me was that the judges were five state governors of the Midwest.

Fortunately, a goodly portion of these Kansas City finalists came to K.U. We got more than our share of this fine high school talent. This explains in part why we did so well in contest oratory during my first fifteen years at K.U.<sup>32</sup>

Professor Buehler had a special interest in and respect for the disciplined nature of oratory. He had been a college orator during his junior and senior years at Central Wesleyan and received his Bachelor of Oratory Degree from the Cumnock School of Oratory. Over the years he saw many changes take place, influencing the significance of oratory on the college campus. During Buehler's own college days nearly 10% of the male student population participated in oratory. As a Professor, Buehler experienced the excitement of competitive oratory through his students.

Yet, as tournament debating developed and spread during the thirties, oratory began to decline. This decline was greatly accelerated during World War II.

Although competitive oratory at the college level has greatly diminished, Professor Buehler still regards highly the significance of oratory to the college student. In a speech, "I Come Not To Bury My Friend But To Praise Him", given at the Annual Convention of the Pacific Speech Association, January 28, 1967, Buehler attested that:

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<sup>32</sup> Buehler, History, p. 40.

In the firmament of speech education, the light of oratory shines beyond the competitive platform performances and critical evaluation practices in basic speech courses. It has been a major source of energy, life, and vitality among our programs of graduate studies. The great bulk of the pick and shovel work of graduate studies fall in the area of speech-rhetoric and oratory. More than a thousand M.A. theses have been devoted to this area and more than a hundred Ph.D. dissertations. This represents millions of hours of labor and study. Here lies the rich veins of solid materials where the men who make up the hierarchy of our profession found their habitat and answered the challenge for scholarship and academic achievements. No, oratory is not dead. Here our profession found its<sup>33</sup> manifest destiny, its reason for being.

When asked what he felt are the key elements of a "good oration", Professor Buehler cited the following:

I would say . . . nobleness of thought, that's the big thing . . . the mood of the sublime. Instead of this sounding like a report on who won the baseball game, this instead has the texture of literature. This should have uplifting and enduring qualities. An oration is something that you don't burn after it's over. It's likely to have a dream in it. It's lasting . . . it's<sup>34</sup> on the burner that produces ideals.

#### B. Debate

Intercollegiate debate was born in 1892. It was election year and the debate was a political one. The debate was between Harvard and Yale, and resulted in a

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<sup>33</sup> Buehler, "I Come Not to Bury my Friend, But to Praise Him," Pacific Speech Journal, 1, No. 4 (1967).

<sup>34</sup> Buehler, Interview, August 1982.



dramatic rise in the expansion of competitive intercollegiate debate throughout the country.<sup>35</sup> K. U. inaugurated its intercollegiate debate against the University of Nebraska in 1895.<sup>36</sup> Support for debate and other forensic activity grew rapidly thereafter. At the turn of the century, and within the next ten years, three national forensic honor societies were established: Delta Sigma Rho, Tau Kappa Alpha, and Beta Sigma Phi. Forensics was accepted as an "art-form" by the academic hierarchy. Its supporters organized these three forensic societies nearly ten years before the National Association of Academic Teachers of Speech was formed.<sup>37</sup> According to Buehler:

This marks the time when debate emerged as the backbone for most college forensic programs. And for the last sixty years debate has claimed about 90% of time, money, energy and manpower.<sup>38</sup>

In 1910 K.U. organized its own chapter of Delta Sigma Rho Honorary Forensic Fraternity. This proved useful, because members of the fraternity helped with the debate program in a variety of ways. They were used as judges for high school debates, coached the college freshmen teams, and volunteered time and energy to the general debate program at the University. Three to four members, usually junior

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<sup>35</sup> Buehler, History, p. 41.

<sup>36</sup> Ibid. p. 39.

<sup>37</sup> Buehler, Interview, February 1982.

<sup>38</sup> Buehler, History, p. 40.

classmen, were elected each year into Delta Sigma Rho.<sup>39</sup>

The Forensic Council, a Senate Committee composed of six appointed faculty members, was founded in 1915. Forensic activities were under the watchful direction of this council. When Professor Buehler came in 1925, he served as chairman of the council, a position he held for twenty-one years. The purpose of the council was to give guidance and perspective to the growing forensic program. It also added credence to the Buehler Administration. This council was active until 1946, when, at the request of Chancellor Malott, the University Senate voted to dissolve the Forensic Council.<sup>40</sup>

Soon after Buehler arrived, K. U. competed against debate teams from Nebraska, Missouri, Drake, Oklahoma and other midwest universities.<sup>41</sup> Buehler has recalled of these tournaments:

The affirmative team would stay at home, negative traveled. There was no single national topic. The schools would settle on a question by mutual agreement. When tournament debating first came on the scene, varsity debaters were limited to one question and one tournament per semester. When tournament debating became dominant after World War II, this rule was abandoned.<sup>42</sup>

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<sup>39</sup> Buehler, History, p. 43.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

<sup>42</sup> Ibid.

During Buehler's first year at K.U., the debate squad had ten members who participated in ten intercollegiate debates. Within a year, the squad grew to eighteen members, with an additional fifteen freshmen. These younger students debated the high school question in front of high school audiences. This activity gave newcomers valuable exposure to the college debate program and gave them experience that would later enable them to be strong intercollegiate debaters.<sup>43</sup>

As mentioned earlier, public demand for entertainment was great. Knowing this, Buehler developed an interest for radio broadcasting, and in 1926 initiated a broadcasted debate between the K.U. squad and the team from the University of Iowa. The broadcast was a terrific success. It stirred public interest in college debate, and acted as an inspiration to high school debaters who heard the programs.<sup>44</sup>

In 1927 Professor Buehler arranged for the K.U. debate team to meet a Missouri team before the State Legislature in Topeka. The judges were two Supreme Court Justices, and Governor Woodring served as chairperson.<sup>45</sup> This

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<sup>43</sup> Buehler, History, p. 42.

<sup>44</sup> Kesler, p. 4.

<sup>45</sup> Ibid.

was an exciting time for the K.U. team and gave them an opportunity to speak to a totally different audience.

Buehler later wrote with pride:

I was impressed and pleased with the caliber of students we had, especially in debate. In the years 1939-1940, there were ten Summerfield Scholars\* on the squad, and 100% of our seniors were Phi Beta Kappas. During the last five years of the 1930's, we had one K.U. honor man on the squad each year.<sup>46</sup>

In 1940, fifteen years after he first accepted a position with K.U., Buehler and his debate squad returned to Washburn University where he had been the coach in 1925. This time the K.U. team was more successful. They tied the Washburn team for first place.<sup>47</sup>

In the Spring of 1945 the K.U. debaters participated in an historical invitational debate. They were chosen by the West Point Military Academy for a debate that was to be held before officers and senior classmen of the academy. The question-Resolved: That Compulsory Military Training Should Be Abolished. Once again, Professor Buehler

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\*Summerfield Scholars - A series of scholarships at the University of Kansas, awarded to entering freshmen (men) from Kansas high schools, retained by them during the four years of college, income from the fund provided to be distributed among scholars according to their individual needs. Founded by Solon Summerfield, June 1929.

<sup>46</sup> Buehler, History, p. 44.

<sup>47</sup> Kesler, p. 5.

had reason to be proud of his debate squad since K.U. won the debate, 2-1!<sup>48</sup>

E. C. Buehler also was impressed with the quality of opponents the K.U. squad competed against during his years with the forensic program.

Here are a few names: Russell Long of Louisiana; Fred Seaton of Kansas State; Karl Mundt of South Dakota; Ted Sorenson of Nebraska, and I will never forget the captain of the Northwestern team in 1929, Arthur Goldberg.<sup>49</sup>

Intramural debate was also a popular activity on the K.U. campus. Varsity debaters were usually excluded from these debates, thus giving other students the opportunity to compete. Included in these intramural events were debates between living organizations. The competitions, in addition to a variety of other intramural speaking activities, sparked interest and support for the intercollegiate forensic program.<sup>50</sup> Buehler thought it was important that a large number of students have the opportunity to participate in forensics. Hence, the events were created, the students became actively involved, and the entire University benefited from the enthusiastic participation.

In 1948, Professor Buehler stepped down from his position as debate coach when Kim Giffin joined the K.U. speech faculty as the new coach. The team has continued

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<sup>48</sup> Buehler, History, p. 44.

<sup>49</sup> Ibid.

<sup>50</sup> Ibid. p. 42.

it's pattern of success as K.U. debate continues to grow and develop.<sup>51</sup> Buehler later wrote:

From the standpoint of a single forensic triumph, I suppose I have to mention winning the West Point Tournament in 1954. I give Dr. Kim Giffin credit for this. He had complete charge of the team. I also want to give Dr. Giffin credit for dreaming up and setting in motion the Heart of America Debate Tournament. This tournament stands out as one of the finest in the country.<sup>52</sup>

### C. Extempore Speaking

Extempore speaking was also a popular forensic activity during Buehler's time at K.U. Although extemporaneous speech lacked the structure and discipline of oratory and debate, it offered a spontaneous, realistic expression of the speaker's thoughts and knowledge of a subject. It was important that the extempore speaker be given a sense of order regarding the Extempore Contest situation. Buehler relates of those contents:

There is always an air of expectancy in this type of speech because the audience knows that the speaker does not have a set, fixed speech, which may have been rehearsed. Here the speaker must think on his feet and adjust his speaking to meet the unpredictable demands of the moment.<sup>53</sup>

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<sup>51</sup> Kesler, p. 5.

<sup>52</sup> Buehler, History, p. 44.

<sup>53</sup> E. C. Buehler, Extempore Speaking Contest, 1953, p. 1.

Although the speaker might have had some knowledge of the chosen topic, the speech was to appear spontaneous. With this in mind, Buehler developed a four step formula for organizing the extempore speech:

a. Formulate in your mind what point of view or insight you want to offer. Settle upon your central idea. Determine what central impression you want to make upon the judge. Figure out roughly just how you will state your central theme.

b. Quickly get to work and block out the main points or heading you want to use in support of the central thesis and work in facts, reasons, examples, authorities, and illustrations for supporting and developing the main points. This is the heart of your speech and should use about two-thirds to three-fourths of your speaking time.

c. Make your application, conclusion, or plan of action. Capitalize on the thought picture you have created.

d. Now turn your thoughts to the introduction and opening remarks. Don't let this final step throw you off balance. Don't be too concerned about the factor of attention but be more concerned about creating an impression about: (a) the importance of your subject; and (b) preparing the mind of the judges for a clear understanding of what you plan to say. The introductory phase should always be brief.

\*\* Having finished your fourth and final step switch to the beginning and quickly scan the key points of your entire speech to get a clear unified thought picture in your mind. If you have time, go over your speech in your mind or say it rapidly in an undertone from beginning to end before going to the platform.<sup>54</sup>

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<sup>54</sup> Buehler, "Extempore Speaking is Excellent Activity," School Activities, (January 1957), p. 140.

This four step formula gave the speaker valuable direction and order during a moment that's often very tense. The extempore speaker rarely had more than thirty or forty minutes in which to prepare a six or eight minute speech. "This was no time to become panicky or fritter away the valuable minutes," Buehler has written. "On the other hand too much haste would not produce satisfactory results."<sup>55</sup>

Once the speaker had prepared and practiced his speech it was time to step to the platform. Embarking on his performance, the speaker now had eight more of Buehler's guidelines to remember:

1. Judges usually favor liberal, progressive ideas over conservative ones.
2. Favor a topic about which you can be specific. Avoid the vague, general, abstract treatment.
3. Use your best points at the outset or early in your speech. Don't save the best for the last for you may not have a chance to give your choice points before the timekeeper cuts you off.
4. Use the catalogue order of arrangements when possible. This lists the different points, 1, 2, 3, etc.
5. When delivering your speech be sure that you make what you say sound important. This is no place for the casual, indifferent manner.
6. Complete your speech before the timekeeper cuts you off. To be cut off spoils the unified effect of your speech.

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<sup>55</sup> Buehler, Extempore, p. 140.



7. Try to make your ending short, decisive, and crisp. Never close on a note that seems to be trailing off just to use up the last few moments of time. Close with a definite, positive punch.

8. Don't try to impress the judge with your humor or your cleverness. The judge should be conscious of what you have to say, not of you as a person.<sup>56</sup>

#### IN CONCLUSION

A crowd of more than 2,100 packed Robinson Gymnasium Monday night to hear the Kansas team debate the Oxford Union team of England. The audience, composed largely of university faculty and students, registered their appraisals as to whether they were strongly or slightly influenced by the discussion according to English custom. Kansas upheld the negative arguing in defense of prohibition, while three witty Englishmen lauded the virtues of drink. Chancellor E. H. Lindley presided as chairman. The audience voted: those strongly opposed to prohibition 116; those mildly opposed 82; those strongly favoring prohibition 507."

University Daily Kansas  
October 21, 1924

This international debate was a monumental event. In these early days of forensics at the University of Kansas, in these days before E. C. Buehler arrived, the forensic program at K.U. was merely unfolding. With the guidance and support of Professor Buehler these young speakers grew into a strong and vital forensic team. The debate teams had a consistent winning record in the Big Eight Conference, and in national competition. "Prof Buehler was more than a

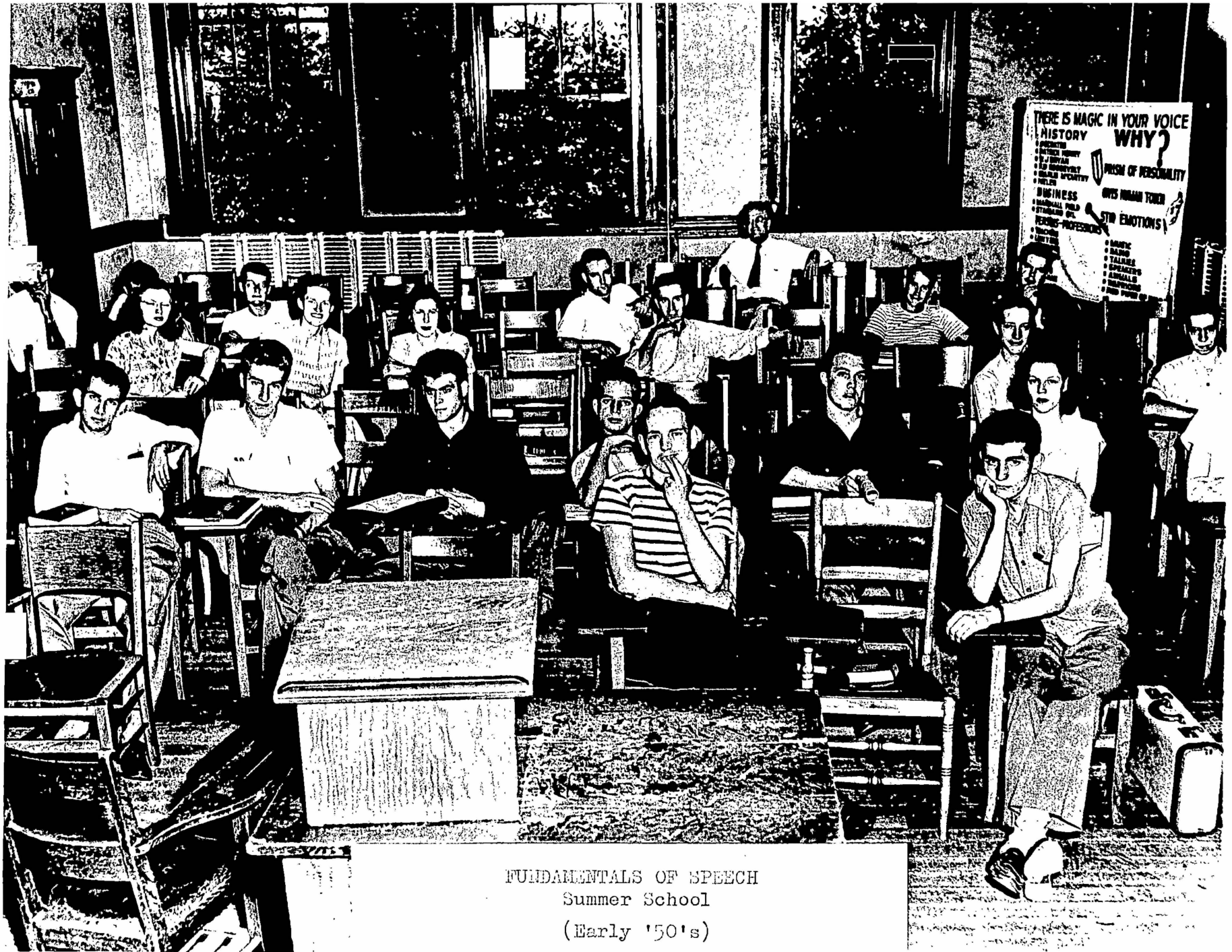
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<sup>56</sup> Buehler, Extempore, p. 140.

coach," says Bill Conboy, one of "Buehler's boys" in the forties. "He was an inspiration, a morale figure."<sup>57</sup>

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<sup>57</sup> Kesler, p. 5.



FUNDAMENTALS OF SPEECH  
Summer School  
(Early '50's)  
Professor Buehler, Last Row

### Chapter III

#### SPEECH EDUCATION

E. C. Buehler made a strong imprint on speech education for nearly fifty years. He was a classroom speech teacher in seven colleges and universities over his lifetime. He authored twenty books on debate and public speaking and he served as technical advisor for fourteen educational speech films called the "Young America" series.

#### A. Teaching Methods

During his lengthy career as a speech educator, Buehler developed his teaching philosophies and methods. He has said that he became a speech educator by accident. As a young man, Buehler aspired to join the ministry, but later, because of his Chautauqua experience, he decided a more feasible plan would be to become a platform speaker or actor. Teaching was a last resort. Yet, he decided to become an educator, at the Cumnock School of Oratory at Northwestern University.

There in Anne May Swift Hall, within a stones throw of the beautiful waters of Lake Michigan, I found myself under the sympathetic and inspirational guidance of Professor Lew Sarett. There was born within me a new confidence in all those elements that go to make human character. Inwardly, there was an awakening. I learned the language of heart and soul. There grew within me a sense of appreciation of beauty wherever it was found, whether it be in poetry, drama, oratory, song, prayer, or the starry heavens. My speech classes concerned the art of living as much as

the art of speaking. Above all, there was that <sup>58</sup>sense of belonging, of being somebody.

Buehler was twenty-seven when he decided to become a speech teacher. By the time he reached K.U. he had already taught at three other institutions, Hamline University, Northwestern University, and Washburn University. His philosophy of speech education was developing. With Buehler, the student was always first.

In a speech class we deal first, last and always with human stuff. The individual is the all-important end product; therefore, a speech class should be student-centered. Speech is the total personality functioning at its best in a group situation. Yet, we see speech classes which are centered around a teacher, a textbook, a methodology or a segment of curriculum. True eloquence must first come from the person. To smother and stifle this primitive source of effectiveness is to fail <sup>59</sup>in the essentials of teaching speech.

Professor Buehler held to his "student-centered" teaching philosophy throughout his career as a speech educator. His teaching ideals and methods display determination to "teach the person, rather than the subject."<sup>60</sup> He taught speech communication in life and living and developed methods of improving the ability to use public speaking in a variety of communication settings.

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<sup>58</sup> Buehler, "Talking to Myself," The Gavel, 34, No. IV, (1952), p. 55.

<sup>59</sup> Ibid. p. 56.

<sup>60</sup> Buehler, Interview, November 1981.

## Fundamentals of Speech:

### The Basic Course

In the Basic Course, one is challenged to engage the entire self with others. You almost have to be a psychologist to teach this; to spark growth. Attitude of the speaker, the inner self, is the key . . . teaching the person, rather than the subject. If you can teach the person, he'll find a way to teach himself.<sup>61</sup>

Buehler realized that teaching the basic course, Fundamentals of Speech, was no easy task. After World War II, beginning speech classes at K.U. were required courses. Because of this, Buehler felt that students often entered his classes with dread and apprehension, feelings that could impede the spirit and motivation necessary to create a productive atmosphere. Buehler responded by indentifying his "student-centered", focus on each student as an individual, thus working to overcome initial ambivalence. Buehler has written:

The speech class revolves around human factors as no other class does. Close personal relationships compose the lore by which the class moves and has its being. In a speech class, more than in most others, the individuality of the student is a most precious asset which when capitalized upon contributes significantly to<sup>62</sup> the effectiveness of each performance.

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<sup>61</sup> Buehler, Interview, November 1981.

