



1959

# Oral Communication: A Curriculum Proposal for a Theological Seminary

Robert E. Pebley

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Robert E. Pebley

Oral examination :

Date ..... July 15, 1959 .....

Committee :

Dr. A . R. Edyvean ..... Chairman

Dr. David C. Pellett .....

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Thesis title :

Oral Communication - A Curriculum .....

Proposal for a Theological Seminary .....

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Thesis approved in final form :

Date ..... July 15, 1959 .....

Major Professor ..... *Alfred R. Edyvean* .....

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ORAL COMMUNICATION--A CURRICULUM PROPOSAL  
FOR A THEOLOGICAL SEMINARY

BY

Robert E. Pebley

A thesis submitted in partial fulfillment of  
the requirements for the degree  
Master of Arts

Division of Graduate Instruction  
Butler University  
Indianapolis  
1959

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## PREFACE

At the time of this writing the author is a lecturer in the Department of Speech, Television, Radio, and Drama at Christian Theological Seminary, Indianapolis, Indiana. In this capacity it is my pleasure to work with Dr. Alfred R. Edyvean who is head of this department. The schedule of classes is in the process of being revised by the administration. At the present time a student may enroll and attend classes two or four days a week. The basic courses are set up so that they include two hours of class study per week. This means that a student could receive his B. D. degree by a schedule that would require him to be present in class only two days out of each week. It has been decided that a three-day schedule would be more advisable. Therefore, each basic course would require a student to be in class three hours per week.

Naturally the courses of study will have to be revised to meet this schedule. The basic course in the Speech, Television, Radio, and Drama Department is divided into two sections. The first semester is "Oral Interpretation," and the second semester is "Oral Communication." This means that each student must take four hours of class work to complete this basic course. However, in the new schedule the basic course will be required on the basis of three hours of class work for one semester. This means that the outline and content of the basic course must be revised

to meet this schedule. Thus, the purpose of this thesis is to provide a curriculum of study in oral communication for this new schedule.

In order to discover the best curriculum to be proposed, a decision was made to make a survey of the present trends of oral communication on the seminary level. A letter of inquiry was sent to fourteen seminaries throughout the United States to discover their particular curriculum for the basic course in oral communication. The purpose of this was to compare that offered by Christian Theological Seminary with the other seminaries to discover how we could improve our curriculum. Eleven seminaries responded and their response is included in Chapter One.

Chapter Two is devoted to an analysis of these responses. In order to analyze them as objectively as possible a study is included as to the nature of speech, or oral communication. Then, in Chapter Three, a curriculum is proposed.

My first acknowledgment must be given to Dr. Alfred R. Edyvean. His guidance for this work is deeply appreciated. Acknowledgment also must be given to the eleven seminaries which responded to the letter of inquiry which they received concerning this study.

## CHAPTER I

### A SURVEY OF PRESENT TRENDS OF ORAL COMMUNICATION CURRICULUM ON THE SEMINARY LEVEL

In order to discover the present trends of communication curriculum that is being offered by theological seminaries, a letter of inquiry was sent to fourteen seminaries. The following is the letter each received:

Dear Sir: First of all allow me to introduce myself: I am Robert Pebley, lecturer in the Department of Speech at Christian Theological Seminary, formerly the School of Religion, Butler University. I have the pleasure of working with Dr. Alfred Edyvean, head of the Department of Speech, Radio, Television and Drama.

We are in the process of revising the basic course in communication in our department. Our plans are to propose the course on the basis of three hours of class work per week for one semester. At the present, we require two hours of class work per week for two semesters.

My purpose in writing to you is this: I am making a survey of what is now being offered by theological seminaries for the BASIC course in communication. I would appreciate it very much if you would send me this information about the basic course you offer. You might include a brief scope of the course, as this would be helpful to us.

I realize you are busy, and I trust this will not inconvenience you too much. I will be waiting to hear from you as your information will be valuable to us. Thank you so much for your kind attention.

Sincerely,  
Robert E. Pebley

Not all of the seminaries have a Department of Speech, as such. Since homiletics is related to speech training and technique the letter was sent to this department if the seminary did not have

a speech department.

The only feasible way of presenting the results received is to give the reply of each responding seminary in its entirety. Eleven seminaries responded to the inquiry. The following letter is from the College of the Bible, Lexington, Kentucky. This seminary is related to the Disciples of Christ, and is a member of the American Association of Theological Schools. Because of the number of students seeking admission it has been necessary to limit the number enrolled each year. The limit is set up on the basis that will provide for a ratio between the number of students and faculty which will insure individual overseeing and guidance of the program of each student by the faculty. Naturally the seminary follows the recommendation of the American Association of Theological Schools in its standards of admission. Each student must give evidence of his ability to do academic work on the graduate level. This seminary is a Corporation Member of the American Schools of Oriental Research, and provides one scholarship approximately every seven years for a semester of work at the Graduate School of Ecumenical Studies at Geneva, Switzerland. It also has established a program of clinical training as an integral part of the curriculum in preparing a student for the ministry. The Council for Clinical Training, New York, New York, and the Institute of Pastoral Care, Boston, Massachusetts will receive students from this seminary.

Dear Mr. Pebley: I am answering your recent letter instead of Dr. Stevenson, who is head of the department, because your request seems to be for information concerning that section of the department for which I am responsible.

In answer to your query, allow me to say first, we have no BASIC course in the sense that it is considered required of



all students or even a proper beginning place for all students; our approach holds that each student will need courses suited to his own attainments and needs. Therefore, one student will begin with one course in the department, whereas another student might well begin at another spot in course offerings and by-pass some of the courses taken by the first student. We feel that only a comparison of the individual student's abilities with those needed for the successful pastorate allow us to set requirements or to advise that some particular courses be taken.

In the light of the foregoing, you will understand that for many inexperienced students our 545 course (Creative Sermon Delivery) which is a basic speech course, is the logical place to begin in homiletics; for another student with several years experience or with sufficient skills which have been developed by other activities, this course might be by-passed and 541 and 642 (Principles of Preaching and Practice Preaching) advised as his courses.

The decision to advise a student toward certain courses is arrived at on the basis of speech auditions of all incoming students and personal interviews with the homiletics professors.

Now, having said all this, I suppose the course offered here which contains the material in which you are interested (though I want to re-stress that it is not required nor even considered basic for ALL students) is the 545 course mentioned above. It is a lecture and workshop course in "the basic elements of good oral expression as used in the delivery of sermons; voice production, articulation, pronunciation, and creative delivery." Extensive use is made of recording equipment; enrollment is limited to about a dozen; instruction is highly individualized in a "diagnosis and prescription" setting based on class criticism of delivery of sermons.

Other courses in homiletics cover content and organization of sermons, writing, radio and television. In addition to the above, we offer 522, which is individual speech therapy for those who need it. I hope this will furnish the information which you need.

Sincerely,  
Richard C. White<sup>1</sup>

Louisville Presbyterian Theological Seminary, Louisville,  
Kentucky is a member of the American Association of Theological

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<sup>1</sup>Letter to the Author, from Richard C. White, Lexington, Kentucky, November 13, 1958.

Schools. This seminary has a faculty numbering twenty-four including professors, acting professors, assistant professors, and instructors. It does not have a speech department. This reply came from the department of homiletics:

Dear Sir: In answer to your letter of November 6, which has just come into my hands, may I say that I am only temporary here in the Department of Homiletics. This Seminary has not heretofore had a full-time man in homiletics, some courses being taught by the President and others by one of the ministers of the city. I am here as a Visiting Professor for three semesters in order to give the President time to secure a permanent full-time man for the department.

Because of the set-up in force heretofore, there has been no basic course in Communication, and the emphasis in homiletics has been on the sermon. There has been a course on INTERPRETATIVE READING OF SCRIPTURE, which has been our only speech course as such.

The basic course in the department has been a course, required of all first-year men, on THE PREPARATION AND DELIVERY OF SERMONS. While this is not primarily a speech course, much attention is paid to the correction of speech defects. Our advanced courses emphasize content of sermons rather than delivery. We do hope that the man to be selected will be in a position to offer one or more speech courses. At present, when a man particularly needs speech training we arrange for him to have special work at the Baptist Seminary here in Louisville, which has a much larger student body and consequently a larger homiletics department.

Sincerely yours,  
J. J. Murray<sup>1</sup>

The Chicago Lutheran Theological Seminary of Maywood, Illinois does not provide a basic course in communication, as such. In fact they too do not have a Department of Speech. The following reply came from H. Grady Davis, head of the Department of Homiletics:

Dear Pastor Pebley: In reply to your letter of November 8, let me say that I am not sure the report of our work will be of much help to you. We have no basic course in communication as such. In fact we do not treat either "speech" or commun-

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<sup>1</sup> Letter to the Author, from J. J. Murray, Louisville, Ky., November 17, 1958.

ication as an independent department or discipline, apart from the content of communication - and that is the whole of theology and the Christian gospel. That is, we do not try to develop techniques and skills in communication as means of communication for its own sake.

You are interested, I know, in what we do. What we do is this:

1. Of all juniors we require a quarter of work, three hours a week, in "Liturgical Speech." This is reading, communication by printed material, "interpretative reading," "communicative" reading, of selected contemporary prose, classical English prose, selected poetry, the Bible, and materials used in liturgical worship. It is laboratory work, actual performance by the students, followed by appreciation, criticism, suggestions by classmates and instructor - tape recorded, and heard afterwards in personal conference with the instructor. Successful and effective communication of the content is the standard of evaluation.

2. The first course in homiletics, called somewhat inadequately "Sermon Construction," three hours a week for a quarter, is required of all Juniors. This is a study and laboratory in sermonic design, requiring use of the critical apparatus developed in my book Design for Preaching, Muhlenberg Press, 1958. This is the craftsmanship side of preaching.

3. Two quarters of work, five hours a week, one in the Middler year and one in the Senior, are required of all students. It is taught jointly by the professors of Exegesis, Systematic Theology, and Homiletics. This is the "main show" of our school. Instead of trying to describe it, I will have the office send you the Seminary RECORD for July, which contains the substance of one week's work - the smallest unit.