<sup>62</sup> Buehler, "The First Seven Days of the College Beginning Speech Class," The Speech Teacher, 7, No. 4 (1958), pp. 302-306

Buehler attested to three basic principles: (1) Know your students--The teacher of the basic speech course should make a practice of knowing as much about each student as possible. This information should include the student's background and emotional make-up, as well as his professional or occupational interests. (2) Motivate your students--Motivation is a chain reaction spurred by improvement and success on the part of the student. A teacher should create a climate where the student can focus on self-improvement whereby he is a "self competitor". (3) Maintain a congenial classroom--The speech classroom should be a friendly, constructive work-place. Each success at the platform should be admired and praised. The speech classroom is a social entity.<sup>63</sup>

The first few days of the beginning course were the most critical for Buehler and his students. It was during this time that they created the direction the class would take for the remainder of the course. At this time he would "set the stage" for his students, motivating them towards constructive and productive "speech making". For his students, Buehler outlined what he believed were the most essential interlocking factors of the speech-making situation. He called these factors the HARD-CORE DIMENSIONS OF SPEECH MAKING.

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<sup>63</sup> Buehler, The First Seven Days, p. 302-303.

All these factors of speech communication are strongly interlocked. Their relative importance may vary greatly moment by moment and from episode to episode--by all are forever present.

WHAT is said. This relates to message, ideas--the quality of substance offered to the mind of the listener. The products stands as the central element in sharing and spreading thoughts and feelings.

WHO says it. The image of the speaker can make or break the speech. "Who" says it may add to or detract from the quality of "what" is said.

HOW it is said. Language and delivery are the keys to the total speaking performance. Elements of the creative arts come into play. The final result is a combination of knowhow, experience, and practice.

The SITUATION. When, why, and where does all of this take place? Every occasion is a unique setting which governs not only what is said--but also how and why. The speaker must take complete charge of this moment of REALITY if opportunity and responsibility are to be transformed into "Mission Accomplished".<sup>64</sup>

Professor Buehler wrote the following, TEN GUIDELINES FOR THE SPEECH MAKER. This gave the student further help in preparing emotionally for his upcoming turn at the platform.

1) ATTITUDE in large print is the name of the game. How do you feel about the subject, time, place, and reason for your speech? Above all, how do you feel about yourself?

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<sup>64</sup> Written information received during Interview with Buehler, October 1981.



- 2) Lest we forget, NO SPEECH IS PERFECT. There is always room for growth and improvement. A tree that stops growing is dead at the top.
- 3) DON'T BE A COPY CAT. Do it your way. You have the brains, experience, and talent owned by no one else in the world. You and your speech are originals.
- 4) Your speech is not like eating an apple--where after the last bite the job is finished forever. Your speech has the potential TO LINGER IN SOME MINDS FOR A LIFETIME.
- 5) BE YOUR OWN CRITIC AND TEACHER. You know more about yourself than anyone else. It is easier to listen to your inner self than to some outsider.
- 6) Do a little free lance browsing to OBSERVE HOW OTHER SPEAKERS DO THEIR JOBS. Gather some hints on how to improve your speaking by noting their strengths and weaknesses.
- 7) Remember, a speech is not just an essay on its hind legs. It is a one-time face-to-face interview. USE TONGUE-BORN RATHER THAN PEN-BORN LANGUAGE.
- 8) KEEP YOUR COOL. Beware of verbal violence. Try to think without emotional confusion. Anger sparked by a hidden ego is a danger trap.
- 9) DON'T BE A SHOW OFF. Avoid being seen as a smart aleck. This can weaken what you say. Try to be a humble and modest person. This can work miracles by opening the windows of what is noble, wise, true, just--and by creating good will.
- 10) NEVER BE A QUITTER. Never close the door on yourself. You may lock yourself out forever.<sup>65</sup>

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<sup>65</sup> Written information received during Interview with Buehler, October 1981.

Buehler held interviews with each of his students twice during the semester. These thirty minute meetings were used to "catch-up" with the problems, concerns or progress of the student. Buehler and the student discussed classroom problems, as well as personal difficulties. The main purpose of these discussions was to personalize the nature of the course, and enhance the feeling of individuality for each student.<sup>66</sup>

During his 39th year as a Speech Teacher, Buehler wrote his CREDO--A DECLARATION OF FAITH CONCERNING SPEECH EDUCATION. This was sparked by Buehler's challenge to the Basic Course instructors to write their own philosophies of Speech education. Buehler felt that he should also collect his thoughts on the topic, and the result was his CREDO.

B. Teaching Philosophy

CREDO

Part I

I believe of all human functions the gift of speech is the most miraculous. I believe of all human forms of communications speech is supreme. I believe if speech were to stop, all civilized living would come to a grinding halt.

I believe the ability to be articulate is essential to inner harmony, to emotional maturity, and mental balance. I believe that if all people could be completely articulate at all times, there would be no wars, no jails, more stable homes,

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<sup>66</sup>Written information received during interview with Buehler, June 1982.

and more happy people.

I believe speech is essential to the growth and flowing of the human personality and provides a way for self-discovery and self-renewal. For many it is a way of self-expression without brush or pen. I believe the act of speech is a total process, and when it reaches optimum effectiveness, the whole man is communicative. What you are is always part of what you say.

I believe in the speaking process, there is no substitute for content. Materials of intellectual worth remain the essence of eloquence. Speech skills no more make a speech than clothes makes the man. The center of gravity in all oral communications is thought and the idea.

I believe you should make self-reliance your cardinal virtue. Heed the words of Shakespeare, "This above all--to thine own self be true." Rely upon your own ability. You will have to think for yourself, speak for yourself, and act for yourself in real life. Why not cultivate the habit of your speech class? Never be a party to plagiarism or dishonest work. It will plague you as long as you live.

I believe every student should develop a conscience for truthfulness and responsible speech. He should show sense, not nonsense; sincerity, not cleverness. He should be real and genuine and not act like a ham. Let teachers and students alike condemn charlatanism, falsehood, and superficiality.

I believe speech has no absolute, and a completely perfect speech has not yet been made. I believe speech offers a lifetime challenge where there can be no final summit of achievement beyond which one can go no higher.

I believe the individuality of the speaker is a sacred and valuable asset in the speaking process. I believe,

therefore, any student with normal intelligence, normal emotional balance, and normal speech mechanism may have at his command those personal resources which enable him to make certain speeches which cannot be equaled by any other person. Every student may have that hidden "inner know how" to speak at some time superbly well.

## Part II

I believe you as a speech teacher must deal with people rather than mere theory and principle. I believe you must teach with your heart and soul as well as your head.

I believe you should enjoy teaching speech, and if the venture is boring, you should seek other occupations. I believe the kind of person you are may be more important than your grade transcripts, the degrees you hold, or your knowledge of the field.

I believe your classes may be either the most boring or the most exciting and stimulating which a student may experience in his entire college career. I believe what happens in the classroom should never be left to the spur of the moment. I believe you should plan and prepare and be completely tuned up mentally and emotionally for every class session.

I believe you should thoroughly brief your students on the nature of a speech class compared to other classes. I believe each student individually should be challenged to develop his own capacity to the fullest and that he should compete with himself rather than for grades.

I believe through your classroom crafts - - you must create a suitable environment by which the student's speaking experience is most rewarding. A class with ideal group spirit almost teaches

itself. I believe you should be fully aware of many human intangibles. You are dealing intimately and closely with human elements. However, your attitude toward human values reflects only your point of view. Remember it may be fallible. Speeches and speakers have souls, and the soul part cannot be measured by an all-purpose yardstick that one might use when measuring student's work in mathematics or in some physical or natural science. Speech development is vital to the maximum personal development of the student.

I believe in the power of positive thinking in a speech class. All criticism should be constructive, should fit the individual speaker, and the specific goals of the assignment. Criticism should fit the student's needs, not reflect the teacher's whims.

I believe the academic strength of the course should lie essentially in the day to day quality of the speeches rather than the crammed knowledge of text theories. I believe generally a five-minute speech should require from three to five hours of preparation. I believe in all major assignments which demand careful preparation, the ill prepared student should not be allowed to speak.

I believe you should stimulate, guide, direct, and challenge a student toward working out a creative piece in his own way, and when he asks "how you want him to do it," you have already failed in your basic mission. I believe you should be a friend and counselor to the student rather than a stern classroom official. Students should like and respect you, but if there must be a choice between the two, heaven forbid, choose the latter. Be there master--the kind that leads, not commands.<sup>67</sup>

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<sup>67</sup> Original written CREDO was supplied by Buehler during interview, Fall, 1981.

C. The Conference of Directors of the Basic Speech Course of Mid-Western Universities

In 1962, Professor Buehler organized the Conference of Directors of the Basic Speech Course of Mid-Western Universities. This conference was attended by two speech teachers from each of the Big-8 universities and two from Iowa and Colorado. It became an annual conference. These speech teachers came together to exchange ideas and innovations concerning the quality of teaching methods and the overall quality of the Basic Speech Course. The sole purpose of the conference was to improve the beginning speech class.<sup>68</sup> At the time of this writing, this conference, with slightly expanded membership, still meets annually.

February, 1978, Professor Buehler was invited to address this same conference, to be held at K.U. Chairman and Toastmaster, Dr. Jon Blubaugh introduced Professor Buehler by saying, "Will the real father of this baby please rise and be recognized?" referring to the founder of the conference. During the address that followed, Buehler outlined for his audience, a "four-point rationale about speech as an academic discipline."

Point One: Speech is a highly functional part of life and living. Man is forever in touch with the world with his tongue. Speech is a way to get things done, be it raise a family, grow peanuts, play games, sell books, get votes,

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<sup>68</sup> Buehler, Interview, June 1982.

make love, pray to God. People who have sometime to say and can say it well show the most promise for success. Bill Easton, internationally-known coach of track and field events, told me a few days ago that he required his athletes to take two speech communication courses. Being able to express yourself helps the athlete to concentrate, have confidence, and have more physical energy.

Point Two: Speech is a bulwark against loneliness. Man is a social creature. You need someone to be somebody. One person alone is no person.

Point Three: Speech contains a magic formula for finding yourself and having endless ventures in self-renewal. It forms and nurtures the growth and lowering of one's total personality. It provides personal and individual sovereignty.

Point Four: Speech provides the invisible means for creative and critical thinking. It gives the mind a handle for inventing and energizing ideas and feelings. You can't think without language. This asset<sup>69</sup> can linger and grow throughout life.

#### D. The Buehler Award

In 1962, Professor Buehler recognized the performance of the graduate students teaching the beginning speech courses by awarding them a certificate of teaching excellence. The Buehler Award was given to the instructor deemed most qualified by his students and fellow graduate students to teach the course. This award was given, primar-

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<sup>69</sup> Buehler, "Looking To the Future Through the Past," speech given at the Conference of Directors of the Basic Speech Course of Mid-Western Universities, February, 1978, pp. 4-5.

ily, to stir interest in the basic course and to stress the importance of teaching.<sup>70</sup> The award is still given today.

During the early 1960's Buehler organized a seminar for the teachers of the basic course. This was a required seminar where the instructors met once a week for two consecutive semesters. The goal is still required today and the aim is much the same. Basic course instructors meet to exchange ideas, frustrations and concerns with teaching the beginning speech classes.<sup>71</sup>

#### E. Education

In 1967, Professor Buehler decided it would be "worthy and necessary" to set forth his ideals concerning education and the role it plays in the discovery of "life enrichment." His purpose was to present this piece, (along with a check) to his grandchildren as they entered college. So it was--as each of his eight grandchildren ventured off to "higher learning," they did so with this message from their grandfather.

#### EDUCATION

Education is more than learning about things and what to do with them. It helps you to pick the kernel from the chaff, the wise from the foolish, the enjoyable from the dull and boring. It is a life long mission, but never a mission impossible. Education is the kind of stuff that feeds on itself--the more you get the more able you are to get more. It forms the fabric of life by which the "cup runneth over."

E.C.B.

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<sup>70</sup> Buehler, Interview, June 1982.



## Chapter IV

BUSINESS AND PROFESSIONAL SPEECH TRAINING

Reaching beyond the academic setting, E. C. Buehler conducted public speaking courses off-campus for a variety of business organizations and professional groups. As an educator, he felt that he was more successful with these "outside ventures" than with his classroom courses at the university. Buehler himself relates:

These outside ventures were more successful from the standpoint of results. Here we weren't limited to the college structure (of text-books, test-taking, etc.) and these business people wanted to be there . . . they chose to do this. They weren't required to take the course.<sup>72</sup>

Off-Campus CoursesA. The Students

Buehler taught these "off-campus" courses to two different "types" of people: (1) those who came by choice, and were self-motivated and interested in personal growth; and (2) those who came by invitation or were committed to come by their business or workplace. Numbered among Buehler's students were both professionals and non-professionals.

Everyone from coonhunters to Ph.D's, from age fifteen to eighty-five . . . these people were reaching for self-discovery and self-renewal. The motivation was there. Speech was<sup>73</sup> an important part of life and living.

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<sup>72</sup> Buehler, Interview, Spring 1982.

<sup>73</sup> Buehler, Interview, Summer 1982.

## B. Course Locations

Buehler first taught an off-campus course in Evanston, Illinois in 1923. It was a public speaking course for business people who weren't pursuing college level study, yet wanted to enhance their public speaking skills. The next two years he offered similar courses in Topeka. In 1926, he gave two more courses in Minneapolis, Minnesota. In years to follow, Buehler offered programs in a variety of other locations: Ottawa, Salina, Pittsburg, Eudora, Leavenworth, and Kansas City, Kansas, and in Kansas City, Missouri. He taught a course in Austin, Texas, and offered several in Lawrence, Kansas, itself. Overall, these outside business courses totaled 112 programs.

## C. Training Techniques

Usually these courses involved nine sessions, and in them Buehler offered a unique system of speech training consisting of five basic principles:

- (1) We learn to talk by talking.
- (2) Effective speech is within the reach of everyone.
- (3) The human personality is bound up with speech. Self adjustment is the key to better speech.
- (4) Eloquence is more than voicing an idea; it is the total personality in action.
- (5) It is not the know "how" that matters as much as the "will" and the desire for the venture of speaking.<sup>74</sup>

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<sup>74</sup> Buehler, Effective Speech and Human Relations For Business and Industry, 9-Sessions-9, Summer Only, (1940).

Participants gave at least one speech each day, and sometimes two. These speeches were three minutes, or more, and covered a wide range of topics assigned or suggested by Buehler. Afterwards, Buehler gave each speaker positive suggestions for future speeches. Criticism was geared to fit each individual student, for his or her own growth and improvement. The Buehler courses had several "dividends" for their students:

- (1) The ability to think on one's feet.
- (2) Gaining poise and self-assurance.
- (3) Obtaining many new ideas.
- (4) The ability to make an effective speech.
- (5) The development of the power of leadership.
- (6) A better understanding of human nature.
- (7) Greater inner happiness and personal satisfaction.<sup>75</sup>

In addition, individuals taking a Buehler course would enjoy a relaxed, personal climate in which they were treated with respect, and were encouraged to be self-reliant. Frequently, classes were structured as clubs, with a name and elected officers. Prizes and awards were offered for outstanding achievement. Certificates of merit were usually awarded on the final session.<sup>76</sup>

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<sup>75</sup> Buehler, Effective Speech.

<sup>76</sup> Ibid.

## Short Courses

### A. Students and Course Locations

"Short courses" conducted by Buehler were similar in style to the nine session programs, but were condensed. As with the nine session courses, the short courses were not required, used no college text, and were not given solely for speech credit. Because of this, Buehler felt that the motivation for attendance was greater than in the college classroom. Students weren't evaluated with a letter grade in these off-campus courses. Instead, they learned by listening to one another, and then received evaluation through feedback given by fellow students. Rewards were gained from personal growth and success. These short courses were given to a multitude of groups with a diversity of backgrounds. Among these were bankers, policemen, ministers, beauticians, and even a group of morticians. Courses were held in a variety of places, including the Menninger Foundation in Topeka, and the Federal Penitentiary at Leavenworth. For twenty-nine summers Buehler gave these "short courses" at K.U. for the United Steelworkers of America.<sup>77</sup> This represented his longest, single professional venture. He taught his first course for the United Steelworkers in 1948. Then, again in 1950, followed by twenty-eight years of service, ending in 1978, fourteen years after his retirement. He taught two different types of classes, "Speech

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<sup>77</sup> Buehler, Interview, Winter 1981.

Making" for beginners, and "Human Relations" for advanced students. The course met for four and a half days, meeting from one to one and a quarter hours each session. Students from the United Steelworkers came from three states: Kansas, Missouri, and Nebraska. All sessions were held at K.U. At the conclusion of each four and a half day course, Buehler held final celebration activities for the students, and awards were given to the "Best Listener", "The Student Who Made the Most Progress", and "The Student Who Gave The Best Speeches".<sup>78</sup>

B. The Dale Carnegie Course

During the regular school year in 1936, Buehler taught the Dale Carnegie Course in St. Louis, Missouri. Traveling on the Wabash train following afternoon classes at K.U., he would arrive in St. Louis on time for evening class sessions. He then returned on the night train in a sleeper car, arriving in Lawrence in time for regular classes the following day. Buehler maintained this hectic schedule one day a week for fifteen weeks. The students taking the Dale Carnegie Course were for the most part business people, and there were more men than women. The regular Dale Carnegie Course charged up to \$75.00 per person, and might have as many as 40 people in one class. Buehler's general guidelines suggested that he limit his classes to 24 students,

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<sup>78</sup> Buehler, Interview, Summer 1982.

and fees varied, from \$10.00 to \$20.00. The smaller size personalized the course, and the price made it more affordable to students.<sup>79</sup>

C. DINE AND DISCUS

Early in the 1940's, Buehler conducted a six week course for the public at the Bellerive Hotel in Kansas City, Missouri. Thirty people enrolled. The participants came from a variety of backgrounds, many with a high school education, or less. Professor Buehler had great success in teaching the course participants a variety of public speaking skills. A friend of Buehler's and resident of Kansas City, Donald Dwight Davis, heard of Buehler's progress through a friend taking the course, and concluded it would benefit the Kansas City area if Buehler would develop and conduct a similar course for established professionals and business men. Buehler responded favorably to the idea and a class was arranged. Donald Davis, Walter Ross and Bill Shackelford organized the first meeting. Participants came by invitation only. The group was originally called "Dine and Discuss" focusing on a dinner banquet with dining and rotating toastmasters. However, the first printed notice of the program was in error. The name "Dine and Discus" appeared instead. Not one to be caught off guard, Professor Buehler adapted the rules for good speech making to the skill of throwing the "discus". "Dine and Discus" met once every two weeks for a nine month period. No meetings were

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<sup>79</sup> Buehler, Interview, Summer 1982.

held during the summer months. Business men and other professionals were chosen as members. Buehler later related:

This was the 'creme de la creme', the Rolls Royces of the Kansas City Professional Community.<sup>80</sup>

Membership totaled 20 to 24 participants at one time. After the banquet and dining, they met around a dinner table and one member of the club was selected as toastmaster. Speech topics focused on civic issues and community awareness.

Timid executives, before an audience, learned poise and presence, and actually learned to make fairly acceptable speeches. The junior executives and vice-presidents among us, regularly earned promotions, because<sup>81</sup> of their increasing skill as speakers.

Buehler used a variety of techniques for teaching speech skills to the professionals at "Dine and Discuss". Frequently, when the speaker would address the group, the lights were turned off, thereby putting the speaker literally "in the dark". Important voice mannerisms and differences in style and speaking habits could be more easily identified while the speaker was in the dark. This technique also affected the speakers in that they couldn't read their notes. They instead had to rely on their real know-

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<sup>80</sup> Buehler, Interview, Summer 1982.

<sup>81</sup> Letter received from Donald Dwight Davis, May 28, 1981.

ledge of the topic. Buehler also taped the speakers, then played back the recording. The group would then exchange ideas and give the speaker both positive and negative criticisms. The text used was You and Your Speeches, written by Buehler himself. Buehler later recalled:

This was a program given for enjoyment .  
. .it was the least boring of anything<sup>82</sup> I  
ever did! It was always a challenge.

For the most part, Professor Buehler conducted these off campus courses by invitation. Word of his success spread, and demand for his expertise grew.

I owe so much to other people. I was invited to do many of my outside training ventures. I'm <sup>83</sup>not what you would call a self-made man.

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<sup>82</sup> Buehler, Interview, Summer 1982.

<sup>83</sup> Ibid.