4. An elective is offered, called "Style in Preaching," for Middlers and Seniors. This is advanced sermonic design, technique, delivery. It studies classical and contemporary sermons, including recordings, and aims to assist the student to develop his own gifts and style.

And this, I think, is all we do in actual courses.

Yours sincerely,  
H. Grady Davis<sup>1</sup>

In this letter Mr. Davis made reference to the "main show" at his seminary. This is the course that is required of all students.

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<sup>1</sup>Letter to the Author, from H. Grady Davis, Maywood, Illinois, November 12, 1958.

Two quarters of work, five hours a week, one in the Middler year and one in the Senior, are required. The following explanation of this course will be helpful in understanding the scope of the course.

This issue of the RECORD contains the substance of one full week of work in Course FT 20-21, "Preaching From the Pericopes." There has been wide interest in this pioneering course. It is believed that the present body of material gives a fair picture of the course in content and method so far as it can be presented outside the classroom itself.

The pericope studied is the Gospel for Septuagesima, Matthew 20-1-16, the parable of the laborers and wages. It is not one of the most difficult Gospels in the Church Year, nor is it one of the simplest. It is not the hardest nor the easiest for the instructors to agree about.

The class meets every day for one hour. A whole week is devoted to the study of the Gospel for one Sunday or Festival of the Christian Year, the lessons being selected before the course begins. There are never less than three instructors: the professors of New Testament interpretation, systematic theology, and preaching. The contents of this issue follow the regular order of the work, as below:

EXEGETICAL STUDY, by Arthur Voobus

Monday and Tuesday. Here, greatly condensed, are two full hours of work, beginning with the Greek Text, passing at need to the Hebrew and Aramaic background, the manuscripts and early translations of the New Testament, and Rabbinical and the patristic literature. Professor Voobus here presents only the results of the study. The work that produced them is impossible to demonstrate in print. . . .

THEOLOGICAL BACKGROUND, by Joseph Sittler

Wednesday. The theologian works in the light of the exegesis. His chief purpose is to place the pericope in the context of Christian theology, to look at it in that perspective, and to indicate what is at stake in its homiletical treatment.

HOMILETICAL DISCUSSION, by Grady Davis

Thursday. The homiletician works within the exegetical and theological materials. He does not furnish a sermon

outline, theme, or subject. His responsibility is rather to suggest direction in which the preaching may move and to present the text as a challenge to individual work.

It would be incorrect to suppose that there are tight compartments in this course. Each instructor has special competence in one field, which his colleagues respect. But each is at the same time an exegete, theologian and preacher of the gospel. The work intermingles and overlaps. Success depends on maintaining independence of view while working as a team, and the only thing that makes it possible is a common loyalty and devotion to the Word. Needless to say, the experience is for the instructors both strenuous and exhilarating.

#### THE SERMON, by a Student in the Middler Class

Friday of the subsequent week. The student thus has a full week to prepare his sermon. This year each preacher volunteered to preach on a lesson he chose while it was being studied. . . .

#### SERMON EVALUATION, by Grady Davis

The sermon is preached and criticized before the class in the same hour. Usually, but not always, the professor of preaching leads off. The other instructors take part when they wish. This is followed by class discussion.<sup>1</sup>

Eden Theological Seminary is a School of Theology maintained by the Evangelical and Reformed Church. It is located in Webster Groves, Missouri, and is an accredited member of the American Association of Theological Schools. A bachelor's degree from a standard accredited college is required for admission to the seminary. Included in the pre-theological college courses required are six hours of speech. Eden Seminary is maintained by the Evangelical and Reformed Church and is governed by a Board of Directors of twelve

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<sup>1</sup>H. Grady Davis, "The Gospel for Septuagesima", The Chicago Lutheran Theological Seminary Record, Vol. 63, No. 3, (July, 1958).

members. The faculty numbers fifteen, six of whom have a Ph.D. degree. This seminary does not have a Department of Speech. The reply was sent by F. W. Schroeder, President:

Dear Mr. Pebley: Because the word communication covers a variety of things in the field of homiletics, it is rather difficult to reply with a simple statement that will indicate just what is being done at Eden in this respect. It seems to me that the better part of wisdom is to call your attention to our catalogue, of which I am sending you a marked copy indicating the courses in which attention is given to problems in communication.

You will notice that we have no courses in communication as such. Our basic course is called Principles of Preaching, in which both structure and content, as well as the art of communication, are considered. Whether this answers your question I do not know, but I hope that the catalogue will be helpful to you in your study of what is being done in various seminaries.

Sincerely yours,  
F. W. Schroeder, President<sup>1</sup>

In reference to the catalogue the basic course comes under the general heading of the DIVISION OF PRACTICAL THEOLOGY. The following courses are offered:

P. T. 1-Vocal and Dictional Therapy. A practical course in voice culture and speech correction. Required of Juniors. One hour a week. First term.

P. T. 2-Principles of Preaching. The preaching ministry. The preacher himself. The discipline and art of preaching. The preparation and delivery of sermons. Minor. Third term.

P. T. 4-Preaching Perspectives. A consideration of preaching to life situations with some emphasis on the resources available in history, biography, drama, and literature which may enhance such preaching. Minor. First term.

P. T. 6-Sermon Outlines. A course designed to give a drill in the fundamental principles of sermon construction, with criticism by the instructor and the class. First term.

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<sup>1</sup>Letter to the Author, from F. W. Schroeder, Webster Groves, Missouri, November 13, 1958.

P. T. 8-9-Preaching Exercises. One hour a week. Second and third terms of the Middler year. Tape recordings are made and reviewed.

P. T. 10-11-Brief Sermons. The preparation and delivery of short sermons, with criticism by the instructor and the class. One hour a week. First and third terms of the Senior year.<sup>1</sup>

By way of clarification it should be noted that the calendar year for this seminary is divided into three terms: the fall, winter, and spring. In relation to the requirements for graduation for the B. D. degree it should be noted that, "all candidates for the degree of Bachelor of Divinity will be required to complete a total of twenty-seven majors of Seminary work and four majors in Field Work. . . ." <sup>2</sup> Also: "The unit of work and credit is a major, i.e., a course of instruction involving four recitations or lecture hours per week for a full term. A minor is a course meeting two times per week throughout the term. . . .two minors shall be counted equivalent to one major." <sup>3</sup> Thus, in the area of communication or preaching only two courses can be counted as a minor, the others to be taken without credit.

Drew Theological Seminary is located at Madison, New Jersey. While its primary responsibility is to the Methodist Church, the seminary welcomes students of all denominations. It

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<sup>1</sup>Catalogue, Eden Seminary Bulletin, Vol. XXIII, Number 1, 1958-1959, pp. 60-61.

<sup>2</sup>Ibid., p. 40.

<sup>3</sup>Ibid., pp. 38-39.

is a member of the American Association of Theological Schools and endorses their recommendations for pre-theological education. Also, they prefer in addition to these requirements, courses in speech, a modern foreign language, and two years of Greek, preferably taken immediately before the seminary course. The curriculum at Drew is arranged in three major areas: the historical, interpretative, and practical fields. It is the purpose of the practical field to teach the student how to communicate the Christian message.

Harold A. Brack, Associate Professor of Speech and Homiletics sends the following reply:

Dear Reverend Pebley: The basic course here at Drew is inadequate and therefore my reply will probably not be of much assistance to you.

The basic course is a semester one hour finishing course in public speaking. We use The Art of Good Speech by McBurney and Wrage for the textbook (first edition). The students prepare and present five speeches dealing with explanation, interest, persuasion, argumentation, and a critical report. They submit a preparation log and an outline for each speech. While the speeches are being presented members of the class record their appraisals on listening charts. There is an open book examination at the end of the course. The classes are limited to twenty students. All students must take the course unless excused on demonstration of proficiency.

If you would like any further information please write and request it. Kindly remember me to Dr. Edyvean.  
Sincerely,  
Harold A. Brack<sup>1</sup>

McCormick Theological Seminary, Chicago, Illinois, is one of the nine Theological Seminaries of the Presbyterian Church in the U. S. A. It has been accredited by the American Association

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<sup>1</sup>Letter to the Author, from Harold A. Brack, Madison, New Jersey, November 25, 1958.



of Theological Schools from the time of its first list of Accredited Schools. It is a charter member of the Association. The Seminary will receive as regular students men and women who hold the B. A. degree, or its academic equivalent, with an average of at least C-plus. A student from a non-accredited college may be admitted on probation, such probation to be removed upon successful completion of the work of sixteen semester hours. This Seminary does have a Speech Department. George-William Smith, Professor of Speech and Radio-TV, provides the following information:

Dear Mr. Pebley: I have received your letter in regard to your Basic Course in Communication. You are very fortunate if you can get your curriculum committee to let you offer a three-hour course. Here at McCormick Seminary the Juniors take 2 hours a semester in the basic course which we call P-1, Speech for Preachers (for one semester). This is required for all Juniors and it runs two hours each week. In the senior year all seniors are required to take P-2 which we call Pulpit Preparation (2 hours for one semester). If you can get an additional hour, I think you are very fortunate. I know there is so much to do and so little time to do it.

P-1 - SPEECH FOR PREACHERS (From MTS Catalog)  
The psychological, physical, and physiological bases of speech; voice training; phonetic as a basis for correct sound formation and acceptable pronunciation; drills; exercises, and recording. Practice in oral reading of Biblical passages, and in formal and informal speaking situations. 2 hours. First semester, Jun. year.

We start right out with the oral interpretation of the Bible. We find that this is very important. The students are going to read the Bible a lot in their field work and we find that we can teach the Principles of Speech very effectively this way.

In one semester each student reads at least 8 scripture passages, either "live" in class or on tape. He has public

speaking experience in at least 3 situations. After the students have discovered their inadequacies, we introduce Voice and Diction. They get a lot of drill in the area. We use the Phonetic Approach.

P-2 - PULPIT PREPARATION (From MTS Catalog)

This course is divided into three distinct units: Oral Interpretation of Church Rituals of marriage, communion, baptism, and funerals; Introduction to Religious Radio, with emphasis on the devotional program; Oral Interpretation of the Bible, using the Sermon on the Mount. Prerequisite: P-1. 2 hours. Second semester, Senior year.

I think the catalog description tells this quite well. The students memorize the Wedding and Communion Service. These rituals are done with complete cast. In the wedding we have girls come in to serve as brides and bridesmaids. In the communion service, we use the communion table and the elements but we do not insist on a corpse for the funeral. In the Religious Radio unit every man has to write and produce one 15-minute radio devotional program.

Congratulations on your three hour course. Please give my regards to Dr. Edyvean.

Yours sincerely,  
George-William Smith<sup>1</sup>

Before moving on one minor detail must be corrected in the above response. Mr. Smith is under the impression that the basic course in communication at Christian Theological Seminary will gain an hour so that we would provide a three hour course each semester, required of all students. Actually the opposite is true. We lose one hours work in that the three hours will be required for each student for only one semester.

Union Theological Seminary, New York, New York is an accredited member of the American Association of Theological Schools.

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<sup>1</sup>Letter to the Author, from George-William Smith, Chicago, Illinois, November 21, 1958.

Its faculty consists of seventy-five members, divided approximately equally between full time and part time teachers, who include clergymen and laymen of ten denominations. In many cases they are scholars, writers and lecturers of international repute, and their names appear as authors and editors on the title page of many notable books. The seminary is related educationally to Columbia University. It is interesting to note that the seminary recognizes the importance of good habits of oral communication and recommends that applicants for admission take advantage of whatever opportunities of study or supervised practice their colleges may offer in this field. Union does have a Speech Department. This reply comes from Dr. John W. Bachman who is head of this department:

Dear Mr. Pebley: In Mr. Seaver's absence on sabbatical leave I shall attempt to answer your recent inquiry concerning our basic course in communication. Actually we have two courses, one emphasizing voice and diction and the other emphasizing public address.

Mr. Seaver ordinarily teaches the course dealing with voice and diction and there is no outline available. The best indication of the areas covered by him may be found by reference to FIRST PRINCIPLES OF SPEECH TRAINING by Elizabeth Avery, Jane Dorsey and Vera Sickels. Although he does not confine himself to this text it is indicative of his approach.

I teach the course emphasizing public address and I shall enclose a brief outline which I hope will give you some indication of the work attempted.

Best wishes for your study.

Sincerely,  
John W. Bachman<sup>1</sup>

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<sup>1</sup>Letter to the Author, from John W. Bachman, New York, New York, November 18, 1958.

The outline Mr. Bachman made reference to is as follows:

SCHEDULE FOR SPEECH 106, 1958

<u>CLASS WORK</u>	<u>DATE</u>	<u>GROUP</u>
The communication of the gospel: February 10 art, science, dialogue, or?		
Oral delivery in the context of Christian communication.	February 17	Illustrated talks.
Review of vocal mechanism	February 24	Reading of Scrip- ture, poetry, drama
Pronunciation of words.	March 3	Projection in large auditorium
Specialized elements of oral communication: Sensory images, poetry, drama.	March 10	Individual con- ferences
Cont. illustrations	March 17	Individ. conferences
Special problems associated with broadcasting	March 24	Analyze talk de- livered elsewhere
Microphone and camera technique	March 31	Indiv. conferences
Outlines	April 21	Radio talks
Exam	April 28	Analyze outlines
Review	May 5	Final sermons

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May 12

Final sermons

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Brigance, Wm.	Speech
Craig and Sokolowsky	The Preacher's Voice
Garrison, Web. B.	The Preacher and His Audience
Luccoke, Halford	In the Minister's Workshop
McBurney and Wrage	The Art of Good Speech
Read, David H. C.	The Communication of the Gospel
Tillich, Paul	"Communicating the Gospel", UQR - June 1952 <sup>1</sup>

Brite College of the Bible is a Seminary related to the Disciples of Christ. It is a constituent part of Texas Christian University, Dallas, Texas. It is fully accredited by the American Association of Theological Schools. The student body is interracial, international, and ecumenical. The ecumenical spirit is also strengthened by the seminary's membership and participation in the activities of the Council of Southwestern Theological Schools embracing six strong, fully accredited seminaries representing five different denominations. Students also play an active role in the Interseminary Movement. Its faculty is composed of nine full-time professors. Robert Clyde Yarbrough is the Chairman of the Department of Speech in the School of Fine Arts of Texas Christian University, and a Professor of Homiletics in the Seminary. The following is his reply:

Dear Mr. Pebley: We do not offer what you call "The Basic Course" in Communication at Brite College of the Bible. I am asking our Printing and Mailing Office to forward to you immediately a copy of our Bulletin which will give you the information you request as far as it relates to the course

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<sup>1</sup>Ibid.

we do offer. I hope this will be of some help to you, and I regret that I cannot be of more specific help.

As we are always interested in trying to improve our offerings, I should greatly appreciate your willingness to send me a report of your final findings.

I know, and greatly admire, Dr. Edyvean. Please extend to him my warm personal greetings. I am also deeply interested in the continued growth and expansion of your seminary and wish you and your colleagues great success.

Most cordially yours,<sup>1</sup>  
Robert Clyde Yarbrough<sup>1</sup>

According to the Bulletin, to which Mr. Yarbrough referred, there is one course required of all students in their junior year in the Department of Homiletics and Worship. They do not have a Department of Speech as such in the seminary. This course is "An Introduction to Preaching" and each student must meet two hours a week for two semesters to receive the four hours of credit offered. The following is a description of this basic course in preaching:

Preparation and delivery of sermons; purpose, source materials, structure, style, types, elements, methods of preparation; a study also of contemporary preaching on the background of historic models; adapting preaching to contemporary and local situations and needs; the minister's study and professional growth.<sup>2</sup>

One other course in preaching is required of each student in their senior year. This course is "Special Preaching" under the direction of the staff of the Department of Homiletics and Worship. It too, meets two hours a week, but for just one semester. No description is given in the catalog of this particular course.

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<sup>1</sup>Letter to the Author, from Robert Clyde Yarbrough, Fort Worth, Texas, November 17, 1958.

<sup>2</sup>Catalog, Brite College of the Bible Bulletin, Vol. 18, No. 2, 1958-1959, p. 38.

The Graduate Seminary is associated with Phillips University, Enid, Oklahoma. It is related to the Disciples of Christ and is an accredited member of the American Association of Theological Schools. While the primary function of the Graduate Seminary is to provide educational training for leaders of Christian Churches, it is ecumenical in spirit, and recognizes its responsibilities to the many churches in the huge geographical area where this is the only theological school of any religious body. Although the letter of inquiry was directed to the head of the Department of Speech or Homiletics on the seminary level, it somehow was side-tracked to the Department of Speech and Drama when it arrived at Phillips University, Enid, Oklahoma. As a result we have the following response from Ira G. Morrison, Chairman of the Department of Speech and Drama of the University and not of the Graduate Seminary.

Dear Professor Pebley: Your inquiry into our "basic course in communication" has had me stumped as to the nature of information wanted. "Communications" has so many connotations. After consulting with Dr. G. Edwin Osborn, Professor of Practical Theology in our Graduate Seminary, I am still in doubt. Reading the course of study in your catalogue did not seem to help either. So the answer I am now attempting may not be the information you are seeking at all.

I am sending you, under separate cover, a copy of our catalogue, which includes undergraduate courses in the College of the Bible as well as those in the Graduate Seminary. You and Dr. Edyvean may be able to glean something from that. You will note that we offer over 150 hours of speech in the Liberal Arts College that any of the preacher boys may take as an elective. Some of them minor in speech on the undergraduate level.

Personally I am not a member of the Seminary faculty but I believe that I am correct when I say that as far as speech

is concerned the Seminary (graduate) depends upon speech training in the undergraduate courses to lay fundamental concepts. You will note that some of these courses are open to preacher boys only and carry a different impact than for Liberal Arts students. They are taught as professional courses. Not all are mandatory but the sections are always full.

The following program, basically, is generally followed - disregarding any electives for excursive purposes.

1. Practical Theology 112-122 are two hour courses that run two hours a week for 36 weeks (a freshman course for prospective preachers). In this we lay the foundation for all extemporaneous speaking. We insist on a classroom large enough to seat 150 people - to separate the audience and speaker.
2. This is usually followed in the sophomore year by a course in interpretation of the printed page. There the student is introduced to the problems of reading aloud to the public. The catalogue number is PT 213. Better than half of the course works on the fundamental concepts and problems of interpretation in general. After experiencing those problems we see what can be done with interpreting the Bible, using the same principles. I usually use the book of Amos - I don't care what they may do to Amos they're not going to hurt him. Before we start to read aloud in class I require about a 30 page paper on the background of Amos, religious, historical, social, etc. But the objective of the course is to learn to read the Bible from the pulpit.
3. The junior year the student is exposed to PT 313 on the Preparation and Delivery of Sermons. This course is taught exclusively by professors in the College of the Bible. Techniques of composition are especially stressed. Recordings are also made - as is true of all speech courses. This course is mandatory.
4. For seniors and any first year seminarians SP 493, Oral and Literary Interpretation of the Bible is offered. There we attempt to read exposition as exposition and not for instance as narration. The same is true of description, poetry, exhortation, history, story. It seems to open up a new challenge to read the Old and New Testament with discrimination.
5. The courses in Preaching you will find on pages 72-73 of the catalogue. They largely assume that the student has had at least the four courses listed above.

It may be that these four courses, with their intended objective for each, lumped into one concept is what you inquire as "The Basic Course." I am not sure that I have intelligently answered your inquiry.



What I have attempted to do is disclose what might be rightly expected of a student entering the Graduate Seminary. From there on the catalogue will show you the diversification.

One other course I would like to mention that you also may want to toy with. That is PT 701, on page 73. That course is designed for the senior seminarian that has been preaching over a period of years. It gives him his last chance at professional criticism - for he never gets it in the field. (The little mannerisms, the sliding back into routine, inadequate gesture, preacher tone, etc.) We require sermons in class that they have recently preached to their own congregations. The class has proved to be profitable and enthusiastically received. This course is not included in your inquiry but you might be interested.

If I can help you in any other way with your survey please let me know. It may be that you will want to clarify any point or make further inquiry with Dr. Osborn. You will find him very cooperative.