## Chapter V

### TRENDS IN SPEECH EDUCATION

#### A. Some Reflections

Buehler saw many changes in the field of speech during his lengthy career as a speech instructor. First, the popularity of oratory peaked, then declined after World War II, as "communication" became a popular and important concept. Second, technology and invention greatly changed the style of speech delivery. Third, Speech Education as a potential field of study developed and broadened as emphasis within the field shifted. Here is how E. C. Buehler remembers it in 1963.

So what was Speech Education like 40 years ago? Well, first look at the environment. The college boys and girls danced the Charleston, and the coonskin coats were in vogue. Men wore vests and they wore garters. And the women, the well-to-do and the fashionable, wore silk hose. Others wore cotton stockings. And cigarette smoking among women, un-unh, no-o-o-o-o, that was still a sin. And lipstick, if you wore lipstick, that caused eyebrows to go up. But you could use rouge if you used it with discretion. And how did school children get to school? They walked, or rode streetcars. And the Chautauqua and the Lyceum were still going strong. And the homes were without radio. And when you went to a movie you saw the flickering film. And then when you went cross-country you went in a Model-T. This was the model. They sold Fords by this one slogan: 'Gets you there, gets you back.' There were no paved roads to the state systems or the federal system.

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\*\* The Lyceum was a traveling show similar to the Chautauqua; however, the emphasis was on lectures, instead of theater.

And what about the speech teaching profession? The professional awareness was just beginning to emerge. The word 'empathy' had not appeared. The word 'discussion', if you found it in a textbook meant the body of a brief. And if you heard the word 'feedback', you'd probably go to the barnyard and ask a farmer what it meant. And if you heard the word 'communication', you'd think of telephone wires. And if you heard the word 'semantics' you'd reach for the dictionary. And if you heard the word 'listen', you'd say, 'Oh, that's one of the five senses.' And it was looked upon something like you look upon snoring. It's something that you just do naturally. It certainly isn't anything you can teach. What about departments of speech? There were none. There were departments of Public Speaking, of Expression, of Elocution, of Oral English.

And what about debate tournaments? There were none. There were no general topics. And if you debated both sides of the question, you were taking a calculated, ethical risk. And you wouldn't think of having a public debate without having some musical numbers. I'll read to you from the bulletin of the Kansas Debate League. 'Strive to popularize debate by introducing musical and other features into the program, making the people feel that they have received more of value than the necessary fee to cover expenses.' Oratory was King among forensics. This was the aristocrat of all events. I attended the college where ten percent of the student body went out of oratory. And a few decades earlier special trains were organized and chartered to go from one school to another to the seat of conflict. Victories were celebrated with street dances and bonfires. Let me read to you a story from the Lawrence Journal World, of somewhere in the 1890's. 'The State Oratorical Contest took place last Friday night in Topeka. K.U. was represented by a large delegation. Many of our boys, fearing

they would not be there in time, went Thursday morning. And every train that left Lawrence from then until Friday night carried university students. By 8:00 P.M., the Grand Opera House was nearly filled with college students from various parts of the state, and the yelling began. The K.U. delegation was too much scattered to get in their best work, but we had the advantage of the best yell, and the Rock Chalk could be heard above the din.<sup>84</sup>

World War II came, and President Roosevelt appointed a committee of professors from Harvard to design a basic educational program at the university level for approximately 2 million service men. Among the classes chosen was Public Speaking. This plan had the effect of sparking growth and enthusiasm for speech as an academic discipline.<sup>85</sup>

#### B. The Advent of Change

Progress and technology changed the course of Public Speaking. The invention of radio, T.V., the microphone and amplifiers, both broadened and potential of public address and diminished the need for highest quality in vocal expression. Voice, pitch, tone and delivery could be manipulated by these new electrical devices, and the concern for skill and quality of speech making was no longer the issue it once had been.<sup>86</sup>

Following World War II, Speech Education changed directions. The earlier demand for speech making, and the

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<sup>84</sup> Buehler, "Some Reflections," 1963 Kansas Speech Association Convention, Hays, Kansas, May 4, 1963.

<sup>85</sup> Buehler, Interview, Winter 1981.

<sup>86</sup> Ibid.

emphasis on delivery declined dramatically. Oral rhetoric, manifested in oratory, took a back seat to a new and more popular concept, communication.

The concept of 'communication' took roots, making its mark far and wide. The very word 'communication' had a great impact on the field of speech. The names of textbooks were designed to fit the new context of speech communication. Speech departments even changed their names.<sup>87</sup>

Communication affected speech delivery. The popularity of oratory, with its polished style of delivery, diminished with the onset of the popularity of "communication" in its many contexts.

Delivery has almost become a dirty word. Delivery can't make a speech, but it dresses it up. If it has flaws, it loses its message. Winston Churchill, Franklin D. Roosevelt and John F. Kennedy . . . after they were gone, we lost our real speakers, from the standpoint of delivery.<sup>88</sup>

Following World War II, the teaching of college level speech courses expanded dramatically. More than fifty colleges and universities decided to require speech courses as a graduation requirement<sup>89</sup> as was the case at the University of Kansas.

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<sup>87</sup> Buehler, Interview, Summer 1982.

<sup>88</sup> Ibid.

<sup>89</sup> Ibid.

We were very slow in having Speech Education recognized in the academic sense. Forensics came along, giving speech some angles in which it could be taught. The class 'Fundamentals of Speech' became required during the first two years after World War II at the University of Kansas. This development spread over the whole country in the colleges and universities.<sup>90</sup>

The Greeks considered oratory to be a form of art. Yet oratory only preceded debate by little more than a decade in America. When debate became established, oratory began to decline. Now, years later, oratory has nearly vanished from the college campus. Yet Buehler believes that, although the popularity of school oratory has declined, the importance of it to mankind has certainly not vanished. Read first hand what he says about it.

C. A Tribute To Oratory

I COME NOT TO BURY MY FRIEND  
BUT TO PRAISE HIM

My friend Oratory is not dead. He has been stabbed, ridiculed, shot at, ostracized and betrayed. Even those who once glorified him have turned against him and are eager to preach his funeral sermon at an imaginary grave. But my friend is not dead. He is very much alive. Some who still embrace him in the classroom seek to lock him out of the extra-curricular field. There are those who glory in his decline and call him by other names - - 'Public Address', 'Persuasion', 'Public Speaking'. Some

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<sup>90</sup>

Buehler, Interview, Summer 1982.

say he is a 'Phoney' - - a 'faker', a tool of the demagogue. They say his old power is gone, destroyed by the radio, by television, by ghost writers, by the god of science and the craze for inter-personal dialogue. All this is poppy cock. He is very much alive and he still wears that strange mantle of power which holds sway over the hearts and minds of men. In fact, he is more powerful than ever. He can talk to an audience ten times as large as the total number of people William Jennings Bryan could reach in thirty years speaking to packed houses every day in the week.

Of course the image of Demosthenes standing in his robes by marble pillars is gone. The grandeur and majesty of Daniel Webster has faded from view, and the pipe organ voice of Bryan is seldom heard or needed in this modern day of voice amplification. But this does not mean Oratory is dead. Styles of oratory have been modified. Celluloid collars and high buttoned shoes are out of fashion but clothing is still the order of the day, topless dresses, notwithstanding. Shakespeare isn't dead even though his style of writing is out of date. The eternal truths which concern humanity, peace, justice and the arts of living can best be explored by good men who speak eloquently.

Not more than 3,000 years since the time of ancient Greece and Rome has one single nation been so richly endowed with the products of oratory as has the United States. Even if my friend should fall asleep for a generation or more like Rip Van Winkle and if we keep our academic freedom, he still would live a thousand years. So rich is his legacy.

The faith and feeling of every school boy has been touched by such history making phrases as, 'I know not what course others may take but as for me give me liberty or give me death', or 'Union now and forever one and inseparable', or 'This nation cannot live half slave and half free'.

No one knows to what degree the course of our national destiny may have been tilted one way or another by such oratorical expressions as 'Ye shall not crucify mankind on a cross of gold', 'Make the world safe for democracy', 'Back to normalcy', 'The greatest thing we have to fear is fear itself', 'Old soldiers never die, they just fade away', 'Ask not what your country can do for you, ask what you can do for your country.'

Beyond the public or secular role of oratory is the unique role which has special meaning for all of us as speech educators. Long before oratory found its way into our regular classrooms in either a practical or academic sense, it was very much alive outside of the classroom. Oratorical activities were prominent at the college chapel, class day exercises, commencement time and contest events. Intercollegiate forensics flourished on a wide scale almost two decades before the National Association of Academic Teachers of Public Speaking was founded. But college oratorical contests flourished even more brilliantly almost two decades before intercollegiate debating became established.

An oratorical contest was a highlight on any college calendar. In some colleges, 10 percent of the student body went out for oratory. Railroads often ran special trains between cities and towns of competing schools. Victories were celebrated with bonfires, torch light parades and blaring bands, climaxed by a rousing speech of congratulations by the college president. No modern football hero ever enjoyed greater glory or honor than the college orator of long ago.

In the day before the profession of speech teachers was established, the accomplishments of college orators and debaters made a favorable impression upon the college faculties. It was this image that did much to bring speech as

an educational discipline to the regular college curriculum. No one knows how long the birth of our profession would have been delayed were it not for the good image created by intercollegiate forensics.

As tournament debating began to grow and spread in the thirties, college oratory began to decline. This decline became more pronounced in both quality and quantity following World War II. Oddly enough, however, interscholastic oratory among the high schools has held up remarkably well. Today, thanks to four national supporting organizations and state sponsored speech festivals, more than a half million high school boys and girls annually compete in contest oratory.

Although interest in competitive oratory has diminished markedly, outside the college classroom the roll of oratorical literature in various dimensions takes on new significance in the speech classrooms. Written samples and models for critical study and evaluation have entered the speech classrooms in a big way. A plethora of books, mostly paperbacks, featuring samples of speeches and orations have come on the market during the past decade. It is now common practice to use these books as supplementary source material in basic speech courses. This is what we do at the University of Hawaii. My friend is not dead; he is more alive than ever teaching hundreds of thousands of college students the rudiments of oral suasion in the established courses of the curriculum.

In the firmament of speech education, the light of oratory shines beyond the competitive platform performances and critical evaluation practices in basic speech courses. It has been a major source of energy, life, and vitality among our programs of graduate studies. The great bulk of the pick and shovel



work of graduate studies fall in the area of speech-rhetoric and oratory. More than a thousand M. A. theses have been devoted to this area and more than a hundred Ph.D. dissertations. This represents millions of hours of labor and study. Here lies the rich veins of solid materials where the men who make up the hierarchy of our profession, found their habitat and answered the challenge for scholarship and academic achievements. No, oratory is not dead. Here our profession found its manifest destiny, its reason for being.

Dr. T. V. Smith, Professor of Philosophy, University of Chicago, writing for the Quarterly Journal of Speech some two decades ago, observed that 'Poetry is the servant of the lover--Prose is the servant of the scientist--Oratory is the servant of the statesman'. The business of the statesman is to serve humanity. He may be found in places other than the White House or the political or the legislative forums of the nation. He may be found in the church pulpit and parlors, the civic clubs, the classroom. Flashes of oratorical eloquence may break out anywhere at any time when people talk about things they care about. From Moses to Dirksen, the world turns as men speak for special causes for special purposes, with special words in a special way. When my friend Oratory dies, Mankind will be in the grave by his side.<sup>91</sup>

#### D. In Conclusion

Professor Buehler also has noted a change in recognition for excellence in debate. The prestige and honor once given to winners in debate, he believes, was replaced by the awarding of trophies.

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<sup>91</sup> Buehler, "I Come Not to Bury My Friend, But to Praise Him", Annual Convention Pacific Speech Association, January 28, 1967. Pacific Speech Journal, 1, No. 4 (1967).

They've taken the glow off Forensics and substituted hardware (trophies). They seemed to replace one with the other. Hardware is the main source of recognition now. There's not the prestige there used to be.<sup>92</sup>

Communication as a profession and academic discipline has grown greatly. Buehler observes:

As we look across the short span of 50 years, one towering fact stands out; our professional growth and development, both as to quantity and quality, has been phenomenal. Here is a mark of progress and accomplishment that cannot be matched elsewhere in the world. This is definitely an American phenomenon. But, glory be, now we belong to the academic community. We're beginning to feel at home as we sit at the table and break bread with our colleagues from other fields of learning.<sup>93</sup>

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<sup>92</sup> Buehler, Interview, Summer 1982.

<sup>93</sup> Buehler, "History and Trends of Speech Education" University of Texas, 1965.

## Chapter VI

THE RETIREMENT YEARSA. Teaching and Education

Since his retirement in 1964, Professor Buehler has continued being an active teacher and lecturer. He was invited to teach at three universities as a visiting professor: The University of Texas in 1965; The University of Hawaii, from 1966-1967; and The University of Nebraska, 1968-1969. Professor Buehler has said that he did his best teaching after he retired.

Buehler continued his work as a lecturer and a writer, traveling extensively in the United States, and throughout several foreign countries. He spoke in front of a variety of audiences, including students and faculty at the above mentioned universities, as well as civic organizations in which he was and still is, an active member. (Kiwanis is one such organization.) His lectures have been heard in California, Illinois, Hawaii, Texas, Minnesota and South Dakota, and, of course, in Buehler's present hometown, Lawrence, Kansas.

In 1964, Buehler reflected upon his teaching experiences and decided to write an essay relating to his career as a speech teacher. First, he conveyed the meaning of his experience as a speech teacher in a "personal sense". Concerning his experiences in the university classroom, he says of the speeches he has listened to, encouraged, and

shaped, "I am sure, if there were such a thing as a speechometer, the totals would register more than 300,000 speeches heard."<sup>94</sup> Secondly, he discussed "teaching speech" in a "professional sense". He described the concepts of "speech" and "public speaking" and what each has meant to this country over the past fifty years, and he pointed out that the basic speech course, as we know it, is "an American phenomenon."<sup>95</sup> In the following, Reflections in a Personal and Professional Sense, Buehler related his experiences of a lifetime as a speech teacher.

Reflections In A Personal and Professional Sense

I

In A Personal Sense

Teaching must have been my calling, for I found the abundant life in the classroom. I have been teaching speech for more than forty years, thirty-nine at K.U. I have also taught in various speech communication programs for more than two hundred groups in business and industry. I have coached or directed hundreds of college orators and debaters for competitive forensic events. I am sure, if there were such a thing as a speechometer, the totals would register more than 300,000 speeches heard.

I can hear some of my readers say, 'Poor Professor, how dull and boring a life he must have had! I can't even stay awake in church listening to the preacher!' On the contrary, I have never known a dull or boring moment, never dreaded

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<sup>94</sup> Buehler, "Reflections In a Personal and Professional Sense", 1964.

<sup>95</sup> Ibid.

meeting my classes. It has all been immensely exciting, and even now I find it more enjoyable than ever. But there is really nothing mysterious about this exuberance, for I come in close touch with people and deal intimately and realistically with them.

There is something about the individual personality which is appealing to most of us. Woodrow Wilson once said, 'The most exciting thing in all the world is the human personality'. The point is that speech is a reflection and manifestation of the human personality in action. Many of us will stand for minutes on end, as if spellbound, before an iron cage in a zoo to watch monkeys go through their antics. I, too, am a monkey-watcher, but I wouldn't care for monkey-watching as a steady diet, day after day. For me, it is much more exciting and interesting to observe people, the masterpieces of the creative process - to observe the antics of the human mind as mirrored by the spoken word.

Moreover, it is especially rewarding and gratifying to observe the personalities of students flower and unfold before my very eyes, to see them experience a kind of self-renewal and self-discovery as they share their attitudes and ideas orally with their peers. Speech-making, in its essence, is a social experience; and most people, be they college freshmen or company executives, are driven by a deep sense of pride to show the better side of their nature when talking before a group. The ego becomes deeply involved, and this generates the great and common bugaboo of public speakers; stage fright. Speakers have to learn how to live with it, but they soon come to recognize it as something to control, not to get rid of. While a student is in mild shock, he isn't himself; frankly, he isn't all there. He must learn how to adjust himself, to gain the self-assurance and personal equilibrium which he must have for his best mental alertness and his most persuasive manner.

Once he gets this feeling of self-mastery when standing before a group, the student experiences a new sense of achievement which carries over into everything he does. An example or two will explain what I mean: A senior girl dropped by my office only a few days ago to express her appreciation for what happened to her in a speech class three years ago when she was a timid freshman. She spoke of how this one class helped her through her entire college life; it made her studies in other courses easier and more enjoyable, helped her in her conferences with her teachers, helped her get along better with other students, but, most important of all, it helped her to live with herself.

I received a Christmas card a year ago with a postmark from a South American Country. The card read, in part, 'Professor, you won't remember me but I was a student in your speech class in Green Hall in 1934. I want to wish you a Merry Christmas and tell you that you opened a window for me which I have forever been grateful.

Sincerely, C.A.'.

These are not isolated instances. They are typical of scores of similar responses, and I do not mention them in a boastful manner. I am embarrassingly pleased and humbled by such responses. They come from both college students and middle-aged men and women, who were in adult speech classes in business and industry. I have heard countless testimonies from the lips of high school teachers, especially debate coaches, about similar experiences among their students.

This all makes sense to me, for it strikes a responsive chord in my nature. This is exactly what happened to me in speech classes at Northwestern University as a graduate student when I was a grown man 27 years old. It was like being born again. This experience in self-renewal or self-discovery is the

beginning of a new life with a new set of values, new capacities to appreciate the arts, new vision and insights for the pursuit of happiness. One's whole personality seems to have more room in which to move. Here lie some of the richest rewards of a teacher, not only the teacher of speech but of mathematics, of biology, of architecture, and so on.

The late U. G. Mitchell, one-time chairman of the Department of Mathematics at K.U., gave us a clue to the secret. When his colleagues begged him to tell his secret for his outstanding success as a classroom teacher, his reply was: 'Heavens sake, we don't teach mathematics, no one can teach math; we just teach people'. Ah, there you have it. We can't teach debate or oratory or public speaking; As we teach the man, the whole man with his many-sided personality, the skills in the oral communication process will find their natural orbit.

The strange thing is that there is nothing new about this. The ancient Greeks and Romans practiced this nearly three thousand years ago. The Greeks made much of the inscription on their temples, 'Know thyself'. This is part of it, yes, but the more important part of it is to make thyself worth knowing. In this age of sputniks and heavy emphasis upon science and materialism, we need more than ever to tap those sources that build humanity in man. Herein lie the real makings of a civilized world.

## II

### In a Professional Sense

Speech-teaching as a profession was born in America just fifty years ago. The National Association of Academic Teachers of Public Speaking, formed in 1914 with a membership of 165, has grown beyond the 25,000 mark, counting memberships in theatre arts, speech and hearing, and radio broadcasters. When I became identified with the profession, scarcely

a half-dozen universities offered a major in speech. Advanced degrees were almost unknown. In fact, I received the first M.A. degree in speech ever offered by Northwestern University, in 1923. Today more than 200 colleges offer the M.A., and 50 have programs for the Ph.D. More than a thousand departments of speech graduate 6,000 majors annually. A fundamental speech course, along with English composition, is commonly required among most colleges west of the Ohio Valley. At K.U. more than a thousand students are enrolled each semester in the beginning course, taught by a staff of 36 instructors. We have witnessed a far greater growth in speech education during the past fifty years than we have seen in the preceding three thousand years.

This is decidedly an American phenomenon. There are numerous nations in our Western culture among whose universities one cannot find a single speech course in the curriculum. Emphasis upon speech as an academic discipline is a natural outgrowth of our culture. We are the children of the spirit of revolt, of revolt against tyranny. The words 'Liberty or death' have been on the lips of every schoolboy since the Declaration of Independence. Free speech is the lifeblood of democracy. The Constitution gave freedom of speech the 'go' sign. It made free speech the law of the land. A new nation, conceived in liberty, facing new frontiers, new opportunities, new private enterprises, new social and political issues, had much need for talk to shape its manifest destiny. And talk there was, in shops, churches, schools, townhalls, legislative chambers, Chautauqua tents, and open-air platforms. Probably no nation since the time of the ancient Greeks has enjoyed such a rich heritage in oral rhetoric as we.

It must seem paradoxical to the layman that in this country, where speech education flourishes we should witness



such a sharp decline in public oratory. The rhetoric of the platform seems to hit a new low, year after year. But this does not distress me, for the methods and styles of speech-making have changed drastically. There has been a revolution in methods and kinds of speech-making. The one great single underlying influence for this is embodied in the concept, communication. 'Did he get the message?' is the phrase heard most often. 'The occasions for Websterian oratory are few and the men capable of it still fewer,' says Norman Thomas.