Sincerely,  
Ira G. Morrison<sup>1</sup>

Of course the curriculum outlined by Mr. Morrison is on the undergraduate level. The exception to this is the course he offers for first year seminarians, Sp 493, which he mentions above. However, in looking at the catalog of the Graduate Seminary we find that this course is not required and therefore must be an elective. The same is true of PT 701.

As to the Graduate Seminary, they do not have a Department of Speech. Included in the requirements for the Bachelor of Divinity Degree is, "A Course in Preaching."<sup>2</sup> One of four courses offered must be taken to fulfill this requirement. The description

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<sup>1</sup>Letter to the Author, from Ira G. Morrison, Enid, Oklahoma, December 3, 1958.

<sup>2</sup>Catalog, Phillips University Bulletin, Vol. 52, No. 2, 1958-1959, p. 60.

of these courses follows.

Pr.Th. 504 INTRODUCTION TO PREACHING 4 hrs.  
Basic principles of sermon-making, including outlines & written sermons and their delivery.

Pr. Th. 653 EXPOSITORY PREACHING 3 hrs.  
An intensive course in sermon-making by the expository method. Prerequisite: Pr.Th. 504, or equivalent.

Pr.Th. 683 CONTEMPORARY PREACHING 3 hrs.  
A course in sermon-making for current issues, including a critical survey of present-day preachers and their relation to contemporary ideas, interests, and problems. Prerequisite: Pr.Th. 504, or Equivalent.

Pr.Th. 693 DOCTRINAL PREACHING 3 hrs.  
A course in sermon-making on the great doctrines of Christianity. Prerequisite: Pr.Th. 504, or Equivalent.<sup>1</sup>

Mr. Lowell P. Beveridge responded in behalf of the Protestant Episcopal Theological Seminary in Virginia, Alexandria, Virginia:

Dear Mr. Pebley: I am writing in reply to your inquiry of November 8th about the basic course in communication offered at the Virginia Seminary.

There are several aspects of our work in this field that are unique and a bit difficult to describe since we are at a transitional and experimental stage in this regard.

Our basic course is for Juniors, first semester with two hours of lecture and a third hour of seminar-laboratory in small sections of six to eight students. This is a course in both speech and music with about two-thirds of lecture time given to music; the other third of lecture time and all of the seminar is given to speech. It is difficult to describe the way in which the time for speech is divided but roughly about one-third is given to fundamentals, one third to reading from the Bible and Prayer Book, and one third to public speaking. Our greatest problem is trying to fill in the gaps in our students' previous training in grammar, pronunciation, and other basic matters.

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<sup>1</sup>Ibid., pp. 72-73

I'm afraid this is a bit sketchy but I hope it will be of some help. If you would like more detailed information please feel free to write me again.

Sincerely yours,  
Lowell P. Beveridge<sup>1</sup>

Andover Newton Theological School is located at Newton Centre, Massachusetts. This seminary is the result of a union between the Andover Theological Seminary of Congregational tradition, and The Newton Theological Institution of the Baptist tradition. This union took place in 1931 and the work of the seminary proceeds as a united effort. Although the seminary normally looks to the Baptist and Congregational churches for her students and support, there are no doctrinal or sectarian restrictions, and students of all denominations are welcomed into the life of the seminary. Andover Newton is on the list of accredited seminaries which maintain standards set by the American Association of Theological Schools. The Professor of Speech in this seminary is Edmund H. Linn, from whom the following reply was received:

Dear Mr. Pebley: We do not have a basic course in communication at Andover Newton. The enclosed pages from our recent catalogue describes our work. In addition, I supervise many of our students in field work positions during which I give them such instruction as needed. I also spend a great deal of time offering instruction to individuals.

Sincerely yours,  
Edmund H. Linn<sup>2</sup>

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<sup>1</sup>Letter to the Author, from Lowell P. Beveridge, Alexandria, Virginia, December 8, 1958.

<sup>2</sup>Letter to the Author, from Edmund Linn, Newton Centre, Massachusetts, December 6, 1958.

According to the pages of the catalog which Mr. Linn enclosed in his letter each student is required to take a course entitled "Work of the Minister." This course must be taken in the junior year. As this is more or less an introductory course for prospective ministers a speech test is given and the students who show inadequacy in this skill are required to take special instruction.<sup>1</sup>

In the Middler year each student is required to take a course in homiletics. The description of that course follows.

CM202 HOMILETICS

An introduction to the purpose, content, and structure of the sermon. The course includes lectures on the art of preaching, instruction in the discovery and development of sermon themes, guidance in the preparation of outlines and manuscripts, and criticism of sermons preached to the class.<sup>2</sup>

Two courses are required in the senior year which have partial time at least devoted to practice preaching.

CM203 PUBLIC WORSHIP

An introduction to the meaning, purpose, and leadership of public worship. Instruction is given in the history and forms of worship, and special attention is paid to the place of the sermon in the worship experience. The training includes the study of church music, the leading of services, and the preaching of sermons for criticism.<sup>3</sup>

CM204 MINISTERIAL LEADERSHIP

A study of the office of a parish minister, including its origins in Biblical teaching and its place in our twentieth century church. Special attention given to Baptist and

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<sup>1</sup>Ibid

<sup>2</sup>Ibid

<sup>3</sup>Ibid

Congregational Polity. Emphasis on the call to the pastorate, ordination, the organization of the church, evangelism, stewardship, publicity, the Lord's Supper, weddings, and funerals. Practice preaching based on assigned topics will help to train the student to exercise leadership in and through the pulpit.<sup>1</sup>

It should be noted that in the three courses mentioned thus far, "Homelitics," "Public Worship," and "Ministerial Leadership," Mr. Linn is involved with other professors as an instructor in each course. Two other courses which he offers as electives must be mentioned.

CM303                      SPEECH

A course which allows the student to choose the speech activity which best suits his needs and interest. Study may be elected in one of the following areas: practice preaching, Bible reading, oral interpretation of prose and poetry, public speaking of various types, research related to some preacher, aspects of preaching or speech.

CM304                      SERMON MAKING

An analysis and evaluation of some outstanding sermons by great modern preachers and of student sermons, with the purpose of securing knowledge and skill in sermon making.<sup>2</sup>

The Department in Christian Theological Seminary that is concerned with communication is the Department of Speech, Radio, Television and Drama. Dr. Alfred Edyvean is the head of this Department.<sup>3</sup> Notice the purpose of this Department:

The purpose of the Speech Department is to develop an effective ability in speaking and oral reading. The instruction seeks to cultivate an expressive voice, to develop insight and communicativeness in the interpretation of literature, and to develop skill in the various speech forms necessary to the well-trained minister. Preparation

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>The basic courses presented in detail on the following pages have been created and organized by Dr. Edyvean. The author has followed Dr. Edyvean's outlines when appearing as lecturer in the Department.

is offered in the broad field of communications with a special emphasis in religious broadcasting and drama.<sup>1</sup>

In fulfilling this purpose many courses are offered above the basic courses. This includes such courses as "Fundamentals of Religious Broadcasting," "Television," "Creative Writing," "Christian Drama," and "Oral Interpretation of the Bible." Since we are concerned at this time with only the basic courses we will discuss these in detail.

Two courses are required of every student: "Oral Interpretation," and "Oral Communication." "Oral Interpretation" is offered the first semester and "Oral Communication" the second. These classes meet for two hours a week each semester. The following is a summary of the course in "Oral Interpretation":

605. ORAL INTERPRETATION OF LITERATURE FOR MINISTERS: Interpretation of prose, poetry, and drama for the needs of the minister with a constant reference to the Scriptures. Dramaturgy in the pulpit.<sup>2</sup>

After two weeks of lecturing on the appreciation and understanding of good literature, the student is ready to begin the actual experience of oral interpretation. The course is divided into three sections, prose, poetry, and drama. The following is an outline of the assignments for the section on prose:

PROSE ASSIGNMENTS FOR

SPEECH 605

I. Read one of the following:-

Parable of the Talents  
The Prodigal Son

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<sup>1</sup>Catalog, School of Religion Bulletin, Vol XVI, No. 2, 1957-1958., p. 49

<sup>2</sup>Ibid

The Christmas Story  
The Crucifixion Story  
The Easter Story  
Elijah and the Prophets of Baal

II. Read one of the following: From C. Lee's Book:

Neighborhood Morning	p. 244
St. Mark's	p. 250
Manhattan Transfer	p. 254
From the Prairie	p. 260
Bombardment	p. 157

III. Read one of the following:

Thirteenth Chapter of First Corinthians  
Portion of the Sermon on The Mount  
Parable of the Sower  
The Unsuccessful Servant (Matt.18:23-35)  
Saul of Tarsus (Acts 9:1-32)  
Paul in Prison (Acts 16:16-40)

In this section the one thing that is stressed is grasp of meaning. The instructor looks for such things as proper phrasing and grouping of ideas, adequate treatment of imagery, good transitions from one idea to the next, controlled tone color, the proper treatment of the mood of the literary selection. In other words, does the reader portray the proper meaning of this piece of literary art? Does he understand what the author is trying to say? Is the logical and emotional content properly presented with proper balance? Has the reader really grasped the central idea or theme the author presented in his material?

The first two sections of the assignment are presented in class with each reader receiving criticism at the conclusion of his reading. The third section is to be given by the student in a private session before the instructor or an assistant in the department.

The next assignment is that which deals with poetry.