Speech-making has become everybody's business. It is no longer reserved for the lawyer, the preacher, the politician, and the college president. The merchant, the housewife, the farmer, all kinds of citizens must be articulate. On a per capita basis, there is ten times as much speech-making done now as in Webster's day. W. J. Bryan's oratory would probably be as much out of style today as high-buttoned shoes and celluloid collars. Speeches today are tailored to fit the clock. As an eighth-grader, I heard Senator Robert LaFollette speak at a Chautauqua meeting, and he spoke for three and one-half hours. This was about par for the course. Not only are speeches today much shorter and more to the point, but they are also more informal, more direct, more conversational, and much more communicative.

Revolutionary methods of teaching speech have swept into the college classroom. In some classrooms, 'delivery' has almost become a dirty word. Personally I feel the pendulum has swung too far towards efforts to down grade the role of delivery. Too many speakers with worthwhile ideas fail to get their message across because of poor delivery. Of course, the overriding goal still is to develop more able speakers and listeners, but the mastery of speaking and listening skills as such is only one

phase of the speech communication discipline. Sharing and energizing worthwhile ideas, knowledge and insight into speech theory, sound methods of research, and especially critical thinking in a responsible speech philosophy have become the 'warp and woof' of the beginning speech course. A class that does not help the student toward more functional intelligence is a failure. Learning to speak means learning to think.

Research shows that students who take the beginning speech course as freshmen make better grades later in college than those who do not take the course. The student's mind is activated to look for what makes sound sense in a speech; mental skills thus become more important than mere bodily and vocal expression. Listeners are taught to ask of the speaker: 'What do you mean?', 'Why is this so?', 'Why do you care?', 'Why should I believe what you say?', 'Why should I care?' Since speech can be a dangerous, harmful weapon for social control, (as well as a useful, beneficial one) we need more minds able to search for the truth and reveal it with integrity. For truth is ultimately the stuff from which wisdom must be fashioned.<sup>96</sup>

During the Fall of 1975, the Lawrence Kiwanis Club asked Professor Buehler if he would develop his ideas concerning speech education in the United States. These ideas would then be tape-recorded and given to high schools to use in their libraries. Buehler responded with an essay called A Profession Extraordinary--Made in U.S.A. In it, he gives an overview of the history of speech education from the coming of the Mayflower to the present. He discusses

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<sup>96</sup> Buehler, Interview, Fall 1983.

rhetoric saying, "It was concerned about what the man said, his ideas, his use of language, his use of emotional and logical proof, and the credibility of the speaker himself." He goes on to describe the elocutionist, and the rapid growth of elocution as a movement during its expansion from the time of the Civil War to World War I. He also reflects on the overall movement towards developing speech as an academic discipline. He gives a six-point rationale describing the motivation behind the growth of speech education--pointing out that this expansion is wholly an American experience. As he draws the essay to a conclusion he points out that the area of speech education is "still very much in a state of flux." The growth of speech education is "changing with the revolutionary developments relevant to our culture." Yet, he concludes to say that speech education, as a profession, "shows promise that it will be here for a long time. Few subject areas can be so readily adapted to the development of the whole man." This essay is also included in its entirety, in the appendix.

#### B. Speech-Making

Professor Buehler has been an active platform speaker since his retirement. He has given special addresses to students at the three universities where he taught as visiting professor, and has given numerous lectures at speech conventions, during commencement ceremonies, and he even gave a speech at the wedding of his close friend and colleague, Bill Davidson.

In 1965, Buehler was invited by Dr. Kenneth Hance, to speak at a national speech convention in Chicago. In this brief speech, Buehler philosophizes about his "speech-making" after retirement, and how life has changed as he's grown older.

He notes changes in attitudes towards his lectures by his audiences, as well as his own personal attitude changes towards those he's speaking to. He discusses personal changes in attitudes towards everyday life and living, saying, "New experiences and new challenges grow out of one's ability to live with oneself." He describes the changing meaning of "communication" and the impact made upon it by "the rapid and drastic changes about us, especially those changes peculiar to American society." He enforces the point, that "change" itself has had the most direct impact on "communication", and on people as "communicators."

An Overview of Behavioral Manifestations of  
Speech Communication During a Lifespan

I am supposed to say something in six minutes that was in the making for more than sixty years. Our energetic and able chairman, Dr. Hance, wisely admonished me to go easy on philosophizing and pay strict attention to honest, factual reporting geared to personal testimony. With these ground rules before me, I soon discovered that a central message or single thesis would not emerge. I therefore have chosen to identify a few impressions growing out of my personal observations of communi-

cation behavior across the years, especially the later ones.

Impression Number 1: During my retirement year and since that time, I have noticed the sharp change in the listening attitude among my students and colleagues, especially when I did the talking. Now I am suddenly surrounded by the most attentive, respectful and courteous listeners. This, for me, was a new experience, and I found it a bit frustrating, a little fearsome, but, I admit, most exhilarating. Had I known this was going to happen, I would have started preparing for this day a decade ago. I could have improved the quality of what I had to say.

Impression Number 2: I found in my later years that I could afford and enjoy a unique luxury which often was denied me during my struggling years. I can now afford the luxury of integrity. Having a sense of security, I can be honest in committee meetings, seminar sessions, and conferences. I have no fears of being fired or demoted or kicked upstairs, or of having a petition denied. Honesty that grows out of the bulwark of security is a rare and precious commodity.

Impression Number 3: I am growing more and more sensitive, more closed-minded, and perhaps a bit cantankerous about the intimate, menial, and personal things close by in a day-to-day living. It matters more now how the toast is prepared for breakfast, how comfortable are my pajamas and how I wind the cuckoo clock. I am growing to become more like an old house dog who finds the blessings at ease and comfort in direct ratio to his well-established habits.

It is interesting to note, however, while I care more about little things close by that I can feel, taste, hear, and smell, I have developed reverse attitudes about some sore spots and controversial matters far removed from

my doorstep. I couldn't care less what happens to Richard Burton and Liz Taylor, or Bobby Baker, or the Beatles, or the New York Yankees. Even student riots stir me less than the migration of wild geese. Yet the day was when I would have ranted and raved about such things.

Impression Number 4: New experiences and new challenges grow out of one's ability to live with oneself. Ours is the discipline devoted to the problems of communicating with one another through speech. We have failed, however, in our studies and searches to teach an individual how to communicate with himself. I have found very little in our profession that will discipline an old man in the art of keeping company with himself. This need becomes more acute as one's physical self slows down and the mental self remains energetic, robust, and often turbulent. Now I find myself surrounded by all kinds of stuff out of which ideas can be conceived, born and nurtured. I am endowed with the richest storehouse of knowledge and experience I have ever had. Ironically, this happens at a moment when listeners are fewer and I am left to visit more with myself. This is, in many ways, a new experience, but fortunately it can be made into a jolly and rewarding one. There is much to talk and visit about, and you have, as Wendell Johnson pointed out, sitting beside you, 'your most enchanted listener.' You have the floor, and you can keep it as long as you want it. You have the advantage of vast materials to fortify you. There are endless files of facts, events and personal experiences upon which you can draw. At last you can, if you wish, dive headlong into the hottest controversial matters and play the role of judge, jury, prosecutor, or defendant. This I have done on occasion and was amazed at my ability to be impartial and objective as I rotated from one role to another. This can be glorious fun. With a little patience and practice, you can have yourself some show, the do-it-yourself kind. Oddly enough, bits of truth may shine forth from such a performance, at least the kind of truth you can use.

Impression Number 5: As I grow older I tend to place less reliance upon what people say as a true guide for the meaning they intend to convey. Language as a communication tool is shorn of much of its former authority. This attitude is not due to aging as much as to the rapid and drastic changes about us, especially those changes peculiar to American society.

Henry Drummond, a popular writer before the turn of the century, once defined death as 'that condition of the body when it can no longer communicate with its environment.' Using this premise, we might draw the inference that man comes alive in that measure by which he is able to communicate with the world about him. But, alas, this deduction suffers loss of much of its truth in a world where there is too much environment, much of which breeds static and interference among those communication channels where people talk to each other. The rub is there is too much of the world and the world is too much with us. We are bound by time schedules, places and things.

There is too much to know. The volume of knowledgeable matter is so vast that the area of ignorance becomes correspondingly vast for both speaker and listener. There are too many devices and gimmicks for communication. We are bombarded by words from every direction. And there is much congestion among sound waves, ether waves, and microwaves. Science has compressed time and space to a point where communication stumbles over its own feet, gets into its own way. Thus, a world has been created most unsuited for solitude and meditation. The term 'know thyself' takes on a hollow meaning. Our people are crowded in cities jammed with communication media. Out of all these complexities of human contacts there is born a kind of bitter and painful loneliness of the inner self. One is hard put to scale

these walls of confinement to find tranquility of one's soul, to find a spot of retreat to the mountain side or open a field to replenish one's soul or rediscover it in the manner of John the Baptist. One wonders what the communication impact upon the country would be if our Constitution was born in 1965. Its authority today lies in its history and its heritage, not in the raw worth of its language.

The complexities and demands upon the modern American man are such as to cause us to wonder what chance the Bible would have as a communication force if it were to appear on our shores, produced by the minds and pens of our own countrymen.

In the beginning was the word, yes, but in the end, as of now, communication is much more than the word. There you have it, a very brief testimony reflecting some of my impressions about speech communication related to behavioral manifestation.

Professor Buehler was also invited to give a speech to students and faculty at the University of South Dakota, July 16, 1969. At this cultural and educational event, Buehler gave what he later called one of his most challenging speeches, Culture Under Canvas. In it, he describes the rise of the Chautauqua and the wide array of speakers whom he heard make appearances "under the canvas." These included Presidents Teddy Roosevelt and William Howard Taft, evangelist Billy Sunday, Federal Judge Kenesaw Landis (also the first commissioner of baseball), Senator Robert M. LaFollette, and a Baptist minister, Russell Conwell. Buehler considered one speaker to be the "greatest of them all." This was "the king of the Chautauqua, William Jennings



Bryan, known as the silver-tongued orator."<sup>97</sup>

In this speech, Culture Under Canvas, Buehler also examined the structure and purpose of the Chautauqua, discussing both its use and its decline in popularity.

Due to the length of this particular speech by Buehler, it has not been included within the body of this thesis. However, for the interested reader, it will appear in the appendix.

Professor Buehler and his wife, Lois, spent the summer of 1973 in Hawaii. While sitting by the ocean one afternoon, Buehler pondered on man -- "and why he does the things he does."

What are the motives, that makes the masterpiece of the creative process do what he does? This includes both biological and sociological/psychological activity. The full realization of these facts didn't come to me until I was 70 years old!<sup>98</sup>

As he developed his ideas relating to this issue, he wrote two speeches coining his thoughts on the matter. In the first speech which he entitled EARTH, Buehler philosophizes about life and the relative importance of man and his place in the continuance of life as it is, as we know it today.

In the second speech, Pride - Blessing or Curse Extraordinary, Buehler discusses the importance of life and living, and the relative importance of "man creating a

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<sup>97</sup> Buehler, Culture, July 16, 1969.

<sup>98</sup> Buehler, Interview, November 1982.

better world for man." In this speech, as in the last, Buehler reflects much about how he sees life -- and about how he views man's internal struggle toward life enrichment. Both speeches are set out in their entirety in the appendix.

Buehler addressed audiences at a national convention of speech educators in 1965, and 1974, and at the Pacific Speech Association in 1967.

In 1973, he had the opportunity to make a special address -- at the commencement ceremony of his graduating granddaughter. That June 7th, at San Domenica School for Girls, San Anselmo, California, Buehler, the graduating seniors, their parents and friends endured temperatures of over 105 degrees. Graduates stood in an open courtyard, and two of the girls fainted during the ceremony. Professor Buehler, then 79 years old, braved the heat long enough to give a speech he dedicated to "the concept of growth, of continued learning and to many ventures of self discovery and self renewal." This speech is set out in the appendix.

In June 1976, Professor Buehler conducted a seminar in Colorado. The topic -- Aging. Here, high in the mountains, before a group sharing similar concerns, troubles and needs, he presented his philosophy on "becoming old" and gave 10 guidelines for the aging person.

#### Ten Guidelines For Happiness While Growing Old

- 1.) Get plenty of sleep, but not too much. Here lies your most private and previous source of energy.
- 2.) Stop feeling sorry for yourself.

The more you wallow in your own misery, the more you reap the fruits of bitterness to destroy faith in yourself and your creator.

3.) Seek ways to enjoy keeping company with yourself. You will find your most enchanted listener. Look for your better self and make your better self worth knowing.

4.) Guard your sense of tranquility. Keep busy doing something you like to do, but avoid too many crucial deadlines that create tension. Only one deadline matters; that one you can't control.

5.) Don't lose your sense of humor. It is your best tonic, tax free.

6.) The older you get the more family and friends mean to you. Go that extra mile to show them the better side of your nature.

7.) Cultivate the growth of your mind and soul with some new sprouts of wisdom.

8.) Look forward, not backward. Welcome new ventures in self-renewal by keeping in touch with people, mother nature, the creative arts, and God . . .

9.) Pray for the serenity to accept the things you cannot change, courage to change the things you can, and the wisdom to know the difference.

10.) Be grateful that the physical part of you does not have to live forever. There is a blessing in your last breath that is part of the same divine law that gave you the first breath. The life everlasting is another matter.

In February 1978, Professor Buehler was asked to address the Conference of the Directors of the Basic Speech Course of Midwest Universitites, the very same conference

that he founded in 1962. This event was to be held in Lawrence. Dr. John Blubaugh, Chairman and toastmaster, introduced Buehler by saying, "Will the Real Father of This Baby Please Rise and Be Recognized?"

Glory be! This is a great sentimental moment of my professional life. I confess before the courts of Heaven and Earth that I am the legitimate father of this baby, born sixteen years ago. There's not another baby in the world like it. But there is something unique about this. I still don't know whether it's a boy or girl. There is no mother.

Rule A in speech making is: Know your audience. So let's get acquainted by a show of hands. How many are attending your first conference of this kind? How many have had experience teaching in high schools? How many of you have participated as forensic coach or participant? How many of you have your Ph.D. degree? How many of you are married? Still live with your spouse? How many of you take Geritol? Aw! Skip it (Laughter, applause). Thanks, this makes me feel very much at home.

A word of caution about two factors that may cause static in today's communication ventures. (1) This is a world of change. Lowell Thomas writes: 'Father was born when U. S. Grant was President, when the telephone, the automobile, and even usable electricity were unknown, and died the last year of Harry Truman's presidency. It was an outstanding span in the history of mankind, from the pioneer to the nuclear era, a period during which more intellectual and scientific advance took place than in all the rest of recorded time. This means we're living in a whirl of new discoveries, new knowledge explosions, creating new horizons of ignorance for the individual thus reducing the common areas of mutual interest. It has been said that Einstein, with his theory of relativity, had only six colleagues who

knew what he was talking about. While the world of knowledge has tripled for me since I left college, my world of ignorance has more than quadrupled. The common denominators of knowledge have been shrinking.

The second drag in communication lies in the fact that it is difficult to listen to what an octagenarian has to say. I know this; I've been there; you haven't. But you can overcome these two barriers if you can say these words and mean it: 'History is a bucket of ashes, is the bunk.' If you can't do that, then forget Shakespeare, the Bible, the Constitution, the Statue of Liberty, the space age. Forget the automobile, the telephone, electric lights, and, above all, the family tree. There is nothing left but a rotten, burned-out old stump. Forget the use of words spoken and written. Forget the gift of speech man devised eons ago. Forget this conference and all I have to say. Now I've done my lecturing and preaching, so let's get down to business.

I have been a college speech teacher for 46 years, serving seven different universities, three since retirement from K.U. -- the Universities of Texas, Hawaii, and Nebraska. Three years resulted from my application for a job; 43 years were by invitation.

I grew up on a farm in southeast Nebraska, midst pigs and corn. I was the youngest of four boys and the only one to go to high school. I started college during the great war and became a soldier in my junior year. I served overseas for a year and two months. I was fortunate to receive a big, rare fringe benefit. I was one out of a thousand doughboys to receive a military grant to attend Kings College, University of London, spring and summer 1919. Living in London marked a turning point in my life. Vision of becoming a farmer or preacher vanished from my mind. I

received an honorable discharge from the Army in time to start my senior year in college, graduating in 1920.

Following graduation, I made a 'bee-line' for Cumnock School of Oratory, Northwestern University to get my B.O. degree (that is Bachelor of Oratory) and to get my first teaching job and continue graduate studies for my M.A. degree in June 1923. This was the first M.A. degree in Speech offered by Northwestern University. At that time I could count the number of M.A. degrees in Speech on the fingers of my hands.

I was not aware that a new national organization of Academic Teachers of Public Speaking was in the making.

A whopper of a miracle was taking place. This association started from nothing. There was no body of research, no textbooks, no speech majors, no professional journals, no graduate programs for M.A. or Ph.D. Trained, qualified teachers were still to come. But it happened!

This profession extraordinary grew in size, strength, and academic credibility. In less than a decade, it established a place in the circle of the college academic hierarchy. Yes, I was there, Charley.

This all happened because 17 men started a revolution by signing a declaration of independence from the National Council of English Teachers to establish the National Association of Academic Teachers of Public Speaking. I knew 14 of the 17 men, four were my teachers.

How come I landed in this profession I scarcely knew existed? Frankly, I stumbled into it by accident. Three episodes helped me to see the light. (1) The Chautauqua rang a bell for me to go to college and broaden my cultural horizon. (2) One college oration gave me the image of something noble in oral communication. (3) Four years of elocution showed me things to turn on and off in speech delivery.

But I really never found myself and became totally committed to my professional mission until I was nearly 30 years old. But once I saw the light and made up my mind, I never had a moment of doubt or regret the rest of my life. My cup of happiness was always running over.

Jon, How am I doing?

A four-point rationale about speech as an academic discipline became firmly rooted in my mind. This had special meaning for the basic course. Point one: Speech is a highly functional part of life and living. Man is forever in touch with the world with his tongue. Speech is a way to get things done, be it to raise a family, grow peanuts, play games, sell books, get votes, make love, pray to God. People who have something to say and can say it well show the most promise for success. Bill Easton, internationally known coach of track and field events, told me a few days ago that he required his athletes to take two speech communication courses. Being able to express yourself helps the athlete to concentrate, have confidence and have more physical energy.

Point Two: Speech is a bulwark against loneliness. Man is a social creature. You need someone to be somebody. One person totally alone is no person.

Point Three: Speech contains a magic formula for finding yourself and having endless ventures in self-renewal. It forms and nurtures the growth and flowering of one's total personality. It provides personal and individual sovereignty.

Point Four: Speech provides the invisible means for creative and critical thinking. It gives the mind a handle for inventing and energizing ideas and feelings. You can't think without language. This asset can linger and grow throughout life.

I had three hard-core professional love affairs: forensics, business and professional speech, and the basic speech course.

Forensics brought me to K.U. My Washburn debaters came through with flying colors. The girls won the state championship, and the boys beat the K.U. Law School. So I was invited to come to K.U. I will never forget my first interview with Chancellor Lindley. He leaned over the desk and said 'Buehler, I want you to put K.U. on the map in forensics.' We were at the bottom of the ladder in football, but that didn't matter. I guess if I was good enough to beat K.U., I was good enough to teach debate at K.U. Forensics was a good image-maker for me. I was invited to membership in three honor forensic societies, which were formulated before our national speech association was born and served as President of Delta Sigma Rho for 11 years. Incidentally, nine of our speech faculty were coaches or participants in forensics.

Speech making among business and professional people was almost another world by itself. I taught 112 courses of nine or more sessions each in ten states and 100 more shorter sessions for K.U. Extension Division. The age of my students ranged from 15 to 83, and the academic level ranged from coon hunter to Ph.D. I feel I got the best results from time and effort in this area of all my teaching experience -- no books, no exams, no grades, no lectures. Fundamentals of Speech. The basic course was my great concern the latter half of my teaching career. I was involved in writing five speech texts and technical advisor in the production of 17 educational films.

While Moses never got his show on the road until he was 80, I was past 65 when I dreamed up this Midwest Conference. For many years I felt that within our profession of speech teachers the greatest sins of omission were committed in the area of the basic course. Here we



have too many of our poorest teachers and too few of our best. Upper level teachers tend to look down on teaching this course as performing an unpleasant chore. Students object to the course because it is required. This is a threat to their self image and self confidence. For most students, this is their first and last speech course. In many instances twice as many students enroll in this course than all the courses combined in the department.

For the last half of my time in active service, I felt the regional and national speech conventions offered little to help the basic course teachers. I wanted a small peer group to have brainstorming meetings without formal academic papers and freedom to pool their ideas and mutually help each other to be better teachers of the beginning course.

Finally in June 1961, I caught a vision, triggered partly by a new organization called Mid-America State Universities Association. This was formed to improve quality of education at lower cost. This relates to six states with the Big 8 schools, plus Colorado State and University of Iowa. But I had two hurdles to overcome. I had to get the green light from the executive counsel of the six-state organization and the University of Kansas. After I got the 'go' sign from both, I wrote to the chairperson of ten schools. The response was 100 percent favorable.

There was no thought about annual meetings. But the first ventures came off in grand style. The group voted unanimously to continue by accepting the invitation by Loren Reid to come to the University of Missouri. At that time I thought this was a miracle. I feel so now more than ever. Jan Timmons, who acted as reporter for our meetings at K.U., wrote me a letter before Christmas saying that this first Mid-West Basic Course Conference made so much sense, she wondered why in heck someone didn't think of this sooner.

No one can put into words what consti-

tutes the ideal teacher for the first course. But the teacher makes the course. I feel that the teacher should be a scholar but should give teaching the person high priority. He should be gentle, patient, and compassionate. At times he should play the role of Peter Pan. He should have the touch of a psychiatrist. He should be a kind of missionary that has no connection with race, church, or religion. Always keep in mind that in this course you have more potential for development in the inner man than in most advanced courses in speech communication (Interrupted by applause and statements of agreement by the audience. Turning to the banquet chairman, Professor Buehler said: 'Say, this is going alright, isn't it?' More applause.)

I would like to wind up this visit by quoting a few paragraphs from an article I hope may be published some day:

James Armstrong, colleague and fellow assistant graduate Speech teacher of Northwestern, who later became Dean of Men, made an unforgettable remark as we compared notes about our classroom teaching experiences. 'Bill', he said, 'we are dealing with human stuff.' This expression, in common street language, struck me with great force and left an imprint on me for the rest of my professional life. This made me realize that perhaps I should be more concerned about the inner man than academic credibility. My prime mission was to help a student to find himself, to experience various levels of self-renewal, and to grow in self-confidence. This is to say helping the student gain individual sovereignty stands as an ever present and basic need. This need is especially pertinent for the students in the **basic speech** courses.

Once a student feels he is making progress towards self-mastery while speaking before groups, he attains a new sense of achievement which carries over

into everything he does. This generates new levels of self-renewal, growth in mind, builds character, and helps the flowering of personality. This growth of the inner man is not for the moment, but for a lifetime. Such rewards cannot be measured by dollars and cents or a slide rule.'

I received a Christmas greeting card which touched me many years ago with a postmark from Peru, South America. This card read in part: 'Professor, you won't remember me, but I was a student of your speech class in Green Hall in 1934. I want to wish you a Merry Christmas and tell you that you opened a window for me for which I have forever been grateful. Cordially yours.' Across the years I've had many similar responses -- many of them which touched me deeply. Perhaps half of these blessed communications have come since my retirement. This all means inner tranquility for me. This also explains why I believe that for many beginning speech communication students it is more important to teach the person than the subject. No one can teach the hidden mysteries involving the skills of oral communication. I believe in teaching the person, and the person will find his own orbit for teaching himself. If I could close by singing a song, I would use these words: 'At the moment my tears are dry, but don't ask me to reason why. For happiness is to be with you all to celebrate the birthday of a baby you helped to grow up.'  
(Standing ovation)

### C. Honors, Awards and Acknowledgements

In 1968, Professor Buehler was invited as a guest at the celebration honoring retired Kenneth Hance, a long time friend and colleague. Before his retirement, Hance had

been in charge of 101 Ph.D. candidates at the University of Michigan. This celebration had taken some careful planning. Mrs. Hance was asked for the name of a friend close to her husband, and for someone not expected to attend the event. She thought of Buehler, and he was called. He was the only invited guest. The reunion was an exciting one, and the celebration was a success.<sup>99</sup>

The phone rang at the Buehler home, January 1970. Dr. Leroy Laase from the University of Nebraska, called with the exciting news that Buehler had been chosen as a candidate for Honorary Doctor of Humane Letters. This degree would be conferred on the long-time speech educator by a recommendation of the University Senate, which also invited Professor Buehler for the mid-year commencement ceremonies.<sup>100</sup>

Another "windfall blessing" was awarded to Professor Buehler in the Spring of 1974. On May 12th, the day before Professor Buehler's 80th birthday, a library in the new Wescoe Hall at the University of Kansas was dedicated to his name. The idea had originated nine years earlier and was the brain-child of Dr. William A. Conboy, a long-time friend, student and colleague of Buehler. Dr. Donn Parson, speech professor at K.U., was in charge of the ceremony

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<sup>99</sup> Buehler, Interview, October 1982.

<sup>100</sup> Ibid.

finalizing the dedication to Buehler. Many of Buehler's friends, colleagues, and former students attended the event, including Senator Robert Bennett, former President of the Kansas Senate and a national class debator for K.U.<sup>101</sup> Since the celebration in 1974, Professor Buehler has donated over 1,000 books to the library, which has a conference table and seats twenty-five. The library is now used for graduate seminars and studying. There is a large collection of bound journals of speeches from both national and state speech associations. Also adorning the room are trophies and pictures of Buehler and his debate squads.

In 1982, yet another honor was bestowed upon Buehler. The Missouri Valley Forensic League, composed of thirteen universities, passed a resolution that from that year forward, the winning trophy in Debate would be called The Buehler Trophy.<sup>102</sup>

A book about Professor Buehler arrived on his doorstep during the year of his 88th birthday. The title of this collection of Buehler speeches is Ezra Christian Buehler: His Life and Professional Ideas. The work was inspired by Dr. Bobby R. Patton, and edited by Clare Novak, Communi-

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<sup>101</sup> Buehler, Interview, October 1982.

<sup>102</sup> Buehler, Interview, November 1982.

cation Studies graduate student, and Marilyn Conboy, Speech and Drama Department secretary. Professor Buehler had this to say about the book.

I know of nothing like this ever happening to anyone in my profession. I was deeply touched by the quality of this book, and gave some 70 copies to family and colleagues far and wide. This is a most wonderful, wonderful, windfall blessing that has come in later life.<sup>103</sup>

Yet another book was given to Buehler, February 14, 1982. This collection of letters from students and colleagues, put together in "scrapbook form" represented the affection, admiration and respect gained by Buehler throughout his years as a speech educator at the University of Kansas. The following letters were among the collection, representing the magnitude of feelings earned by Buehler from his colleagues.

Knowing you is a special thing. Knowing you is a feeling special and I feel extra special because of the wonderful range of association you and I have had over time. First, when I was a high school debator. Then, when I was a college student, and you were my coach. Again, when I was a graduate student and you were my mentor. Later, when we were colleagues together on the same faculty. Still later, when opportunity (and your help) allowed me the pleasure of being department 'boss'. And finally, our

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<sup>103</sup> Buehler, Interview, November 1982.

most recent period of pure friendship --  
both personal and professional.

Quite simply, Prof., thanks for being  
the best. Thanks for being you. And  
thanks for being in my lifetime. May  
the Good Lord continue to treat both you  
and Lois with the same warm touch you  
have bestowed on the rest of us.

Affectionately,  
Bill Conboy

And from part of a letter written by another colleague,  
Bobby Patton:

. . . I am pleased that the name E. C.  
Buehler will forever be connected with  
quality instruction at the University of  
Kansas. This fund bearing your name  
will help to insure that quality teach-  
ing will be recognized and rewarded.  
You have made this possible.

With respect and love,  
Bobby Patton  
A student of E.C. Buehler.

The fund mentioned in Patton's letter to Buehler referred  
to an award recognizing teaching ability in the basic speech  
program. The award was made possible by Buehler. This  
award was established in December 1981 with a \$10,000.00  
gift to the E. C. Buehler Teaching Fellows Fund, given by  
Professor Buehler and Mrs. Buehler. Over 50 of Professor  
Buehler's former students and colleagues also contributed to  
the E. C. Buehler Teaching Fund. The award recognizes  
teaching excellence in the area of speech by department  
graduate students. The recipients of the Teaching Fellows  
Award are selected during each spring semester.

Other awards and acknowledgements received by Buehler after his retirement include: the Honored Man of the Quarter Century, awarded by the Kansas Chapter of Delta Sigma Rho during their Silver Anniversary celebration, May 20, 1950. The Most Outstanding Speech Teacher in Kansas, awarded in 1963, by the Kansas Speech Association; the Delta Sigma Rho-Tau Kappa Alpha, Distinguished Alumni Award, which Buehler received during the national convention in 1964; and a Distinguished Service Award, received in 1980 from the Speech and Drama Department at K.U.<sup>104</sup>

D. Travel

Buehler has had the opportunity to travel widely since his retirement from K.U. in 1964. Besides the travel involved with venturing to and from the many speeches given at many different universities, he has also traveled by car, train and plane with the K.U. debaters. He also went to State, Regional and National conventions, where some of the expenses were paid by the university.

These travels reached from coast to coast, and deep into the southland. I was very privileged to have had these opportunities.<sup>105</sup>

Buehler and his wife, Lois, made many personal trips as well. The year following retirement was spent venturing on a cruise to Japan. During this jaunt they made

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<sup>104</sup> Buehler, Interview, December 1982.

<sup>105</sup> Ibid.



stops in Hawaii, Hong-Kong, Singapore, and the South Sea Islands. Other travels include four trips to Europe, two Mediterranean cruises, and one cruise in the Carribean, Seven trips to Hawaii, and several brief trips to the fringe of Canada and Mexico. Their travels throughout the United States have reached from coast to coast.<sup>106</sup>

Most of us grow old without knowing how  
to be old . . .

E. C. Buehler  
in his 89th year.

After acquiring much information from Professor Buehler concerning his ideas about education, his professional life, speech as an academic discipline, and his discoveries as a speech educator, I still felt that there was a piece missing in the exploration of who this man, E. C. Buehler, was, and is. I wanted a link . . . the piece to pull all of this information together. I wanted to know his secret to "life and living". Hence, our final interviews represented this line of questioning, and the answers he gave led me towards my total picture.

I asked Professor Buehler if there are advantages to "being old". He responded by thinking for quite a while about my question. Then he answered:

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<sup>106</sup> Buehler, Interview, December 1982.

I'm 18 years retired. Emotionally and mentally, I suppose I've gotten kind of peculiar. I don't know how to explain it, but when you reach retirement and you're still active and creative mentally, you have the time to do things your own way. When I was asked to teach or lecture. . . I could do it the way I wanted. My best teaching was done after retirement. You can bend towards building integrity.

You have a wealth of experience that's related to life and living that has gracious overtones, and inner sovereignty . . . things to remember that never bore you. It helps you live with yourself. You've got something no one else has . . . your memories.

(Pause)

Basic Morals, integrity, romance -- you keep these things to yourself. These mean more to you when you get old. These have a level of intimacy and privacy in later years.

(Pause)

Who in the hell wants to live forever! You get to the point when you want to, <sup>189</sup>  
 . . . it's a reward that's unique.

I then asked Professor Buehler what concerns he has as an older person.

There are things that come out and face you. These are reality. This is always highly individualistic -- there are no two people alike. Although these may seem general and widespread, they do differ from person to person. Here they are:

- (1) Health and Mobility.
- (2) Loneliness.
- (3) Security (financial and economic).
- (4) Satisfaction and comfort for people closest to you.
- (5) Comfort and satisfactory convenience living. (Sleeping, eating, clothing, shelter).
- (6) Concern about settlement of estate. (Is the will provided? Have you done your housekeeping?).
- (7) Where are you going to "sleep." (Burial? <sup>108</sup>Burial service? Pall bearers?)

Lastly, I asked Prof. if he had his own special "secret to life and living". Was there something he could share with others . . . something he could tell us about finding inner peace and contentment?

Try not to feel sorry for yourself. This feeling breeds bitterness, which destroys the role of being your brother's keeper.

Keep busy, mind and body. This can help with the venture in self renewal. Remember, a tree that stops growing is dead at the top.

Spend much time and effort to visit with yourself. Search for ways to know yourself and make yourself worth knowing. When you talk to yourself, you have the floor -- and the best listener you can find. A good subject area . . . memories.

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<sup>108</sup> Buehler, Interview, December 1982.

Keep revising your inventory of merits and advantages that old people have over the young. Note that Moses didn't get his show on the road until he was 80. Forty years later he came forth with the ten commandments. You have the advantage of many more learning experiences. Elderly people have more to 'make and shake' the world than youngsters.<sup>109</sup>

Since retirement, Professor Buehler has noticed a change in the listening attitudes among his students and colleagues when he is speaking. He says of this, "This makes me feel that what I have to say has a new level of worthiness. I realize that I now have the luxury of integrity denied me in my struggling years. It is great to find honesty to be a bulwark of security."<sup>110</sup>

Professor Buehler presently lives in Lawrence with his wife, Lois. He still enjoys attending community meetings, and regularly ventures to downtown Lawrence. He is actively involved with family members and keeps frequent correspondence with his daughters.

After the death of his first wife in January 1947, Buehler married Lois in the Spring of 1948. In the summer of 1974, Lois Clock Buehler announced that she wanted to adopt her husband's three daughters, Phyllis, Rosemary (Posey), and Beatrice (Beewee). The eldest daughter, Phyllis shouted "Glory be! Now we are a real family!" The girls

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<sup>109</sup> Buehler, Interview, December 1982.

<sup>110</sup> Ibid.

celebrate annual "Mumsie Day" in place of Mother's Day.

The following piece was written by Buehler following the adoption of his daughters by Lois. He says of this writing, "This is the reason this piece came about . . . without her move to adopt, there would have been no family."<sup>111</sup>

SOME THANKSGIVING THOUGHTS 1974 BY DADDY

I had a dream about an ancient custom where family Thanksgiving Day celebration was reserved only for people in their 80th year on earth. Therefore, this is my one and only chance to observe this ancient custom. I will do this with the confessional and philosophical overtones. I will skip the Pilgrims, the turkey, and the cranberries. Seems like Christmas is for children, Easter is for the rabbits, and Thanksgiving Day is for octagenarians.

Gratitude is not a gift given by nature like freckles or red hair. It is more of a skill, an art, that is developed through much practice and effort. Some may never discover in a lifetime that happiness is being grateful for what you are and what you have. Youth finds it difficult to practice gratitude. The young tend to take things for granted. The elderly having so much invested in life have more stuff to work with to develop the talent of Thanksgiving. Even at the age of 80 I confess my meager accomplishment in this. But in my awkward and fumbling way I will point out some things for which I am thankful. However, this will be very skimpy.

I am grateful for my genes. I am grateful that my parents gave me a biological plus on my birthday May 13, 1894. I am glad that on Christmas mornings, brother Ernest would gather all the peanuts brought by Santa Claus and Sunday School

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<sup>111</sup> Buehler, Interview, December 1982.

packages and divide them in exactly equal amounts, even to a fraction of a quarter, for us four boys. This was democracy at work in the home.

I am grateful that my redhaired high school English teacher Bessie Foster, once made a remark that I never forgot. She said, 'Things closest to us we talk about least, and those we love most, we hurt the worst.'

I am grateful that late in life I heard a speaker say, 'The most common thing people have in common is their differences.' Another said, 'We see the world not as it is, but as we are.' Still another pointed out, 'The smell of hay for the lover is not the same as it is for the politician.' A rush of glad strength came to me from Buckminster Fuller when he wrote, 'You and all men are here for the sake of the other man.'

Now for a few things closer home.

I am grateful that soon after your mother left us Bower Aly, who lost his wife leaving five small motherless children, said to me, 'Bill, above everything else we must keep the family together.'

I am grateful to Dolph Simons who advised me in the summer of 1947 to take my teenage girls on a long auto trip for two or three weeks. We went to Canada, New York, Vermont, etc. Remember?

I am grateful that I found Lois to join me in seeking a new life with ventures of happiness, and self renewal, and for all she has done for us as a family.

I am grateful to my three colleagues, Tom Rouse, Bower Aly, and Leroy Laase. Were it not for them, I would never have been invited to teach after my retirement at the Universities of Texas, Hawaii, and Nebraska.

Finally, and above all, I give thanks from the depths of my heart that we can celebrate our first Thanksgiving as a family that came to full bloom with the help of Lois who has now won The MUMSIE AWARD.

Best of all, we have had in various ways a lot of fun for more than a quarter of a century, and there is much more to come. Good times will come in new styles as generated and devised by our grandchildren of whom we are very proud. Frankly, I am most grateful I can celebrate this my 80th Thanksgiving. I know so many who didn't make it.

On the 50th Anniversary of the Armistice, Professor Buehler wrote of his feeling at the end of the war. He entitled it, "Happiness Is." The Armistice had unique meaning for Professor Buehler. As was mentioned earlier in this thesis, he was in a regiment of soldiers chosen as shock troops to storm the city of Metz. "On the morning of the 11th, cannon and gun-fire were extensive. All of a sudden it stopped. Then a Lieutenant came to us and announced that the war was over . . . then he walked away. No one cheered."<sup>112</sup>

Professor Buehler then walked to a pasture nearby. He heard birds singing for the first time in weeks, and church bells rang out. "An inner joy and happiness overcame me. This made a stamp on my inner self which I vowed to

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<sup>112</sup> Buehler, Interview, December 1982.

always remember. So, November 11, 1968, I wrote "Happiness Is" in remembrance of the Armistice. I read it to two speech classes at the University of Nebraska, during my time teaching there as a visiting Professor. It sums up my feelings about life and living.<sup>113</sup>

#### HAPPINESS IS

Happiness is to tie your shoe laces for the first time, to jump off the diving board, to bake your first cake, to get your first driver's license.

Happiness is to hear the honk of wild geese, to find the first violet in the Spring, to feel one particular sunset after seeing a hundred others, to hear a forest praying.

Happiness is to enjoy the laughter of children, to feel the handclasp of a friend, to find kindness and gratitude where you least expect it.

Happiness is to know you are wanted in the family, the school room, on the playground.

Happiness is to find peace of mind, peace in the home, community, country.

Happiness is to be at home and feel at home, to have a home that will make you homesick when you are away.

Happiness is to discover that you are your Brother's Keeper.

Happiness is to discover that you are, what you are, because others have practiced the way of 'being your Brother's Keeper' on you.

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<sup>113</sup> Buehler, Interview, December 1982.



Happiness is something for which you search like the Holy Grail. It is something you create that is all yours. Best of all, happiness is made of the stuff that feeds on itself to produce a greater abundance of its kind.

## Chapter VII

FINAL THOUGHTS

What has motivated Professor Buehler's ambition to share his knowledge of human communication, and of life and living, with such compassion? What are the qualities of this man that have initiated a lifetime of learning and the sharing of knowledge? The answers to these questions will lead to an understanding of this man, Professor E. C. Buehler.

Basic to Buehler's openly honest, yet modest nature is a deep spirituality founded in his strict German Methodist background. It is this foundation that initiated an earnest respect for family, church and country. Buehler never stopped believing in the idea there was a moving force greater than oneself. This belief generated a lifetime of personal learning and sharing.

Since youth, Buehler has been determined to pursue education with purpose and ambition. Throughout his lifetime, he has continued to seek knowledge, and in return, has openly shared his knowledge with others.

A tree that stops growing is dead at the top . .

E.C.B.

Professor Buehler's approach was that when a student spoke his words should be something worth remembering. He motivated the student towards constructive and

productive speech making. His teaching methods were simple, yet directed towards preparing students emotionally and mentally for the speaking situation.

Remember, a speech is not just an essay on its hind-legs. It is a one-time, face-to-face interview. USE TONGUE-BORN RATHER THAN PEN-BORN LANGUAGE.

E.C.B.

Buehler believed in the student as the primary focus in teaching; the student always came first. He called his teaching methods, "student-centered." As Buehler once said, "Teach the person, rather than the subject . . . if you can teach the person, he'll find a way to teach himself." All his work in forensics at K.U. was for the purpose of promoting the student as a speaker, of allowing him the chance for audience contact. In the college classroom, and in professional business courses as well, Buehler encouraged his students to stretch beyond their own limitations. He once remarked,

Speech forms the image of the man.  
People come to know and measure us by  
what we say and how we talk. It is a  
mirror of what we are.

E.C.B.