POETRY SECTION ASSIGNMENTS

SPEECH 605

I Read one of the following in class:

The Twenty-third Psalm  
Sea Fever--Masefield

II Read one of the following in class:

From 1914--and after - Oppenheim  
Dover Beach - Arnold  
The Man With A Hoe - Markham  
Resurgam  
She Walks In Beauty - Byron  
The World Ha A Way With Eyes - Sarett  
Wind In The Pine - Sarett  
Psalm 8  
Psalm 24  
Psalm 95  
Psalm 121  
In The Servants Quarters - Hardy  
Mending Wall - Frost  
Love Song of J. Alfred Prufrock - Eliot  
General Wm. Booth - Lindsay  
Early Lynching - Sandburg  
Song of Myself - Whitman  
After Christmas - Auden  
Go Down Death - Johnson  
The Listeners  
Pilate Remembers - Landels  
From Ulysses - Tennyson  
Polonius Advice to His Son - Shakespeare  
Congo - Lindsay  
Hollow Men - Eliot

III Everyone reads The Creation--Johnson

The main emphasis in this section is the voice. Each student, as he reads, is checked for such things as the volume of his voice. Is the volume of sufficient quantity and fullness for the demands of the audience, room, and material being read? Is the pitch appropriate? Is the rise and fall of the voice suitable to express the various shades of meaning and degree of feeling in the literary piece? Does the interpreter use the full range of his



pitch potential, or is the general level above or below that suited to him? Does he follow a stereotyped pattern that results in a "sing-song" tune? Does he jump in pitch level excessively in trying to stress a particular emphasis? And what about the quality of his voice? Is it pleasant and agreeable to listen to, or is it obscured by accompanying noises that result in a breathy, husky, throaty, or harsh quality? Rate must be considered. Is his rate suitable in relative length of individual speech sounds, or is he speaking too fast or too slow? Does he make adequate use of the effective pause? Is he able to build a climax adequately and effectively? Is his pronunciation acceptable and his diction satisfactory?

Again in this section the first two assignments are read in class. The last assignment is to be read for the instructor in private. This affords the student the opportunity to speak in private with the instructor about his individual problems and faults in interpretation.

The last section of the semester is given to interpretation of dialogue from dramas.

#### DRAMA SECTION ASSIGNMENTS

##### SPEECH 605

I Everyone reads My Last Duchess by Robert Browning.

II Take a cutting from a play, i.e. a long speech (use about six minutes) and present it as a character study. It must be a piece with an emotional drive that induces action.

##### Suggestions

Scenes for Student Actors (use section labeled scenes for 1 man)

Solo Readings (same)

More Solo Readings (Same)

Or any long speech from a good play that has drama—fire—induces action—for example:

1. Cyrano De Begerac - Rostand - "The Nose" speech
2. Hamlet - Shakespeare - "O What A Rogue"
3. Julius Ceasar - Shakespeare - "Funeral Oration"
4. Cuttings from - Amos - Revised Standard Version (Moving Sec.)
5. " " Isaiah " " " " "
6. " " Jeremiah " " " " "

or

Cutting from - Watch On The Rhine - Hellman - Kurt

Death of a Salesman - Miller - Biff

Of Mice and Men - Steinbeck - George & Lennie

The Terrible Meek - Kennedy - Captain

III Final Exam Project - Any piece of literature that we have suggested thus far. You may repeat something presented before. This is to be presented on the stage and must involve all the elements of good interpretation. It is to last six or seven minutes and MUST BE GOOD.

The primary emphasis on this section is the body. Such things as movement, gestures, facial expressions, and muscle tone are noted in detail. Does the interpreter move when motivated? Are his gestures smooth and do they flow in rhythm with what he is speaking. Is he at ease but tense when necessary? Along with this the dramatization of ideas is considered. Did he give a proper introduction to set the mood? Did he point up certain key words and phrases? Was the characterization good? Was there a vivid portrayal of imagery? Did he build toward a climactic peak with forceful emphasis in the proper places?

The final exam project is the final check-sheet of the student and his work throughout the semester. It is here that he is to employ all of the techniques of interpretation that he learned throughout the various readings. But he must present his project in such a way that we are not aware of the technique involved, but the meaning of the author that he is attempting to communicate.

Needless to say, in all of the assignments a great deal of preparation is necessary on the part of the student if he is to communicate. In this course there is no such thing as bluffing, for the student's reading in class will reveal the time he spent in preparation for the assignment.

A great deal of emphasis is placed upon the student's use of the tape recorder in his preparation. At the beginning of the semester a tape is loaned to him which he may use on one of the several tape recorders that is available to him in the Department. Each student also receives a mimeographed sheet on which he can record the time he has spent throughout the semester in using the tape recorder. This becomes a good check for the instructor in evaluating the work of the student at the close of the semester.

By way of the discipline of criticism, each student is expected to participate in class criticism. After each student reads, the class offers helpful criticism. At the beginning of the semester the students receive a mimeographed copy as a guide sheet for criticism. This is the same guide the instructor uses, and is explained in detail to the students. It is interesting to note that the students who participate in class criticism become the best interpreters.

An extensive bibliography is given to the students as a guide for their reading. The book that serves as a text is Oral Interpretation by Charlotte I. Lee. Suggested readings are given in this book as we move from one section to the next in the assignment sheets. However, this is not the only book that is used. Some of the others that are referred to considerably are:

Interpretation of the Printed Page, Clark and Babcock  
Literature as a Fine Art, C. C. Cunningham  
Modern Literature for Oral Interpretation, Gertrude E. Johnson  
Interpretative Reading, Lowrey and Johnson  
Reading Aloud, W. H. Parrish  
The Art of Interpretative Speech, Woolbert and Nelson  
Helping the Bible Speak, Akin, Fessenden, Larson & Williams

Open book examinations are given on some of the books which acts as a guide to the student's reading. The student may take the exam home and use the book to answer the questions.

The second semester is devoted to "Oral Communication for Ministers."

606 ORAL COMMUNICATION FOR MINISTERS: Study of the essentials for effective speaking: organization, sensory language, convictive speaking, bodily action, vocal projection.<sup>1</sup>

After two weeks of lecturing on the minister's task and responsibility in communicating effectively, the student is ready to begin speaking before the class. The first speech that is given is simply a guide for the instructor on the basic needs of each student. It is only a three minute speech in which the student speaks to an idea. Some suggested ideas to which he may direct his thoughts are, "The Greatest Threat to The Church," "The Art of Budgeting Time", "The Most Beautiful Thing in The World," "A Cause I Believe In With-

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<sup>1</sup>Ibid.

out Reservation," and "An Idea That Has Completely Changed My Mind." Needless to say this is a task for the student to speak to one of these ideas in three minutes. However, it does provide the instructor with some basic ideas for each student.

After this the students are responsible for four seven-minute speeches. The first is speech of advocacy in which organization of material is stressed. The next is speech of conviction in which bodily action is noted. In the sensory language speech the voice and vocabulary are emphasized. The last speech, which is the final exam project, is the speech of inspiration in which the student is to inspire his audience. If we have time during the course of the semester the class is divided into small groups for an experience in group discussion. This gives the students an opportunity to express themselves in an informal situation as well as involving themselves in parliamentary procedure.

For each speech, with the exception of the three-minute speech, and the sensory language speech, each student must prepare a speech brief. This is given to the instructor prior to the actual presentation of the speech before the class. The following is a sample of this brief.

SPEECH BRIEF

NAME \_\_\_\_\_

DATE \_\_\_\_\_

1. Subject Matter Title
2. Audience Situation
3. Central Theme (In one short complete sentence)
4. Vocabulary (I shall use the following new word, and they mean...)
5. My Purpose in the Speech

6. Illustrations Used. (List them by title and kind - scientific, personal, historical, literary, biographical, Biblical, general)
7. Record Your Three Opening and Closing Sentences.
8. What Type of Outline?
9. List Your Points of Emphasis and Your Structural Climax
10. List Your Source Materials (Books, periodicals, etc.)

(Outline to be typed on back of this sheet according to three step process)

The sensory language speech is given in the radio studio of the department. This speech is to be read from a manuscript before a microphone. The experience introduces the student to radio broadcasting, helps him to use sensory language in his speeches, a language that cuts into our imagination by striking our senses, and helps him to present one speech in a conversational way that is necessary for radio broadcasting. The student is to take an abstract term, such as sin, grace, love, holiness, faith, loneliness, happiness, and bring it specifically to life in the minds of the audience. This he does by defining the term, "painting" it with words and ideas that give it life, proportion, and color. He is to use sharply focused illustrative anecdotes, analogies, figures of speech, and word pictures. We urge the students to try to be as original and fresh as possible.

The speech of inspiration is the final project of the year. Each student receives the following mimeographed copy of instruction to guide him in his preparation.

#### SPEECH OF INSPIRATION

One of the most urgent needs of our ministry today is the ability to inspire our congregations to greater heights of Christian living. We must attempt to make them experience the feelings of joy and exultation which Christianity holds,

and to inspire them with greater determination toward Christian goals. This is one of our biggest jobs.

In this examination you are asked to deliver a speech of inspiration within the period of eight minutes. IT IS VERY IMPORTANT THAT YOU DO NOT SPEAK OVER THIS LIMIT. The examination will determine whether or not you have improved your speaking ability since the beginning of the semester. Use the effective speech technique which we have been discussing throughout the semester. These have been summarized for you at the bottom of the page. Do not be content to express doctrines assertively, generalize, or to quote at length from Scripture to fill in time. The particular function of the inspirational speaker is to express effectively and impressively what his audience has thought, felt, done, or is determined to do.

#### Guide for the Inspirational Speech

1. Dramatize ideas.
2. Be enthusiastic and sincere concerning your subject and your audience.
3. Build minor climaxes which grip, and build a structural climax.
4. Attempt to inspire, exalt, move and uplift your audience.
5. Conclude effectively in both composition and delivery.

#### Suggested Chapters for this Area (Not Required)

Chapter 19 - New Training for Effective Speech, Oliver and Cortright

Chapter 11 - Basic Principles, Sarett & Foster, esp. pp. 303-5

PP. 284-91 - Everyday Business Speech, Huston & Sandberg

#### Reminder Guides to Effective Speaking - Summary

1. Choose a vital subject and appropriate title
2. Select and organize material with care
3. Develop only one idea
4. Use an opening illustration
5. Speak naturally and utilize good change of pace
6. Use force, intensity, and conviction when necessary
7. Utilize sensory language
8. Use body effectively and in harmony with composition
9. Utilize intimate style whenever possible
10. Make use of illustrations
11. Watch transitions carefully

Again in this course the students are urged to participate in class criticism. Each student is given a guide sheet at the begin-

ning of the semester. The three areas of concern for criticism are content, delivery, and attitude. Under content such things as the introduction, central idea, logical structure, progression, use of language, the conclusion, and interest rate are noted. In the delivery the voice and body are emphasized. When listening to a speaker such things as vocal variety, change of pace, articulation, tonality, climax-control, sense of aliveness, and the use of the pause are checked. Looking at the speaker the critic notices such things as the use of gestures, directness, facial expression, muscle tone, and the general appearance and posture of the speaker. When the attitude of the speaker is considered such things as sincerity, conviction, intimacy, empathy, ethos, histrionics, and rate of inspiration are checked.

As to reading, an extensive bibliography is given to the students. The basic book for the course is Speaking in the Church by Edward J. Lantz. Reference is made to other important books throughout the semester such as The Art of Good Speech by McBurney and Wrage, Basic Principles of Speech by Sarett and Foster, and Speech - Its Technique and Disciplines in a Free Society by W. N. Brigance.



## CHAPTER II

### AN EVALUATION OF THE SURVEY

In order to evaluate the courses offered by the various seminaries it is necessary to understand what is meant by oral communication as well as determining the nature of speech. The ability and power of speaking belongs exclusively to man, and this power is used every moment of every day. Not only does he talk to his friends, his family, and others, but he talks to himself as well.

Such silent talking to oneself and overt speaking to others carry the heavy burden of getting things done, making plans for the future, persuading others to help us, and giving advice to help them. The  $2\frac{1}{2}$  billion human beings in the world pour out literally trillions of words a day, both directly and over such media as the telephone, radio, and television....Much of this talk is purposeful, efficient, productive. Much of it is pleasant and a little is entertaining. But, unfortunately, much of it is tedious and fruitless. And more than a little is 'crazy talk,' consisting of unconscious distortions of fact, foolish surmising, dangerous conjecturing, or deliberate misrepresentation.<sup>1</sup>

No other living creature possesses this power to speak. It is true that animals have a sound-making ability. Just as a small child will cry out for food when the need arises, so also will an animal wail in response to this need. The outbursts of fear and danger are similar as far as the phonetic aspects are concerned in a child

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<sup>1</sup>John W. Black and Wilbur E. Moore, Speech: Code, Meaning, and Communication (New York: McGraw-Hill Book Company, Inc., 1955), p. 1.

and an animal. But as Powers suggests, "Still, these activities cannot be designated as speech. They are responses of living mechanisms in need, or the overtones of beings functioning harmoniously within their environment."<sup>1</sup> What then is the difference between man and animal in this act of making sounds? It is this - man has the ability and power to change his sounds according to the known calls of his environment, making these sounds more effective. An animal cannot change his calls. His cries and wails remain the same in character, only becoming more intense as he matures.

In the early stages of linguistic growth, certain sounds are shared in common with animal noises denoting basic drives, but these are not speech. They are emotive manifestations. The act of speech is a more involved process of action and interaction. It is not merely a total body response or a mode of action. It is a purposeful activity establishing relationship through the use of phonetic sounds. Only man codifies his utterances and thus indicates the possession of higher faculties. In other words man alone uses speech as a mode of communication.<sup>2</sup>

Since man alone has the power to speak, of what particular value is it to him? Speech, undoubtedly, is the most important activity of man's social existence. Man, by his very nature, is a social being. He is continually involved in the society in which he finds himself. His acts are social. He exchanges experiences with other members of the society, he expresses his thoughts and convictions. Unless he is able to express himself in an adequate manner through the use of speech he will find himself quite limited

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<sup>1</sup>David Guy Powers, Fundamentals of Speech (New York: McGraw-Hill Book Company, Inc.—1951), p. 4.

<sup>2</sup>Ibid., p. 5.

in his society.

Speech is man's most fundamental and most universal means of social adjustment, experience and control....Those who are not efficient in speech situations are more and more being left behind in the competition of the present age. Not only those with what is properly called defective speech are so handicapped; young men and women who have neglected to develop proficiency in speech, even though they are not actually deficient, often find their progress impeded and their ambitions thwarted by inability to function well in normal speech situation.<sup>1</sup>

Again:

Articulate speech is the most important form of symbolic expression. Remove speech from culture and what would remain? Let us see?

Without articulate speech we would have no human social organization. Families we might have, but this form of organization is not peculiar to man; it is not per se, human. But we would have no prohibitions of incest, no rules prescribing exogamy and endogamy, polygamy or monogamy. How could marriage with a cross cousin be prescribed, marriage with a parallel cousin proscribed, without articulate speech? How could rules which prohibit plural mates possessed simultaneously but permit them if possessed one at a time, exist without speech?

Without speech we would have no political, economic, ecclesiastic, or military organization; no codes of etiquette or ethics; no laws; no science, theology, or literature; no games or music, except on an ape level. Rituals and ceremonial paraphernalia would be meaningless without articulate speech. Indeed, without articulate speech we would be all but toolless: we would have only the occasional and insignificant use of the tool such as we find today among the higher apes, for it was articulate speech that transformed the non-progressive tool-using of the ape into the progressive, cumulative tool-using of man, the human being.

In short, without symbolic communication in some form we would have no culture. "In the Word was the beginning" of culture - and its perpetuation also.<sup>2</sup>

Communication stems from the Latin root "communis". From this word we derive "common" and "community" also. The idea behind

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<sup>1</sup>Claude M. Wise, James H. McBurney, Louis A. Mallory, Charles R. Strother, William J. Temple, Foundations of Speech ed. by James M. O'Neill (New York: Prentice-Hall, Inc. 1942), p. v.

<sup>2</sup>Leslie White, "The Symbol--The Origin and Basis of Human Behavior," Language, Meaning and Maturity edited by S.I. Hayakawa (New York: Harper & Brothers, 1954), pp. 260-261.

this root word is that there is something shared and understood by a number of people. In fact men live in groups called "communities" because of their common beliefs and understanding. In this community, ideally speaking, there is a oneness of outlook and a common purpose.

Communication welds individuals into groups by crystallizing common concepts, by preserving common bonds of interest, by creating a unity of symbols distinct from other groups, and by establishing a common heritage. Underlying each of these acts is the basic fact that without language communities could not exist. Some social philosophers go so far as to say that society exists in linguistic communication. Certainly it is true that modern society would be impossible without its highly intricate system of communication.<sup>1</sup>

Speech, then, is essential to the development of man's personality. It is an activity that permeates the whole process of living. Through the use of speech man communicates with those around him. By developing this ability he can become a more vital and dynamic personality realizing an abundant life. If he does not develop this potential power within him then he must lead a limited and isolated life.

Speech is not an end in itself. It is a means by which the necessary human relationships are established. It is the nervous system of the body social. A visit to the United Nations would make this truth quite evident. The United Nations could not exist without its well-regulated system of almost instantaneous translations into the three principal languages and, on occasion, into several other tongues. So it is with you as an individual. Unless you are able to participate effectively in social situations you cannot achieve your full development. You are incapable of participating effectively in significant experiences, and you are lessening the opportunities of your own growth. You cannot become a mature personality because the necessary skills are not yours.<sup>2</sup>

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<sup>1</sup>Powers, op. cit., p. 5.

<sup>2</sup>Ibid., p. 6.

Let us notice now, briefly, the mechanism of human speech. In the act of producing speech sounds there are four simultaneous and coordinated actions involved. This includes breathing, phonation, resonance, and articulation. This process involves many organs of the body, none of which is concerned solely with speaking.

The tongue is used in tasting, in manipulating food while it is in the mouth, and in sucking. The teeth, mandible and maxilla seems designed primarily for the mastication of food. The hard palate is employed in sucking and as a wall between the mouth and the nasal cavity. The soft palate is contractible and permits normal breathing through the nose or enforced respiration through the mouth when more oxygen is required. The lungs are organs of respiration. Finally the fundamental function of the larynx is a valvular one. It is employed to close the tracheal passage from the lungs in order that pressure may be created for such basic acts as lifting, defecation, and childbirth. This function may be readily understood if you will grasp the edges of the chair seat on which you sit and try to lift yourself, chair and all.<sup>1</sup>

As in other tone-producing instruments the voice has a vibrator in the form of vocal cords. The bands are located in the larynx, or voice box, at the top of the trachea. The force that sets the bands into vibration is the breath exhaled from the chest. It is the diaphragm that provides the vertical expansion of the chest cavity. When you breathe in air the muscular portion of the diaphragm contracts and the central tendon is pulled down, with the effect that the diaphragm is flattened and the vertical dimension of the chest cavity is increased. To fill this vacuum in the chest cavity, atmospheric pressure forces air into the space so that the pressure inside and outside of the body is equalized. The air is forced down through the windpipe, on through the bronchial tubes,

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<sup>1</sup>Otis J. Aggertt and Elbert R. Bowen, Communicative Reading (New York: The Macmillan Company, 1956), pp. 152-153.

and finally into the air sacs in the lungs, which inflate as the air enters.

When the process of exhalation takes place the muscle fibres in the diaphragm relax and the diaphragm rises into the dome-shaped position high in the chest. At the same time the muscles on the outside of the rib cage relax as the muscles between the ribs on the inside contract. This pulls the rib cage inward. All this pressure upward and inward acts upon the lungs forcing them to contract. The air is forced out of the lungs, up through the bronchial tubes, through the windpipe, and finally out through the nose or mouth.

Phonation is the process of the air striking the tense vocal bands of the voice box as it is exhaled. The pitch of the voice is created by the rate of the vibration of the cords. The raising and lowering of pitch is controlled by the frequency of the vibrations.

The human voice varies in the frequency range of which it is capable, and in the range which a person actually uses in speaking. The voice is usually capable of producing a range of about three octaves, including the tones at the extreme ends of the range which are not musically acceptable....The range used in speaking seems to vary with the habit, temperament, or ability of the speaker, and with the nature of the material spoken.<sup>1</sup>

Resonance is the vibratory action of the air enclosed in the pharynx, or upper throat, the mouth and the nasal cavities.

The voiced speech sounds at the level of the vocal lips are neither very loud nor distinctive. As the vibrated air passes through the cavities of the pharynx, mouth, nose, and head, it is resonated in a manner very similar to that in

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<sup>1</sup>Claude M. Wise, James H. McBurney, Louis A. Mallory, Charles R. Strother, William J. Temple, op. cit., p. 121.

which the organ pipes of different length resonate the sounds produced by the vibrators of the organ. The resonators may cause a more rapid dissipation of the energy of some of the waves and thus amplify the sound, or make it louder. They may absorb more of the energy of other waves and thus damp, or attenuate, them.<sup>1</sup>

To shape the tone into specific speech sounds the articulators are used. This involves the lips, teeth, tongue, and the hard and soft palates. Out of the precise formation of the individual sounds emerge the combination of articulate speech-words. Something about the articulation can be learned by self-observation of the lips and the front of the tongue in a mirror.