Professor Buehler believed that "of all human functions, the gift of speech is the most miraculous." (CREDO) This one quality prompted Buehler's life to follow the course it did. His entire teaching career was charged with the ambition to promote speech as the all important form of human communication.

I believe the ability to articulate is essential to inner harmony, to emotional maturity, and mental balance . . . I believe speech is essential to the growth and flowering of the human personality and a provider of self-discovery and self-renewal.

E.C.B.

To review a man's lifetime in a thesis has been difficult, but to summarize his essence in a few pages becomes almost impossible. What may be more appropriate here are a few comments describing my own experience with my subject.

Professor Buehler is simple, yet multi-faceted. Our interview sessions were open, concrete discussions of a full and successful career . . . simple enough. Yet, our times together left me feeling as if I had just touched on something, or someone, very profound.

It has been my privilege and opportunity to share in this man's lifetime interests, teaching methods and philosophies. Only one opportunity could have exceeded this - - to have been Professor Buehler's student in the speech classroom.

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'Ezra' Is My Name. p. 4.

First In The Family To Use The Telephone. p. 8.

One Home Run In A Lifetime. p. 11.

Happiness Is. p. 23.

Some Reflections. p. 35.

Reflections In A Personal and Professional Sense. p. 49.

A Profession Extraordinary--Made In U.S.A. p. 81.

Looking To the Future Through The Past. p. 91.

History of Forensics at the University of Kansas. p. 113.

Some Thanksgiving Thoughts. p. 125.

Ten Guidelines for the Speech Maker. p. 176.

Hard-Core Dimensions of Speech Making. p. 178.

An Overview of Behavioral Manifestations of Speech Communication During a Lifespan. p. 179.

I Come Not To Bury My Firend, But To Praise Him. p. 199.

Ten Guidelines For Happiness While Growing Older. p. 264.

PERSONAL ESSAYS-- Unpublished essays given in interview sessions. Written by Professor Buehler.

Drama In The Milk House.

High School -- Another World.

With Ezra Buehler on Armistice Day.

Interesting Letters From The Boys Who Are Still Across The Pond.

CREDO.

EARTH.

Pride--Blessing or Curse Extraordinary.

Ventures in Self Renewal.

Will the Real Father of This Baby Please Rise and Be Recognized?

Appendix A

Profession Extraordinary--Made In U.S.A.

Profession Extraordinary--Made In U.S.A.

I am E. Christian Buehler, Professor Emeritus, Department of Speech Communication, University of Kansas. This tape is about speech education in U.S.A. I have been a classroom speech teacher in seven different colleges and universities over the past fifty years. Since the National Association of Academic Teachers of Public Speaking was founded only a few years before I became a college speech teacher, I will base my story upon personal experience as well as research.

In the broad sense speech education has a long and distinguished history dating back among the oldest cultures. We first hear about it among the Egyptians way back 2500 B.C. But the monumental impact as it concerns us came from the Greeks and Romans during the fourth and fifth centuries B. C. These ancient people turned themselves on in a big way for the study and practice of the science and art of communication by means of the spoken word. Speech was considered highly important for the operation of a free society. Oral discourse was heavily stressed at all levels of education -- primary, secondary and advanced. It is difficult to imagine what speech as an educational discipline would be like in America were it not for these ancient Greeks and Romans. We owe so much to them. Speech instruction was continued in a limited way during the Middle Ages, but was controlled largely by the intellectual few and was strongly influenced by the Church.

Speech as a performing art became more important in Europe during the renaissance period and the greatest interest developed in our mother country. And for 300 years speech education, as we call it, thrived in England when she turned out some of the most eloquent speakers the world has ever known.



The root concepts about oral discourse came over to our shores with the Mayflower. During the Colonial period the established colleges recognized the importance of oral discourse and gave emphasis to it in various ways. Rhetoric was part of the curriculum at Harvard University as early as 1636. Training consisted large in the form of oral presentation of memorized speeches, not in English, but in Greek and Latin, mostly Latin. Eventually students got tired of doing things in a classical language and turned to declamations and speeches at chapel exercises, class day functions, literary programs and commencement occasions. Various members of the faculty were enlisted to give counsel and act as coaches for these performances. While some of this was integrated with regular class work, the larger portion of effort was of a non-curricular nature.

In general, we might say that from colonial days to the turn of the century speech education was limited, spotty, sporadic and marked by shifting trends. Efforts were widely diversified. There was no central unified professional approach of national proportion. There were two prevailing major outlooks or attitudes. One concerned rhetoric or public speaking and the other had to do with elocution.

In a sense, these two approaches to oral discourse were not very compatible. Yet each played a key role which led to the birth and the establishment of what has come to be known as the profession of speech educators.

Rhetoric was composed of the more solid stuff. It was concerned about what the man said, the trustworthiness of his contentions, the shape and arrangement of his ideas, his use of language, his use of emotional and logical proof, and the credibility of the speaker himself. On every hand the rhetorical processes in varying degrees met the demands of an academic discipline. It offered a way

for productive scholarship. Yet in spite of these virtues, rhetoric seemed to have little effect upon the quality of the speaking performance among the preachers, lawyers, and politicians. This gave rise to the elocution movement which began in England and was promptly transported to our shores during colonial times.

Elocution was mainly concerned about delivery. The elocutionist had the notion that delivery was governed by natural laws and could be systematized in a more or less scientific manner. From the Civil War to World War I the elocutionary movement experienced its greatest growth and expansion. More than a hundred authors wrote books on the subject. Private schools of expression or elocution sprang up all over the country. Elocution lessons and courses were offered in many colleges, especially the privately endowed church schools. This was a time of cultural awakening for young America, marked by a yearning for entertainment among the grass roots. The elocution movement was especially appealing to the feminine youth. The image of culture and refinement for a girl was to be able to play the piano or speak a piece. Hence, the great majority of elocution students were women, and women teachers were also in predominance. Obviously this was not an undercover movement for prominent actors; orators and preachers took elocution lessons. President McKinley was an ardent student of elocution, and Professor Frank Strong, late Chancellor of the University was at one time an elocution instructor.

Shortly after the turn of the century, the elocution movement fell into disrepute. There was a widespread negative reaction. Public performers trained by hardcore elocutionists seemed unnatural and artificial. Their performances did not have the true ring. The image of elocution soured, especially at the level of the college academic hierarchy. One dean used the term "belouction" for elocution to reflect his contempt.

However, the hard challenge to convey thought and feeling by voice and action for the actor remained. The notion that literature can best be understood and appreciated through oral reading remained. And educators more than ever became sensitive to the need for study and mastery of the rhetorical process. Thus, the role of elocution declined sharply after the National Association of Academic Teachers of Public Speakers was founded. However, I wish to point out that the movement on balance in a backhanded way did much to bring speech education to the college campus.

The movement to give speech curricular status had its origin and growth at the college level. But the movement spread rapidly among the high schools and lower grades. Today probably more than half of all high school graduates have had one or more speech courses.

There was one type of noncurricular speech activity in the form of competitive forensics among both high schools and colleges which did much to help pave the way for the recognition of speech as an academic discipline. Experience and training in forensics appealed especially to the bright, industrious and ambitious student. College debating was well established two decades before the national association of speech teachers was born and college oratory preceded this by nearly two decades.

Long before the advent of debate tournaments and even before the popular rise of basket-ball and football, the forensic contest stood out as a highlight event on the college campus. These events were popular among students, faculty and the public. Railroads often provided special trains to transport people to and from these events. Victories were often celebrated by bands, bonfires, and parades. Star orators and debaters enjoyed hero worship, rivaling any star athletic performer of our time. In a similar way, though in a less

spectacular degree, high schools in their local communities experienced widespread enthusiasm and support for their forensic events be they intramural or interscholastic.

Now we come to the heart of the matter, namely an historical account of the birth and growth of speech education over little more than the past half century. The year 1914 marks the historic event when our profession was born. This all happened when a group of seventeen men from thirteen different institutions in the spirit of rebellion broke away from the National Counsel of English Teachers and voted to form a separate 'National Association of Academic Teachers of Public Speaking.' These men of vision, courage, and determination did not see how elocution could ever lay claim to academic muscle and fiber. They also believed the manifest destiny of the spoken word could not be fulfilled in the confines of English departments. They believed that the use of the spoken word called for insights, skills, and disciplines very different from what was required by the written word. They insisted upon academic worthiness and they insisted that the new association should be national, not regional, in scope.

From this simple beginning, the Association took roots and its growth and expansion has been miraculous. At the first convention in 1915, the total attendance numbered 60 and the total membership 160. Today the association, counting Theatre Arts, Speech and Hearing, Communication Studies and Radio and T.V., has a total membership of 25,000, and 3,000 members frequently attend a national convention. More than half the colleges now require at least one speech course for graduation. There are more than 900 college speech departments, about 6,000 graduating speech majors, more than 200 schools offer a master's degree and 50 or more a doctor's degree. We witnessed more growth and progress in Speech Education

in the country over the past half century than the world experienced during the preceding 25 centuries.

All this growth was experienced midst great difficulty. There was in the beginning, among college faculties, an atmosphere of doubt, suspicion, and even contempt for what the new leaders were trying to do. It was an uphill fight from the start, and until World War II speech educators were on the defensive.

For the first decade or two our academic worthiness was seriously questioned. There were no speech departments, no speech majors, no graduate programs to offer a Master's or Doctor's degree. There were only speech-related subjects. There was no body of research, no crass fertilization of minds to provide our profession with an adequate basic philosophy to lend prestige in an academic environment. Furthermore, it was difficult to overcome the image of overdoing performance on platform and stage.

But why did speech education fare so well? No nation in the world can match this professional achievement which occurred in America. First of all, the time and cultural climate was favorable for this phenomenal happening. We were imbued with the spirit of freedom and rugged individualism. The law of the land -- the Constitution and the Bill of Rights -- gave the green light for our people to shape their destiny with their tongues. This could not happen in a closed society. We must also give much credit to hundreds of stalwart men and women of our profession who demonstrated dynamic and constructive leadership in their academic and scholarly pursuits. They built the speech departments, inaugurated graduate programs and devised research projects. They wrote the textbooks, edited our journals and generously integrated their resources with their colleagues in other departments of the college. Furthermore, they shared freely their professional insights with the outside world of busi-

ness and industry. The majesty of our professional edifice is almost wholly the handiwork of our fellow workers.

But way down deep we must take a close look at the basic rationale which motivated and nourished the growth of speech education. How did this achievement of uncommon magnitude come about?

1. First of all is the fact that speech is a trump card as a means of communication. Man has a jump over all animals. He has intelligence and the gift of speech. He has the best equipment to survive and adjust to his environment. He uses speech in ninety percent of all his decision making ventures. He uses speech to make friends, to make love and educate himself. He uses it to pray, govern himself and carry out all manner of pursuits of happiness.

2. Speech is a bulwark against loneliness. Solitary confinement is a rough and cruel kind of punishment. Man is a social animal, and speech feeds his social hunger.

3. Speech is a means for thinking. Speech and mental processes are bound together. A child's mind develops best when he can speak well. Even talking to yourself helps to stretch and energize the mind.

4. Speech forms the image of the man. People come to know us and measure us by what we say and how we talk. It is a mirror of what we are.

5. Speech helps you to find yourself. It is the key to self-renewal and self-discovery. It helps your personality to flower and unfold.

6. Speech is the best way to energize ideas, to expore problems, to stir up a brainstorm for wise solutions and for learning about things.

All told, we humans can live better and carry out our pursuits of happiness more

successfully if we can become more articulate. If the chief devil were to destroy man on earth, he would succeed best, not by use of hydrogen bombs, but by destroying all use of language and speech. Destroy speech and you destroy civilization.

There are numerous categories of our academic discipline which serve a wide variety of purposes. Some courses are of the functional type and are commonly called service courses. They stress experience in the application of skills in speaking. Here we learn by doing. Some courses aim to examine and explore the underlying theories and principles that make the wheels go around in the various processes of oral communication. Some courses characterize professional aptitudes. They aim to help the student prepare for a specific profession or job, such as teaching, doing clinical work in speech therapy, technical work for radio and T.V., or specialty work in the area of theatre arts. Other courses aim to develop academic or cultural background. These are commonly survey or historical courses in theatre, drama rhetoric, speech science, and communication theory. Still other courses at the graduate level may include directed study, seminars, and special types of research.

As I close my story some observations may be in order. The whole field of speech communication is still very much in a state of flux. Styles and methods of teaching are changing with the revolutionary developments relevant to our culture. The movement involving the studies and theories of communication which started about a generation ago has had a profound influence upon the speech teaching profession. This has caused a reshuffling of attitudes relative to speaking performances of all kinds. The rhetoric minded people are challenged to make adjustments relative to the communication impact wrought by the

spoken word. We see the influence of the communication movement in our speech texts, the courses offered and patterns and styles of research. Speech departments are becoming departments of speech communication. Even the National Speech Association of America changed its name to 'Speech Communications Associations.'

There have been drastic developments in psychology and medicine calling for adjustments in clinical approaches in speech pathology. Machine teaching, lectures by T.V., and use of video tape accent further adaptation in our approach to speech learning. There are signs of innovation concerning problems of stagefright, listening behavior, the organization of speeches, interpersonal communication, patterns of speech criticism and many other innovations are just around the corner.

Our profession shows promise that it will be here for a long time. Few subject areas can be so readily adopted to the development of the whole man. Speech can broaden the horizon of knowledge, toughen the mental fiber, make the heart more sensitive to what is beautiful, and enable man to communicate more effectively with his environment. Speech, God's most wonderful gift to man, is the gift of power. How should this power to be used? Speech teachers and students have an important role in providing the answer.



Appendix B

Culture Under Canvas

Culture Under Canvas

Thank you, Bob Oliver, for those kind, gracious remarks that you have made about me. I feel honored indeed to be on the same program with Dr. Robert Oliver. In a seminar at the University of Kansas in fall semester, we took a private poll as to who were the outstanding men in our profession, and Robert Oliver was in the top ten. I am deeply pleased, of course, to be up here in South Dakota, this land where your state is famous for its stone faces and for Crazy Horse and Sitting Bull. You know that my adopted state and your state would be adjoining neighbors if it hadn't been for my native state, Nebraska, that got in between us. Well I am happy to report that the sunflowers of Kansas are blowing kisses across the badlands of Nebraska to you coyotes up here in South Dakota. Yes, I know, I too have wondered at times what good can come from Kansas, for isn't that the state where they have more political crackpots and more grasshoppers and jackrabbits than any state in the union? Well, it isn't all bad down there in this land of the Wizard of Oz, the land of cyclones and dust storms.

For out of all this muck and turmoil come beautiful women, for Kansas leads the nation in producing winners in the Miss America contest. I thought I'd better mention this so you wouldn't get the impression that we are all wind down there. Of course I feel all set to be called off the bench.

I am, I suppose, an experienced bench-warmer, and I feel proud to get out here and feel the plains. I feel lucky that I was assigned a position where I feel at home, the chautauqua, for the chautauqua really means a lot to me. The chautauqua played a unique role in my life and has left a marked impression upon me. This is where I acquired a nickname, "Bill", and of course this

name really became my real name among colleagues and friends. My wife always calls me Bill except once in awhile when there's some crisis or difficulty, when she will say "Now listen, Ezra Christian . . . ." But it was the chautauqua that really influenced me to move towards college and get a college education, and later it was a major influence that led me finally into the field of teaching speech. It was my good fortune in my youth to hear many famous men from the public platform. I became an ardent fan of public speakers of both lyceum and chautauqua. I think I was a very serious-minded lad, and somehow or another I preferred oratory to some of the famous bands and symphony orchestras. I remember walking out on John Philip Sousa, so I would have enough energy and strength to listen to a lecture later on in the program.

Now take a quick look with me as I turn the pages of this oral album, and I'll introduce to you a few men whom I heard before 1910-25. Yes, I was there, Charlie. First, I present Teddy Roosevelt. I was very young, probably nine or ten and of course I don't remember anything he said, but I do remember his flashing teeth. I remember his spectacles and his striped pants, but what impressed me most was how the audience seemed to have a worshipful attitude. Now meet another ex-president: William Howard Taft. He really should play Santa Claus; he's built for it. He was a warm, friendly man full of chuckles, but he was delightfully dull and boring. He was nice to have around, something like a St. Bernard dog. He was comfortable. Now meet one of the most polished orators of the time: Senator Albert Beveridge of Indiana. Oh, it was beautiful to hear him and watch him; every gesture and every inflection demonstrated mastery of platform skill. His speeches were memorized to the last letter, and he gave an impressive performance. We would have to give him an "A" on the basis of outward rhetoric, but he had very limited impact upon the

audience. I think speech teachers probably would give him a "C" today. Now, by contrast, I want you to meet the celebrated evangelist, Billy Sunday. Billy Sunday started out on the chautauqua circuit, but because he received only \$75 a week, he soon became a talent dropout and developed his own sawdust trail which proved much more lucrative. He somehow or another was the past master of reaping a harvest by means of the collection plate. He always reminded the saints and sinners that the Lord loveth a cheerful giver. And I suppose he probably would be classified as a millionaire on the basis of today's dollars. But he was a master showman, a jumping jack in the pulpit. I remember well his take-off on his famous temperance sermon. This was in the Tabernacle in Kansas City, and I was a freshman in college. The auditorium was packed with 12,000 people and after the choir finished its warm-up or its tune-up services, Billy Sunday strode out across the platform and stepped to the front edge. In that moment of silence he stood on his toes, raised his hands, and shouted in a husky voice, "All hell's full of booze!" And he walked away. And for the next thirty minutes he turned on the emotional harangue. Little rhetoric, but a lot of communication impact.

Now meet my favorite -- one of my favorites, at least -- Judge Kenasaw Landis, who was a federal judge, but he was the first commissioner of baseball. His manner was that of a criminal lawyer rather than an orator. His purpose was to stimulate clear thinking rather than build emotional fires. He was an impressive figure with a chiseled face. He was dignified. He had a shock of white hair. He made few gestures, but when he did gesture he seemed to gesture with the pores of his skin and his whole body. His one and only key gesture was what we call the index finger gesture, and you could usually see it coming. He would pull it out of his pocket, and you

could sense that he was coming to the climax of a point. Then he would shake it and sparks would fly all over the audience. This is what we speech teachers used to call the ictus in a gesture: I-C-T-U-S. This means putting the kick into it, and Kenasaw Landis was the master of putting the kick into his gestures.

Now meet the champion long-winded orator of the chautauqua platform, Senator Robert M. LaFollette. I heard him many times, but I want to tell you about the time when I was fifteen years old, at the Lincoln Epworth Assembly in Lincoln, Nebraska, when he lambasted the trusts for three and one-half hours. He was deadly serious. There was no humor, nothing of the inspirational type. It was hammer and tongs all the way. It was a hard hitting first affirmative debate speech that had no end, and this was by the progressive U. S. senator. He didn't even pause for a drink of water.

Now I want you to meet the man who gave the best known and the most popular lecture of all: Russell Conwell. He was a Baptist minister who made his living on the platform by his famous lecture, "Acres of Diamonds." Conwell was not the greatest to draw crowds, but his speech "Acres of Diamonds" had a steady, long-lasting appeal that covered a half-century. It was given more than five thousand times and netted more than three million dollars, and it built Temple University. He provided scholarships for hundreds of deserving students. I heard his speech at about the five thousand mark. It was an unforgettable evening. In two minutes he won the attention of the audience; in five minutes he enchanted his audience; and then he held the audience spellbound for an hour and half. But he said things that people liked to hear. His lecture was popular. He did not make it a sin to get rich. Money, he said, was power,

and power should be in the hands of good people. The Lord loveth a rich man who uses his talents to make money for good purposes. And his central idea was: Don't look for wealth where you think that the grass is greener across the fence or in some far land. Look for it in your own backyard. There are diamonds -- acres of diamonds -- in your back yard.

Now I want you to meet the greatest of them all, the king of chautauqua: William Jennings Bryan. He was known as the silver-tongued orator, the great commoner, the orator of the planet, and his most famous chautauqua speech was "The Price of Peace," which he gave over two thousand times. Now he never used a note or demanded a podium. He used very little humor. He never shouted or pounded the table. He never was hoarse. He never missed an engagement because of sickness, never used slang expressions, never put the personal sting in a word that he ever used. He always seemed as fresh as a daisy, always at ease and relaxed, yet forceful. He had magic power in his voice. He skyrocketed to political fame at the age of thirty-six at the Chicago Democratic Convention, largely because of his voice. He was the only speaker the noisy convention crowd could hear. Once, in 1915, he spoke to 100,000 people in San Francisco without a microphone, and these thousands stood through a whole hour that was interspersed with two rainshowers. He had a most remarkable pipe organ type of voice, and he was in a class by himself. I would say that he had oracular charisma. I heard him many times, but I want to tell you about three experiences. The first one was when I was about twelve or fourteen years old around 1908. Bryan was running for the Presidency for the Democratic Party, and it was corn-husking time. We were a Republican family, but William Jennings Bryan was coming through Crab Orchard, so at ten o'clock we stopped all the wagons, drove home and unharnessed the

teams, got into the spring wagon, and drove to Crab Orchard. The train came through there a little after twelve. It was a little late, but I still see that short train of four coaches coming down the railroad track. The jets of steam were streaming out; the flags were out, and the engineer was whistling for the crowd to break away. He overran the platform by seventy-five yards and the crowd ran to touch William Jennings Bryan.