By the frequent recurrence of particular combinations of sounds which refer to signify objects, events, feelings, or relations, a more or less specific meaning is acquired by each word. The words then become useful as signs or symbols to be reproduced in varying combinations and in numerous contexts or configurations of experience.<sup>2</sup>

Also involved in the mechanism of speech is that of hearing. Good hearing is basic to the normal development of speech. We listen to the speech sounds made by others and to our reproduction of them. As we mature physically we refine and correct our early inaccurate attempts. "The mechanism of hearing, by its responsiveness to complex patterns of sounds, makes speech possible."<sup>3</sup>

Speech is more than a vocal act. It is by necessity concerned with the study of semantics. Speech uses words of language which, in reality, are symbols of thought. Man thinks in terms of the symbols he possesses. If he possesses a series of accurate symbols, his thinking will be accurate. If his symbols are inaccurate and slipshod then his thinking will be the same.

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<sup>1</sup>Black and Moore, op. cit., pp. 31-32

<sup>2</sup>Ibid., p. 32.

<sup>3</sup>Ibid., p. 19.

Command over words is a skill everyone must possess to a certain degree. Increase the degree of skill you possess, and you increase your effectiveness as a speaker and a thinker. Every study of successful businessmen reveals that top executives have large vocabularies. This is quite natural, for a thinking mind requires a wide knowledge of words.<sup>1</sup>

It is interesting to note here how many different words man has invented. The forty-two sounds of standard American speech which we learn early in life are the basic units by means of which we come to transform our experiences into words. For purposes of writing and reading, their counterparts are the twenty-six letters of the English alphabet. With these basic units we form the 600,000 words, more or less, of the English language.<sup>2</sup> Actually, no individual makes use of more than a small proportion of all these words.

We use so few different words in producing the greater part of our speech and writing that it seems hard to believe that we could possibly succeed in communicating anything to one another except the most commonly accepted views and information and universally shared feelings. One wonders whether, with so few words, and with their having been used millions upon millions of times, it is really possible, or ever will be again, to say anything completely news.<sup>3</sup>

We agree with Johnson when he says:

It is sensible under the circumstances to accept symbolization as a fact, as one of our bodily processes, and to observe and understand it to the best of our ability. The philosopher of science, Professor Gustav Bergmann, has said that although it is not necessary for us to understand digestion in order to digest our food, yet if more of us understood it better, there would be much less indigestion. In

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<sup>1</sup>Powers, op. cit., p. 53.

<sup>2</sup>Wendell Johnson, Your Most Enchanted Listener (New York: Harper & Brothers, 1956), p. 131.

<sup>3</sup>Ibid., p. 111.



like vein it may be said that we are quite capable of symbolizing our experiences without knowing much about the process of symbolization, but there seems little doubt that if we understood the process much better than most of us do we would talk and listen and write and read ourselves into far less trouble than we do now.<sup>1</sup>

Speech is likewise concerned with visible action. The visual aspects of vocal communication are important adjuncts to much speech. If a speaker is going to enforce his ideas and feelings to gain the proper empathic response from his listeners then he will be concerned about bodily action. Gesture, head inclination, posture, muscle tone, and facial expression are all visible action which, if used effectively, can augment the vocal expression of ideas.

So much for the nature of speech. What bearing does this have upon the evaluation of the curriculum observed in the previous chapter? Simply this: it is to be seen from this study that a curriculum of oral communication certainly is not out of place in a theological seminary. If anything, a seminary should not be without such a course of study. It is also to be noted that vocal communication is an involved process that demands an understanding by a minister who desires to communicate the Gospel vocally in an effective manner.

The minister is not without his problems in the communication of the Gospel today. To be sure most of these problems are concerned with theology. But he is also involved in the effective communication of his theology to a world that is ever changing. As Kraemer suggests:

The Church today lives in a secularized and disintegrated mass society, which is unusually dynamic. It behaves,

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<sup>1</sup>Ibid., p. 98.

however, in many respects, as if it still lived in the old stable and parochial world. In the past, and in many respects in the present too, the Church was quite naturally identified with the dominate social structure. The dynamic pace of social change has, to a certain extent, altered this, but the real blessing disguised in this revolution, that is to say, that the Church gets to learn the lesson that nonidentification with any social structure belongs to its true nature, has still to be discovered. This does not mean that the Churches have not at all tried to adapt themselves to the mobile structure of modern society. To a certain extent they undoubtedly have, but in many cases blindly, in self-defense. Their style, their atmosphere, their mode of respectability are, however, essentially unchanged. They reflect past historical stages in which the types who are alienated from Church and Christianity would not feel at home, even if they became converted.<sup>1</sup>

Malcolm Boyd makes this statement about the crisis in Christian communication:

The Church is not communicating adequately with a society that wants the hard answers, but does not want them enough to push aside the "fluff" and the easy answers when these are offered instead. Instead of dialogue between the Church and persons in society, too often there is only monologue in misunderstanding and mutual quiet desperation. This can be compared with a cocktail party "conversation" between two persons who are talking to one another, but only in overlapping monologues, for relationship has not been established. The monologues are isolated and without connection.

Our distortion of the Word of God and our failure to interpret the Sacraments in a meaningful way for the church as well as for the unchurched are both parts of the crisis in Christian communication.<sup>2</sup>

No matter how many other responsibilities have been placed upon the minister of today he is still a preacher. One of the most important things a minister does week by week is to deliver his sermons to his people. "It is then and only then that the fire in his

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<sup>1</sup>Hendrik Kraemer, The Communication of the Christian Faith (Philadelphia: The Westminster Press, 1956), pp. 113-114.

<sup>2</sup>Malcolm Boyd, Crisis in Communication (New York: Doubleday & Company, Inc., 1957), p. 77.

soul is or is not communicated. It is then and only then that the long years of college and seminary education find their target or miss it altogether. It is then that the hours in the study preparing the sermon are ratified or nullified."<sup>1</sup>

The tragedy today is that because the minister has to be a pastor, counselor, administrator, educator, and prophet something is bound to be slighted. No human being could possibly live up to all of these responsibilities. More often than not it is the sermon, both in preparation and delivery, that will be pushed aside while the minister fulfills his other responsibilities. In the light of this, every minister needs to recall the words of Phillips Brooks. These words were spoken many years ago but their impression must remain within the mind of every minister:

Every now and then we hear some speculations about the prospects of preaching. Will men continue to preach and will other men continue to go and hear them? Books are multiplying enormously. Any man may feel reasonable sure on any Sunday morning that in a book which he can choose from his shelf he can read something more wisely thought and more perfectly expressed than he will hear from the pulpit if he goes to church. Why should he go? One answer to the question certainly would be in the assertion that preaching is only one of the functions of the Christian Church and that, even if preaching should grow obsolete, there would still remain reason enough why Christians should meet together for worship and for brotherhood. But even if he looks at preaching only, it must still be true that nothing can ever take its place because of the personal element that is in it. No multiplication of books can ever supersede the human voice. No newly opened channel of approach to man's mind and heart can ever do away with man's readiness to receive impressions through his fellow-man.<sup>2</sup>

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<sup>1</sup>Dwight E. Stevenson and Charles F. Diehl, Reaching People From the Pulpit (New York: Harper & Brothers, 1958), p. 1.

<sup>2</sup>Phillips Brooks, Lectures on Preaching (New York: E. P. Dutton And Company, 1877), pp. 10-11.

We agree with Dwight E. Stevenson and Charles F. Diehl in their statement that:

The spoken sermon is the focal point of the Gospel in contemporary life. It is at the pulpit that the timeless Word is made timely or stagnates in an antiquarian morass. It is at the pulpit that its claims are made relevant or evaporate into irrelevance. It is at the pulpit that eternity speaks to mortality, or else it is here that mediocrity and this-worldliness wash in as a sea inundating all dikes. If the Gospel is alive in this generation it must be alive in the spoken sermon. Not merely in the study, or on the paper of a manuscript, but in the creative moment of oral delivery.<sup>1</sup>

It is the minister's task then to accept this responsibility of preaching. He must, as far as possible, use every means available to him to develop his potential as an effective vocal communicator. As Albert J. Lyman suggests, "Preaching is first a noble art of public speech, by which, setting forth Christian truth in gracious forms, the preacher brings his subject, himself and his congregation into moral harmony, and so wins the mind."<sup>2</sup> It is important that every minister learns to speak well.

We live in an age when one of the most basic requirements for success in any field is the ability to speak well. Those who take the trouble to master the art of speaking are usually persons of influence and power....In a world where there are so many who would pervert to selfish and base ends the God-given ability to speak, there is an urgent need for more trained Christian speakers. 'The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.' While much of the speaking that one hears - radio and television advertising, for example - suggests less loyalty to conviction and principle than to the sponsor who pays, good speaking requires a good man behind the words spoken, in the long run. Marcus Cato, the Roman, defined the ideal orator as 'a good man speaking well,' and there is some suspicion that he was repeating what the Greeks

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<sup>1</sup>Stevenson and Diehl, op. cit., pp. 1-2.

<sup>2</sup>Albert J. Lyman, Preaching in the New Age (New York: Fleming H. Revell, 1902), p. 79.

had said even earlier. In any case, Christians - good men - ought to be the foremost good speakers of every age.<sup>1</sup>

Not only must the minister be able to speak well, but he must have a command of words. He must have something to say. For the minister to leave his congregation with a deep impression of his eloquent voice and style, and this alone, is in reality the same as leaving them with this question, "Now really, what did he say?" Content is of vast importance.