My cousin, Arthur Starkebaum, who was four years older than I and who could run faster than I, got to the platform and was the second man to shake hands with William Jennings Bryan. We were impressed. We could hardly wait until Sunday School was over and the sermon was over so we could gather outside and could all go around and touch Arthur because he shook hands with William Jennings Bryan.

The second time I heard him was in Fort Scott, Kansas. The temperature was 107°. It was Sunday, and he was giving his speech "The Price of Peace." I was the crew-boy of the chautauqua, and I had to supply the stage properties. My business was to set up the stage when there was no podium, but one little stand. On that stand there must be a simple little basin with a twenty-five pound piece of ice. Next to the basin was a big pitcher of water that held about two gallons and one big tumbler. That's all he wanted. Well, the house was packed with three or four hundred people standing in the back. When Mr. Bryan was introduced, he stepped out, and the audience cheered. And Bryan, in prima donna fashion, knew just how to quiet them down, and he started out. What interested me was his airconditioning system of that day. He had a big palm leaf fan with which he fanned himself, and after he spoke a minute or so he reached over to his cake of ice, put his fingers on it, then cooled his forehead. He was pretty bald, and that

fan would just cool him. And he'd come towards a big point in his speech--a sort of a summary or climax--and the audience would cheer. That was his clue to pour himself a tumbler full of water and drink it in about two or three gulps. This went on through his speech, and after about forty minutes his beautiful, white flannel trousers began to get a little droopy around the knees and large perspiration blotches showed up. By the time he was through, the cake of ice was pretty small, the water was gone, but Bryan was going strong. But remember that he gave that same lecture at two o'clock in Parsons, Kansas, and then drove on that dusty road to Fort Scott and stepped out again as fresh as a daisy. Sometimes he did that three times a day.

Now, Mr. Bryan, three time Presidential candidate, Secretary of State, and leader of the Democratic Party for thirty years, loved the chautauqua platform. It was his home; it was his way of life. He was, in a way, a kind of compulsive ham, but he felt that the Lord was on his side. He gave the best part of his life and his finest talents to the chautauqua platform. One of his favorite subjects was prohibition, and of course I can understand, he never really needed something to stimulate him. He was always on a kind of divinely intoxicated state from the audiences he met that stimulated him.

Well, who knows what mark he might have made upon our nation as a statesman or as a public servant if he had given the same type of talent, energy, and dedication to service of the government.

Now I'm going to play for you one sample of his voice. This is in a sense a program of "show and tell," and I can just tell but can't show much. This is the last part of his "Cross of Gold" speech. Remember that this was given in a studio some sixty years ago when electronics were not developed at such a sophisticated level.



[The following is the playback of Bryan's voice]

Mr. Chairman and gentlemen of the convention, I would be presumptuous indeed to present myself against the distinguished gentlemen to whom you have listened if this were a mere measuring of abilities. But this is not a contest between persons. The humblest citizen in all the land, when carried in the arm of a righteous cause, is stronger than all the hosts of error. I come to speak here in the defense of a cause as holy as the cause of liberty: the cause of humanity. Mr. Carlisle said in 1878 that this was a struggle between "the idol holders of idle capitol" and "the struggling masses" who produce the wealth and pay the taxes of the country. They tell us that the great cities are in favor of the gold standard. We reply that the great cities rest upon our broad and fertile prairies. Burn down your cities and leave your farms, and your cities will spring up again as if by magic. But destroy our farms, and the grass will grow in the streets of every city in the country. We care not upon what line the battle is fought; if they say bimetallism is good but that we cannot have it until other nations help us, we reply then that, instead of having a gold standard because England has, we will restore bimetallism and then let England have bimetallism because the United States has. If they dare to come out in the open fields and defend the gold standard as a good thing, we will fight them to the uttermost, having behind us the producing masses of this nation and the world, supported by the commercial interest, the laboring interests, and the toilers everywhere. We will answer the demand for a gold standard by saying to them, "you shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold."

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So much for the journalism of my visit. Now let's get down to something a little more solid that has a little more of the earmarks of rhetoric. Let's examine the anatomy of the chautauqua. Let's take a look at this American phenomenon on the last frontier. Let's ask some questions. First, what is this thing called chautauqua? Originally the name was spelled with a captial letter, referring to a lake 30 miles long and five to eight miles wide in New York about 75 miles south of Niagra Falls. But spelled with a small letter, it has four parts to its meaning: an idea, and institution, a movement, a system. It was born with the idea of a Methodist minister who thought it would be a good thing to have a summer camp meeting of two weeks for Sunday School workers. Now this is not to be confused with an evangelistic crusade. The idea was very successful and was very popular; 25 states responded and seven foreign countries. And in a short time it grew to be a program that included many other courses and covered eight weeks. In a sense it became a kind of liberal arts college in the summer and followed through was courses of study during the winter. Thomas Edison and Albert Hubbard were among those who got diplomas, and over 8,000 people received these certificates and diplomas of recognition. It was so well-established that the New York legislature gave it the dignity of an institution, and it recognized by legislative act that it should be governed by a board of trustees of twenty-four members who served without pay.

Now the movement part of the definition covers a half century: 1874 to 1924. It includes both the stationary or independent chautauqua, which was usually around a lake, a grove of trees, or a stream, and this eventually spread to 500 towns and communities all the way from New York to Oregon. And it also includes the traveling chautauqua, which ultimately reached 12,000 communities,

serving perhaps 35 million people -- two fifths of the adult population of the United States.

The system refers to the tent chautauqua or the circuit chautauqua, which was the traveling chautauqua, which was so well described by my colleague Dr. Oliver. The chautauqua was as American as baseball and apple pie and flourished primarily among the rural areas of the Midwest and the western states.

Second let's ask how come the chautauqua came into being. Well, there was hunger and starvation across the land. Oh, not the kind the newspapers and politicians holler about today, but people were looking for something to feed their minds and their souls. They yearned for something outside of themselves, something to latch onto to improve their lot in life. They felt they were missing something. They felt a bit gypped or underprivileged in matters of education, social belonging and gracious living. In my farm community of 44 families, I could point to only one person who had more than an eighth grade education, and he was the preacher. The Bible and the Sears Roebuck catalog were the chief books in the home library, and of course you know the Sears Roebuck catalog served many purposes. A train ride was a rare experience and parlor entertainment consisted largely of a family album, familiar views, and victrola records. Telephones were still a novelty; inside plumbing was a rare luxury even in town. No wonder the girls, in the words of Carl Sandburg "leaned their heads against the bars and wondered where the trains ran to." Because there might be a place where there is romance and real dreams that never go smash. A Victor Hugo once wrote, "Greater than an army is an idea whose time has come." The time was ripe for the coming of the chautauqua.

Then let us ask a third question: What did the chautauqua have to offer? Well

here are some of its claims. It claimed that it would build a cooperating community spirit and remove some of the barriers of politics and church denominationalism. It claimed to bring entertainment of a better sort -- better than that offered by the carnival and the circus. It claimed its major function was educational, to spread information, to challenge thought, and to inspire better living. And it claimed to give children guidance and experience in playground recreation and creative expression. Now it fulfilled most of these claims by offering a balanced program of music, theatre, and lectures. The backbone of the chautauqua was the lecture, and there were three kinds: the lecture of challenge thought, the lecture to inform, and the lecture to inspire. And, yes, the lecture to inspire was dominant -- it was the most sure-fire. These programs were interspersed with music, plays, chalk-talks, magic, etcetera. But to get the sweep and the feel of the chautauqua one must look at the vacant lot on the edge of town where the tall weeds are -- this spot of wilderness. It has just been mowed the day before and cleared of all the boxes and debris. And then on that next morning when the stores begin to open you could hear the voices saying "Here comes the chautauqua!" The big gray wagon loaded with balls of canvas, stakes, ropes, and tools rolled up the street and out on the chatauqua grounds, and materials are scattered in measured spots forming a big oval where the tent will stand. Crew boys, the platform superintendent, local helpers came to hoist the center poles like masts on a ship. Guy ropes, pulleys, anchor stakes make up the skeleton rigging. Now all hands turn to unfolding the large balls of canvas and laying them out to match so that they can be laced, hooked and snapped together into one huge piece that will cover 2,000 people. And now with the blocks and tackle and a special team of strong men, the great tent is

raised at the center poles to form the kind of A-shaped roof, and the few anchor ropes and the eve poles are adjusted. In a matter of a few minutes we can say, "Ah, there she stands -- the majestic temple of joy and learning." And now all is ready for the seats, and this takes many more hours. The platform, the piano, and the wiring -- this is all a good day's work with no time out for lunch. In the next five or six days trains will be bringing in talent, and these talented people have an aura of glamor. They're always fine looking, well-dressed and well-mannered people. There will be the musicians, the actors, the Alpine Yodlers, the jubilee singers, the cartoonists, the magicians and the platform orators. And, yes, there may be some very prominent people. Mme. Schumann-heinck, William Jennings Bryan, William Howard Taft, Joe Cannon, Catherine Ridegeway, who was a very famous reader. All this gives promise to bring cheer to many a nook and corner of farm homes and stores around Main Street. The image of the chautauqua was good. The image was a success. Even the struggling carnivals latched onto this image by calling their own show the Chautauqua Carnival. At a town in Texas sponsoring a poultry show they were a little skeptical about its success, so they advertised "Come to the poultry chautauqua."

Now for the fourth questions: How did it work and what made it go? For me, this is still a source of mystery and wonderment. To me it still stands as a miracle. The chautauqua business called for men and women of vision, of faith, of courage, of initiative, of endless patience, and a lot of hard labor and great endurance. It certainly was no place for the lazy and no place for the weak or faint-hearted. And at the top of the structure was the owner. He was the chief executive who furnished the money; he risked his fortune; he hired the talent; he arranged and set up the program and ran the home office. There were only a dozen to 20 of these in the

entire nation. The owner hired and trained the circuit manager, who was his key man and this man was in charge of operations of a territory that usually covered 75 to 100 towns. The Redpath Horner chautauquas had three of these managers. The circuit managers hired the traveling superintendent, the crew, and the advance men and the key man in this line-up was the superintendent or the local platform manager. He had to be a tough top sergeant, a diplomat, a salesman; he had to be a public relations expert and general troubleshooter. His big job was, of course, to get the ironclad contract for next year, and he was hired and fired largely on that basis. He was expected to get ninety percent of the towns he served to renew the contract for next year. He also introduced the talent, arranged their travel schedule, and their hotel accommodations. The crew was made up of some husky, athletic college boys, not the Phi Beta Kappas. And then there was the junior supervisor called the "chautauqua girl," who was usually 30 to 40 years old. The crew had charge of ticket selling, lighting the tents, seating, and all the equipment usually valued at about \$20,000. Now the advance men were the loners. They came into the town two weeks before the chautauqua opened and shored up the publicity and the season ticket sales. Such is a brief sketch of the capital, the executive officers, the organizational structure, and the promotion and chore people.

Now, what were some of the trials and tribulations of the crew and talent? We must remember that there was an unwritten law that everybody lived by. This law read: "The show must go on. This is show business." The talent faced a new town every day and the crew a new town every week. And don't forget that these were the good ole days. There was no air conditioning. The big tent in the afternoons got awfully hot, and so did the hotels and the rest

aurants. A hotel toilet and bath was a rare luxury, and the train accommodations along the prairie towns were awful. Four or five hours of sleep in a bed was a blessed experience, and the biggest headache of all, of course, was transportation. And next to transportation were the rain storms and the wind storms that threatened to blow the tent into shreds. And of course the mosquitoes and the flies were everywhere, and stomach upsets were very common. But the show must go on! Well, there was a daring experience of a superintendent that I knew -- this was in Mexico. He couldn't get the local agent to flag the 2:00 a.m. mail train to make the only possible connection for the evening's talent people to get to the next place in western Oklahoma. So he tried the Mission Impossible. He bought a big flashlight, got the talent people down around the railroad station with all the baggage, and in more or less the manner of a train robbery he flagged the train. And this he did six nights in a row. And there was William Jennings Bryan who had to go by auto over dirt roads for 80 miles when the floods washed out the tracks of the train that he was to ride. Arrangements were formerly made for driving two cars, one as a spare to complete the mission of the railroad. William Jennings Bryan, being such a leading figure, sparked the idea of making this a party which created a caravan of five automobiles. Away they went on the great tour of 80 miles. But every car either broke down or got stuck in the mud except one, and Bryan had to be shifted from car to car, to the one that was still left. They finally made it, but it was 10:30 p.m., instead of 8:00! But there was the audience, cheering on his arrival. And on another occasion Bryan was on a train headed for Sioux Falls, 103 miles away. Thirty miles out the car on his own train ran off the track, and Bryan sent a telegram asking for a fast automobile to pick him up. But the car got stuck on the wagon roads, and they finally got a

farmer out of bed to pull them out. Later the car got lost on the road and lost some more time, but they finally got to their destination -- 12:10 midnight! And the audience was still there and shouting. Bryan closed that speech at 2:08 a.m. And there's the case of the Sunflower Girls from the state of Kansas. The trio gave a show one evening in Texas. This was in the month of May. They had to drive a Ford 150 miles to Amarillo to catch a train at 3:00 in the morning. They were warned the driver often fell asleep, but these girls made up their minds they would keep him awake with entertainment and questions and prod him along. Nobody was worried that he'd run off the road or hit another car or an abutment of a culvert. They were worried he might hit a cow, for three-fourths of the journey was over the open prairie.

Now next to the transportation was the headache of winds and storms. One girl violinist was in three tent blow-downs in one season. She didn't worry about life and limb; she worried about her precious violin. And she always managed to duck under the grand piano. But there were other casualties from exhaustion. These were more numerous than the casualties from storms. Talent could not stand the pace and heat. Joe Cannon, Speaker of the House, collapsed while speaking in Winfield, Kansas on July 16, 1910. Colonel Cooper, a veteran of the platform, died from exhaustion while lecturing in Bloomington, Illinois, and several other deaths were caused by sheer drain of physical strength. Lecturing on the chautauqua platform was indeed an occupational hazard.

Now, question six: What brought on the rapid decline of the chautauqua? What made it fall apart like the one-horse shay? The rapid decline of the chautauqua was due to many things that seemed to converge almost at the same time. First, there were better roads, and concurrently, that meant more auto-



mobiles and better automobiles. Concurrently, the movies were coming along with their spectacular pictures -- "Ben Hur," "The Birth of a Nation." And then there was the rapid growth of the civic clubs. The community itself had the thing that discouraged the chautauquas, because of the growth of the Rotary Club, the Kiwanis Club, and the Lions Club. These clubs pulled in a lot of talent from outside and therefore the community didn't need the programs that they used to have. And then came, of course, the radio with its Amos 'n Andy and the silly little shows in the afternoon. But the clincher that ruined the chautauqua movement was the ten percent amusement tax. This hurt. Local people felt that the chautauqua was educational; that's what they were told. It was not for amusement. And therefore the local supporters soured on the chautauqua managers and blamed them rather than the government for letting this happen.

The final question: What were the markings upon our culture? What were the fruits of this heritage of the last frontier? Well, first, it was a force in awakening a desire for better education. It was a catalyst for the introduction and expansion of correspondence courses, of study courses by mail and of the university extension programs. The University of Chicago almost lifted bodily the correspondence courses of study that were set up in Chautauqua, New York, and the University of Chicago has long been the center of correspondence study courses. And for one whole decade here at the university where I taught in Lawrence, Kansas, there were more students enrolled in correspondence study than there were in the regular university.

Second, it was a significant pioneer force for the development of recreational services for the youth. It pointed the way for the supervised playgrounds and for recreational cen-

ters, and it was a great boost to the Boy Scout movement and Campfire Girls activities. And this, I think, is some interest to theatre people -- the chautauqua took the sin out of the theatre. The theatre in those days was really an object of suspect. The theatre was looked upon as the invention of the devil with its painted women who showed their ankles and occasionally their knees, and the men actors were kind of queer. People would say, what a shame that these able-bodied men aren't working in field and factory. But the plays like "Turn to the Right," "The Shepherd of the Hills," and "A Man from Home," had strong moral overtones. And the Benn Greek Players and the Caldron Players who played Shakespeare did much to bring Shakespeare to the hinterland. The chautauqua was a spawning ground for meaningful self-expression by means of the spoken word. The chautauqua provided a favorable climate for the rise and development of skills that apply to public address, rhetoric and theatre arts. It offered root concepts for the germination and growth of those disciplines which found their way into the college classrooms. Theatre, oral interpretation, and rhetoric, with all their ramifications, found that the chautauqua not only helped to open the door to bring speech as an academic discipline to the colleges, it helped to keep it there. And I suspect that for a quarter of a century, from 1930 to 1955, more than half of the source materials for M.A. and Ph.D. theses were devoted to men and women who won distinction in the lyceum and chautauqua platform.

Finally, the chautauqua and lyceum did much to pave the way for the liberal and progressive legislative reforms. Here many concepts were germinated and cultivated for the rise of the social conscience that became manifest in the twentieth century -- women's suffrage, income tax, anti-trust laws, child labor laws, and other laws for labor welfare, Philippine Independence, control of public utilities and railroads. The

chautauqua always had an open season for anyone who wanted to take pot shots at Wall Street. And the chautauqua did much to cut down the power of Wall Street and give the common man a better chance. And although science and machines have altered the rise of the last frontier in the context of material things, it was the last frontier that left us the heritage of social and human values perserved by many laws which enrich our culture in this day of jet sets, protest marches and moon rockets.

Appendix C

Earth

Earth

(July 10, 1973)

"SPECIAL BULLETIN: Chief Demon Orders 20 Year Total Moratorium For Having Babies!"

Obviously this biological motive to propagate the race is elemental, universal, and crucial to human destiny. However, there is so much more for civilized man to think about. So let's play like no more babies would be born for a period of 20 years. Suppose on this span of time a new Rip Van Winkle took his long nap waking up near the end of the century. What would the world be like after this total moratorium on bringing babies into the world? Rip would wake up to find all the schools closed, no more PTA meetings, no teacher's strike, no more fuss about school bussing. Rip would be distressed to find the organization of Boy Scouts and Girl Scouts no longer existed. He would wonder what happened to all the bicycles and the toymakers now bankrupt; the dairy industry without its main milk drinkers would be almost extinct. What really shook up old Rip was to find that Christmas was only a legend. Here and there you might find a jolly old Santa Claus made of wax in a museum. Rip would be dumbfounded to see the weird turn of events in the Women's Liberation Movement. Now there was only one class of women -- the barren ones -- the 'demothered class'. They still had their protest marches but for different reasons. Now they carry bright blazing banners with slogans screaming 'give us back motherhood'. The institution of marriage all but collapsed. Rip especially felt sorry for the elderly people crowded in old folks homes with the anguish of loneliness compounded by the absence of the "show and tell" game grandparents love to play with pictures and tales about their grandchildren.

Of course old Rip wondered what happened during his slumbers to all that fuss about "pot", the "pill" and the "Pope". He was disturbed that "family planning" and "population explosion" no longer appeared in the headlines. Legal abortion had been a dead issue or 20 years. No one worried about juvenile delinquency. There were no juveniles.

Rip was pleased to see few signs of war or marching armies of teenagers. Elders who make the laws would now have to do the marching and fighting. A drafted army of elders would be a farce. While wars between nations seem to have vanished, violence and killings among elders escalated to alarming proportions. As old men and women became more embittered with life they become more neurotic, more self-centered, more irritable and hostile towards one another. Their deep frustrations and feelings of despair drove many to drugs, alcohol, homocides, and the madhouse.

Something drastic had happened to the quality of life. There was no future. The old virtues of "Faith, Hope and Charity" had lost their meaning. There were no newborn babies even to keep love alive. The Christian idea of becoming like a child to enter the Kingdom of Heaven was just so much tommy-rot. There were no children to convey the message. Although we may think of man as a biological creature, he does not live by bread alone. There is much more to human life than mere survival. Man has to have something to live for.

In the broad spectrum of human conduct no single motive stands out completely self-sustaining and isolated by itself. Motivating forces are mysteriously integrated to make up the dynamics governing the way we think, feel and act. Here lies the multi-dimensional make-up of human communication.

Appendix D

Pride - Blessing or Curse Extraordinary

Pride - Blessing or Curse Extraordinary

(July 10, 1975)

The past year I spent endless hours thinking and searching for more light and insight about the mysterious forces which drive us to action. Why do we humans behave as we do? Can we create a better life and a better world if we can better understand ourselves? I have been shocked and bewildered by the Watergate affair. More than 60 of our top level men of our federal government have been indicted or found guilty of criminal acts. The first time in our history our vice-president and president were forced to resign. I am disturbed by the increase in crimes of rape, robbery and murder. American the land of the free has now become the murder capitol of the world. We kill more people in Chicago in one year than are killed in all of England. More than one-half of our homicides, sparked by Iliad pride, occur among friends and relatives.

The increase in use of drugs and alcohol is for the most part rooted in vanity and the self-centered ego. On the basis of equal time drinking highway drivers kill 3 times as many Americans as were killed by the Vietnam war. Last year 1 million teenage boys and girls who felt neglected and unwanted ran away from home. A sense of pride and self-importance is the one chief cause of divorce.

The gun lobby, one of the strongest in Washington, has a powerful secret weapon called pride which is protected by the Constitution. Result! We now have 40 million hand guns and produce 2 million more each year.

Look what self-centered pride does to law and order. Police who are our paid guardians of peace and safety are called 'pigs' and treated by many as enemies of our personal freedom.



Pride saturated with conceit is the devil's favorite weapon. It is linked with uncontrollable anger, envy, jealousy, arrogance, even hate, which may explode in violence of all kinds. This kind of self-centered pride in crowds may spread like a prairie fire causing destruction of property, death and human misery.

Now look at the other side of the coin. In the context of social welfare America stands as the world's cradle of liberty and freedom. Here lies our finest heritage born in human dignity and the nobler side of human nature. The constitution opens the door to bring us our system of private enterprise and individual opportunity for creative effort. The constitution stands as the law of the land with its bill of rights and later provisions for civil rights, equal rights and liberation movements of all kinds.

Pride born of human dignity has struck many a blow to tyranny. It brought us the Declaration of Independence 200 years ago and emancipation from slavery nearly a century later. It worked wonders in the labor movement. It is the chief generator of the picket line. It produced wonders the past two decades among the blacks and other minorities thanks to the dream of Martin Luther King.

Pride can also be a very private and personal matter. The feeling of self-importance can give a feeling of self-confidence and self-respect. While you have to live and get along with others you also have to live with yourself. No fun in hating yourself. It is something to be able to say to yourself in all honesty that you are proud of what you did. Thus pride can be a blessing or a curse, an asset or liability. Everyone has to be his own trustee or guardian of his own sense of pride.

SO WHAT? During the past year three lines of thought have emerged in my mind.

(1) Pride is essentially competitive. Of course competition is a great virtue up to a certain point but when it gets out of control, obstructs justice, destroys the spirit of brotherhood and is totally void of human dignity it can be man's greatest sin. Pride gets little pleasure out of just having money or position or being smart. It's pleasure lies in having more money, more power and being smarter than the other fellow. Pride is measured not by keeping up with the Joneses but by getting ahead of them. The Watergate game shows how this works.

The lower level of pride, of deep esteem and vanity may create a society of intense gamsterism. This is the stuff the Mafia is made of. When 'win' buttons became supreme we may lose sight of truth, justice, and wisdom. Win buttons may be scarce at the pearly gates of heaven but found in great abundance at the portal of hell.

(2) In this bicentennial time it might be well to take a close look at pride American-style 1975. Of course we are proud of our heritage of liberty, freedom and what it has done for education, commerce, government, industry and the life of abundance. America has long stood as the land of opportunity and the world's great oasis of freedom. But there is more to it than that. Personal freedom also involves social responsibility.

We hear so much from pen and tongue about the wonders of personal liberty and the individuals right to do his thing in his own way but we hear little about what injury may be inflicted upon others. We have suffered a deep gap in recognizing our responsibilities in exercising our freedom. We tend to use

freedom as a kind of special license to do what we want to do anywhere at any time. We have free choice of weapons, fist, knives, guns, tongue. This makes for a trigger happy people.

America in it's bicentennial faces a new challenge to develop a population of a higher level of maturity marked by a sense of compassion and a real concern for 'being your brother's keeper.' This kind of discipline and education must take place in our schools, on our streets, in the family living room, even church parlors. America needs a population which has discovered that Happiness is to be grateful that we are what we are because others practice being 'your brother's keeper' on us.

(3) Pride carries its own built-in blinders. There are no mirrors by which you can get a good look at your inner self. Nothing sticks out for you to see but there is plenty for others to see. We also can see it in others but not in ourselves. Can Richard Nixon and his accomplices see themselves as wrongdoers? Furthermore once intense pride tricks you to do something wrong a standy brand of pride will surface to figure out a way to cover up a wrong you did. This gives truth to the saying 'oh what a terrible web we weave when we first practice to deceive.'

Of course we must always keep in mind that some kind of pride is part of self fulfillment which is essential to the well being of the total person. The inner man made up of mental and spiritual elements is very complex compared to the physical parts of man. This has brought forth the fields of psychology, psychiatry, sociology and many facets of human relations. The central purpose of this institute is to tune in on problems of communication and human relations. Hence we cannot escape 'pride - a motive extraordinary.'

Appendix E

Ventures in Self Renewal

### Ventures In Self Renewal

Monsignor Foudy, graduates, faculty, parents, and friends -- I feel proud and deeply pleased to be invited to share this finest hour of the school year at San Domenico. I suspect some brilliant teamwork was executed by my granddaughter and your illustrious Principal, resulting in a long sentimental journey by your speaker from the land of Kansas.

The news of this occasion in terms of human destiny has more to offer in the way of glory, promise and hope than all the news about Watergate, Sky Lab, and the Indianapolis auto races combined.

I will address my remarks to the graduate, the honored guests of this hour. I speak more from experience and life-long beliefs than from scientific and scholarly research.

This commencement is dedicated to the concept of growth, of continued learning and to many ventures of self discovery and self renewal. Man is the masterpiece of the creative process. He has many advantages over all living creatures. He has the best communication system by means of speech and language which he incidentally invented. He has a superior brand of intelligence but best of all he has control over his growth and self improvement. The beaver and the rabbit are stuck with what nature gave them but the miracle of growth and self renewal is within your reach as long as you live.

A tree that stops growing is dead at the top. People who stop growing in mind and spirit are in danger of becoming walking dust. I use this poetic phrase to symbolize those who manage to keep going in body but really are no more than 'walking dust.' That is to say, they are dead and don't know it.

I suggest four ways to reap the blessings of self renewal. The first way is to get lost among the wonders of Mother Nature. How appropriate that this occasion has its setting midst the beauty of nature. Maybe there is a little too much sun. I hear you hoped it wouldn't be so hot. Of course you can't fool Mother Nature but Mother Nature can fool you. Jesus was an outdoor man; most of his teachings and parables were related to the out of doors. He talked about the lilies of the valley, the mustard seed, about the workers in the vineyard and the fruits of the tree.

Never take for granted what nature has to offer. Practice reaping her blessings and enriching your soul ventures in appreciation of flowers, trees, birds in flight and song, living creatures of sea and land. Happiness is being able to hear a forest praying. Happiness is to find new joy in one particular sunset after seeing a hundred others. Happiness is to study the language of the stars. Nature has so much to tell us. Maybe I can say what I mean by telling you about an experience in self renewal which came to me by way of a poem when I was in college many years ago. This poem was written by Johnny Weaver. It goes like this:

Say Listen!

Don't you wish you could take a bath in moonlight?

Can't you see yourself take a runnin' dive

Into a pool of glowing blue, feel it gliden

Oer'ya, around you and into you?

Grab a star . . . huh?

Use it for soap.

And beat it up to bubbles and white  
sparkling foam and roll and swash.

Gee

Say, I'd just like to bet you could wash  
your soul clean In Moonlight.

The second road to self renewal leads to  
creative things. This includes what you  
create with your hands, your pen,  
needle, brush, and what others have  
created in music, painting, sculptures  
literature, architecture, ballet.  
Beauty is a thing of joy forever. The  
Greeks recognized art as having a con-  
nection with goodness. Some philoso-  
phers believe that art might be man's  
secret weapon to conquer the lie.

When I was your age I didn't care much  
about music. In fact, I had a hard time  
carrying a tune in a waterproof, galvan-  
ized milk bucket. But since I became a  
grandfather, I have learned to enjoy a  
symphony orchestra, even grand opera.  
You can find yourself with needle,  
thread, and yarn, with brush and pen, a  
handful of clay, yes, even a guitar.  
Art of all kinds may bring the world  
closer to brotherhood. Van Cliburn may  
have done more to bring us closer to  
Russia than a whole marching army with  
guns and a stockpile of atomic bombs.

The third magic road of self renewal  
lies in people. Oh, how people need  
each other! You will never know what  
others have done for you or what you  
have done for them.

We often hear the expression 'he is a  
self-made man.' This is the bunk. I  
have never seen a totally self-made man.  
Even the simple act of putting on your  
coat involves thousands of people, some  
from far-off lands, even a shepherd boy  
herding sheep in Australia who helps  
grow the wool, others who design, weave,  
tailor, manufacture, and merchandise  
that coat. You can say the same about a

cup of coffee, the lump of sugar you put in that coffee, and the cream. You are what you are because of what others do and say -- especially your parents, teachers and friends.

If the laughter of children, the hand-clasp of a friend, a smile of an elderly lady brings you a bit of glad strength, you are cultivating self renewal. Happiness is in being your brother's keeper. Happiness is to discover you are what you are because others practiced being a brother's keeper on you.

The fourth way to self renewal lies in the growth and flowering of your own spiritual self. This is a very special, intimate and personal kind of self renewal. San Domenico is a monument to this kind of self discovery and self-renewal. In the flow of life various patterns of revelation can come to you at any time and place. The 'burning bush' communication comes unannounced, unplanned, and unexpected. I will try to explain what I mean by relating a personal experience. I was a young man, a soldier fighting in the fields of France to make the world safe for democracy. I was in a regiment of shock troops selected to storm the fortifications of the City of Metz. We knew nothing about a possible Armistice. Our packs were stripped down to one blanket, emergency rations, and extra ammunition. We spent two days and nights of intensive waiting. On the morning of the third day, the 11th of November, the sound of guns and cannons on all sides began to grow louder and louder, increasing in a hellish crescendo. Then suddenly at 11:00 o'clock all shooting stopped, as if it were cut off with a knife. There was deadly silence. Comrades looked at each other in eerie bewilderment. Then suddenly from a mysterious hideout came a lieutenant, clothes crumpled, face unshaven, with a dead-pan expression. In a quiet, low voice he said, 'Men, the war is over.'



There were no cheers. The atmosphere were charged with something that was sacred. I, being a Sunday School boy, wanted to be alone and I strolled off by myself down a hillside to a clump of trees with shellshot branches. There I paused, took off my cap in meditation. Above me I heard a bird singing as if it's throat would burst. In the distance, I heard the ringing of church bells all up and down the valley. Then the revelation came over me. The song of that bird was the most beautiful symphony and the most powerful sermon of my life. In that deep experience of SELF RENEWAL I go the message loud and clear. The message reads: What a pity that man should make so much of material things and military power. Humanity's need lies in the 'nailed hand' not in the nailed fist.'

Appendix F

The Welding of Humanity

ORATORY CONTEST CENTRAL WESLEYAN COLLEGE  
AND STATE OF MISSOURI STATE CONTEST  
SPRING 1918

The Welding of Humanity

Humanity is one. In unity there is power, peace, and safety. 'A house divided against itself cannot stand.' With equal truth it may be affirmed that humanity divided against itself cannot stand. Lincoln's great achievement, the preservation of the Union, was but a step leading to the federation of all nations. This ideal of world unity is the secret of the attainment, the freedom, and the progress of humanity.

From the earliest beginnings of the human race to the present time, the art of living together has been of vital importance. Economic, political, and social interests gave rise to the various groups: the family, the clan, the city, the state, and finally the nation. For millions of people the cry, 'My country, right or wrong,' is an expression of highest patriotism. Beside the clear, clarion, call of country the claims of school, church and home are mere whispers. But nationalism cannot be the ultimate word. National interests must be submerged in the larger interests of humanity. Never has there been such a need for international fusing; never have conditions of world partnership been more favorable.

A few centuries ago, nations could well live in independence. The United States has lived in what we called 'splendid isolation.' But the world is no longer a group of separate circles with independent centers of welfare. The inventions of the past centuries, the progress in transportation, the general facilities for communication have moved the whole world together into one compact neighborhood. Where we had one next door neighbor a generation ago, we now have ten.

No nation of today can credit its civilization solely to itself. All peoples are interdependent for their economic, political, intellectual, and spiritual life. Nine tenths of the interests of one country coincide with those of another. Yet today this whole neighborhood of civilized nations is engaged in the bloodiest conflict of all history, the most destructive of all wars. Civilization itself seems to be tottering. This world catastrophe is universally regarded as the darkest blot on the pages of human history. Everywhere two questions are asked: What is the cause? And what will be the result? The cause is none other than selfish group interests, national interests fostered by suspicion and jealousy, competition and greed -- the desire for material gain. The result will be a tendency on the part of the nations to bring about a better understanding among all peoples -- a 'getting together' for a common purpose -- the superseding of national interests by those of mankind.

An important element of the cementing of the nations is the general diffusion of learning. The press, the cable, and the railroad are the main arteries of public information. This is a day of general enlightenment when public opinion can be moulded with haste. The press by spreading information, by creating sentiment has restandardized the schools, doubled the enrollment of colleges, dotted the countries with libraries, and supplied the homes with periodicals. The public is getting a vision of the fallacy that national interests are supreme. This vision will create sentiment, has removed the walls from our cities, the fortresses from our state borders, so public sentiment can sweep the fleets from the seas, the armies from the land, and establish an effective program for international cooperation and world federation.

Problems of food, clothing, and shelter are most vital to man's economic life.

It is of paramount importance that the nations of the world should unite for a cooperative development of the economic life for the welfare of all. In this day of manufacturing, of easy transportation, and of world-wide commerce, it would be folly for one nation to try to produce within itself all it needs. A nation should specialize on those goods which it can produce to the advantage of itself and of the whole world. This makes for economic efficiency but demands international cooperation.

Almost everything we use, the clothing we wear, the food we eat, the comforts of our homes, come, in part, from other lands than ours. This is true of all countries --much more of others than of America. A family in Holland has for breakfast a loaf of bread made of Argentina wheat, cultivated by English farm machinery, which in turn is made of Spanish ore. Nearly the whole of the economic life of a modern country is linked with that of another.

It is significant that the nations of the world need each other's products and that economic cooperation is essential to provide the necessities of life -- to supply man's material needs. But of the two forces within the life of man, the material and the spiritual, the one is of temporal value, the other of everlasting worth. In this age of material progress, of science and invention, of harnessing the forces of nature for man's self interests, the soil is fertile for a vigorous growth of materialism. It is generally conceded that this momentous cataclysm of nations had its origin in the desire for material advantages. Though the struggle of the nations is most keenly felt in the realm of the material, it is becoming apparent that spiritual forces of far greater value are being liberated. And without a recognition of the supremacy of spiritual values, of the supreme worth of the soul, humanity can never reach its highest integration.

The welding which insures this integration is now taking place. All humanity is in the forge. Its fires have been kindled by man himself. Hecatombs of material treasure and human blood are consumed by the flames. Vast fields of gold grain are laid waste; chief cities of many nations are shelled into ruins. The world's colossal works of architecture are crumbled into ruins. The world's colossal works of architecture are crumbled into dust. The cost of a day's fighting is astounding. The expense of maintaining whole nations at war for three years exceeds comprehension. The destruction of property has been unparalleled. Millions of men have fallen in battle. Added millions are racked on beds of pain; two score millions are under arms facing agony and death; hundreds of millions are suffering and sacrificing at home. The unflamed passions of men have set the civilized world in the grim grip of death and destruction. And yet out of this fiery forge is issuing a product of superior metal, of surpassing worth and beauty -- the unifying elements of sympathy, sacrifice, and charity. Never has there been such a wide spread challenge to service. Rich and poor, nobleman and peasant, old and young are moved to lives of consecration. In every land there is a marvelous awakening of human sympathies resulting in unselfish action. The Belgian's appeal for the homeless millions, the piteous plight of the Polish peasants, the heart-rending cry of the starving Armenians grip every heart. The Red Cross, the Y.M.C.A., the Prison Relief are streams of service, having their sources in sympathy, which know no state lines, no national borders, but reach into the very heart of humanity. Suffering makes us all akin. This far reaching call of the distressed has a tremendous fusing effect among all peoples. Humanity widesympathy is the greatest factor in the union and progress of mankind. We may be unable to determine the exact value of events while history is in the making, but we

can see the direction toward which they move. During the past decade, there has been a very marked advance towards unity and democracy in the social, educational, and religious spheres. The rapidity of this march is appalling to the conservative elements of society. The war has greatly accelerated this advance. It has the effect of a great melting pot. Prince and pauper stand abreast in camp; learned and illiterate fight side by side; Christian and Mohamaden mingle in captivity. This mixing and mingling of classes and creeds tends to link all circles of interest to that greater circle, humanity. Such was the vision of the prophet, the dream of the poet, the ideal of the philosopher Isaiah, Dante, Plato ardently programed its day. The time is ripe, the people prepared, the stage set. But a mighty champion is the need of the hour.

As the Hebrews were the champions of morality, the Greeks of culture, and the Romans of law, so there must be some nation which champions world democracy. And, lo! The champion is at hand. America, composed of all nationalities, the melting pot of the world, whose fundamental principles are democratic is destined to be the champion of world democracy. From east to west, the nations of the continents are eagerly looking to her. Her ideals and her actions are reflected throughout the entire world. The spirit of her soul is breathing into the life of every nation. America must guide grouping humanity in these last dark hours before the dawn.

Emerson said, 'America is God's last opportunity to save the world.' She has grasped this opportunity. Her responsibility is momentous; her purpose unselfish. The keynote of her motive was struck in that splendid war message to her Chief Magistrate when he said: 'The world must be made safe for democracy. We have no selfish ends to

serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind.'

Our patriotism is challenged when we think of the sacrifices of our fathers for our freedom. We cherish the dying sentiment of the patriot, Nathan Hale: 'I only regret that I have but one life to lose for my country.' But more than country is at stake now. All humanity is in the balance. Think of the children of tomorrow! Will their rights be secure? Will their country be free? Will their world have peace? They will remember the sacrifices of their fathers with thanksgiving. They will furl forever the banner that might makes right. They will love humanity because their fathers fought and died for it. For what greater cause can one live and die than for the cause of mankind? For such was the devoted life and the sacrificial death of the Prince of Peace. He had no selfish love for race or rank or pomp or power. His life was not limited by dynasties and principalities. His life was for the soul of man, wherever man was found. The man of Galilee died for the entire human race. And as his ideals were lifted up, he will unite the nations and 'draw all men unto him.'

The world is war-torn. Reason seems to have lost sway. The continents are bathed in blood and tears. The furies of destruction are hovering over the earth and polluting our culture with carnage and staining our highly prized civilization with crimson. The scepter of the material has held sway over man. But rejoice! The fetters of the material are breaking. The hammer strokes of affliction on the anvil of destiny are shaping the consciousness of men and changing the hearts of nations. The supreme worth of the human soul is being unveiled. Its features are clearing out of the mist in all richness and beauty.



Its everlasting values are emerging.  
Through the gloom of the present strife  
and conflict of nations we can see the  
brightness of the future union of man-  
kind, a welded humanity, the estab-  
lishment of a world democracy and the  
dawn of the Brotherhood of Man. Then  
will be realized the New World Anthem as  
penned by Robert Browning:

'God make the World one State!  
All nations, small and great,  
One civic whole!  
Self-ruled each people be!  
All peoples linked and free!  
Glorious in unity  
From pole to pole!

One World, one destiny;  
One Race, one family;  
One God above,  
All States upheld in one,  
All laws excelled in one,  
All lives impelled by one,  
ONE LIFE, ONE LOVE.'

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