In the communication process a central position is occupied by the content. By communication content is meant that body of meanings through symbols (verbal, musical, pictorial, plastic, gestural) which make up the communication itself. In the classic sentence identifying the process of communication - 'who says what to whom, how, with what effect' - communication content is the what.<sup>2</sup>

Words are the tools with which the speaker works. In reality, "They are the bridges over which his ideas are transported into the minds of his hearers."<sup>3</sup> Therefore the study of the use of words is a vital matter to every minister.

A good English style is as essential to the preacher as a good delivery wagon is to the grocer. There are too many men in the pulpit who know a good deal, and think well enough, but have never gained the mastery of effective and simple language, through much companionship with the best writers, through deliberate and painstaking cultivation of a homely forceful use of words. A preacher without skill in words is like a knight with no knowledge of sword play.<sup>4</sup>

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<sup>1</sup>Batsell Barrett Baxter, Speaking for the Master (New York: The Macmillan Company, 1954), pp. 1-3.

<sup>2</sup>Bernard Berelson, Content Analysis in Communication Research (Glencoe: The Free Press Publishers, 1952), p. 13.

<sup>3</sup>Baxter, op. cit., p. 115.

<sup>4</sup>William Pierson Merrill, The Freedom of the Preacher (New York: The Macmillan Company, 1922), p. 34.

The complexity of this task is brought to light by Malcolm Boyd:

We use words to 'communicate.' Yet society today offers us the picture of confusing barriers of words. Each trade, art, and profession develops its own jargon. Paradoxically and ironically, there is a 'language of the Church'; yet the Church has a mission to proclaim the Word of God, understandably and faithfully, to all men. Even within the Church itself, there are further word barriers. There are specific words for liturgiologists, biblical scholars, theologians, historians, and specialists of various kinds (increasing continuously) who are engaged in relating the life of the Church to other streams of human life. Between the Church and the world (if one may speak so naively of a complex area of overlapping and still undiscovered barriers) there should be a balance between the degree to which the Church can adapt its speech to the world's understanding and the point where the world needs to learn and understand the beauty and meaning of the Church's traditional language. How long, in fact, will it be possible to speak in such simple terms of maintaining such a balance? Will the Church soon find it necessary to speak to the various other specialized groups both in their own words and in the Church's words, on several different levels of understanding simultaneously?<sup>1</sup>

It is necessary that a distinction be made between speech training in a theological seminary and homiletics. Needless to say these two are related, and in many ways even overlap. Notice this definition of homiletics:

Homiletics is that branch of theology which teaches the principles and rules according to which sermons are prepared and delivered. It covers the whole subject, science, and art of preaching or public address before the congregation. Students come to theological schools to become theologians, but chiefly to become preachers. Homiletics is therefore the chief aim and end of all theological study; the completion and crown of the whole course.<sup>2</sup>

From this broad definition of homiletics it is entirely possible that it could be conceived that there would be no need for a speech department as such in a seminary. "After all," one might say, "why have a definite department for speech training when homiletics covers

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<sup>1</sup>Boyd, op. cit., p. 79.

<sup>2</sup>Jacob Fry, Elementary Homiletics (Philadelphia: Board of Publication of the General Council, 1904), p. 11.

the whole subject?" Of course this idea could be reversed as one could ask, "Why have a special course in homiletics when you could receive all of the training in a department of speech?" Naturally in a seminary the speech training is going to be directed toward the art of preaching.

Actually there is a definite need for both departments. In speaking about homiletics we must understand that there are several things included. First of all there is the history of preaching. Every minister who steps to the pulpit to preach is including himself in the great tradition of preaching. Therefore it becomes a necessary discipline for each minister to study this tradition. Homiletics is also concerned about the message. Each minister receives the message of God's Word from the Church and in turn gives it back to the Church through his preaching. Therefore great doctrines of the Church must be studied, interpreted, and preached in view of this study. Naturally the study of homiletics will include the study of the preacher himself. His own attitudes, habits, manner of living, and relationship with his congregation will determine what kind of a preacher he is. Then the sermon itself and the mechanics involved is a part of the study of homiletics. Finally the congregation must be studied as to its individual background, present status, and its needs. Needless to say we have simply mentioned the great areas of study that are included in homiletics. But this is enough to express why there is a need for a department of homiletics in a seminary over and above the department of speech.

Now a speech department in a seminary is naturally going to meet the homiletics department on some common ground. The point of

meeting is the sermon itself and the congregation. The mechanics of preparing a speech or a sermon and the techniques involved in effective oral communication will naturally overlap in these two departments. But this does not necessarily mean that there will be mere repetition in these points of contact between the two departments. Generally, when both departments are included in a seminary the homiletics department will not concern itself in any great detail to the technique of oral communication as this will be left to the speech department. This allows the homiletics department to spend more time in other important areas of study that otherwise might be neglected.

One other thing must be mentioned at this time. Not only will the speech department be concerned with oral communication in terms of public speaking. In this day of mass communication there is a real challenge for ministers to use every available means to communicate the Gospel. Thus, this department will concern itself with such things as the minister's use of radio and television, and the use of drama as a means of communicating the Gospel. Creative writing must be a concern for every minister. Not only does this aid him in writing but enables him to create sermons with content that is meaningful for his people. This, too, can be a part of the instruction given in the department of speech. Since this is the age of communication there must be a place in the seminary for the department of speech which devotes itself to instruction in more effective communication for ministers in every area of communication.

In order to make an attempt at least to evaluate the curriculum of the various seminaries noted in the previous chapter it



will be necessary to discuss each seminary separately. The evaluation will be hindered in that it is almost impossible to include in a letter all that is done in a course either in speech or homiletics. Realizing this we shall endeavor to give our evaluation on the basis of the information received.<sup>1</sup>

Seminary "A" evidently has a combined department of homiletics and speech. First of all they do not have a basic, or required course in speech or homiletics. This does not mean that the student can graduate without this instruction. It is their feeling that when the students come to the seminary for instruction some are more advanced than others in this area. Therefore they do not require that each student must take a basic course. When the student enters the seminary he is given a speech audition and then has a personal interview with the homiletics professor. On the basis of the audition and the interview the student is advised toward certain courses in the department, some more advanced than others. For the students with ability they take two courses in homiletics, "Principles of Preaching" and "Practice Preaching." The inexperienced students take a course in "Creative Sermon Delivery." This is a combined speech and homiletics course with the primary emphasis upon the delivery of sermons. This includes voice production, articulation, pronunciation, and creative delivery. Enrollment is limited to about a dozen with a great deal of time spent on individual instruction.

In a positive way let it be said that the personal audition and interview with the instructor is certainly valid and quite a

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<sup>1</sup>For ethical reasons the name of the seminary will not be included in the critical analysis.

valuable aid both for the instructor and the student. Undoubtedly the number of their enrollment allows them to do this. The problem here for a larger seminary is to find the time for this. Also the limit of twelve to the beginning class in speech is ideal. This gives the instructor more time to work with each student. Here again their enrollment permits them to do this. The content of this beginning course is valid and certainly should prove valuable to the students.

By way of criticism it seems to us that this course should be required of all students. No matter how much ability an individual has it does him no harm to review the basic principles of public speaking. If the content of the course is too elementary then a happy medium needs to be discovered so that both experienced and inexperienced students can take the course. This is a graduate seminary and it is assumed that all students have had some work in undergraduate school in speech. By "experienced" or "advanced" must be meant that the student has been preaching for some time. Just because a man has years of experience in preaching does not necessarily mean that he is communicating effectively. Thus, this course should be required of all students.

Seminary "B" does not have a department of speech. They have no basic course in the area of speech training as such. The course required in homiletics for all first year men is on "The Preparation and Delivery of Sermons." This is the only course that emphasized the delivery of sermons. The other courses in the department emphasize the content of sermons. If a student has a need for more speech training he is sent to a neighboring seminary

for that training.

From the tone of the response it would seem that this seminary does not have a very large student body. In light of this it would probably be difficult or even impossible for them to maintain a department of speech and one of homiletics. However, they could combine the two in such a way that the course now required could be an emphasis on speech training, and then require another course in homiletics. It must be said, in light of what has been noted in the early part of this chapter, that this seminary at the present time is not fulfilling the needs of its students in the area of vocal communication.

Seminary "C" does not have a department of speech. First of all it is suggested that they do not have an independent department or discipline to develop techniques and skills in communication as a means of communication for its own sake. In reply to this we know of no seminary which has a department of speech which divorces itself from the content of communication, which in this instance is the Christian Gospel. We agree with Lyman when he says that, "art is indispensable and is the natural path of that professional discipline which leads up to the higher factors in pulpit address....Preaching is art in the practical sense in that it is the skillful use of the resources of public speech to attain the end of practical action. Preaching is art also in the ideal sense in that it seeks to express the highest truth in the forms of the purest beauty."<sup>1</sup>

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<sup>1</sup>Lyman, op. cit., pp. 33-36.

Let us look now at what they do. All Juniors are required to take a course in "Liturgical Speech." This is a course in oral interpretation of selected prose, poetry, the Bible, and materials used in liturgical worship. Three hours a week for one quarter are devoted to this. Also required of Juniors is the course in homiletics, "Sermon Construction." This is a study and laboratory in sermonic design. It too runs for three hours a week for one quarter. Two quarters of work, one in the Middler year and one in the Senior year, five hours a week, are required of all students in a course taught jointly by the professors of Exegesis, Systematic Theology, and Homiletics. The emphasis here is more upon content than delivery.

The required course in "Liturgical Speech" is a good basic course for the seminary student. This is a laboratory course in which the students actually present their readings to the class. This is followed by criticism and suggestions from the class and the instructor. This is also put on tape and each student then has a personal interview with the instructor. This is fine as far as it goes. Actually this is the only speech course as such that is taught in this seminary. This means that the student is exposed to only about eight weeks of technical training, which certainly is not adequate. In fact this is the only course that is taught, other than homiletics, in the vast field of communication. Evidently there is no training available in the mass media of radio and television.

Seminary "D" does not have a department of speech. They do require each student to take a course in vocal and dictional therapy.

This is a practical course in voice culture and speech correction which runs for one hour a week for the first term. Their basic course in preaching is "Principles of Preaching" which course is designed to instruct the student in the preparation and delivery of sermons. This course meets for only two hours a week for the third term.

Needless to say that this program is not adequate. A student could graduate with only twenty-seven hours of work (class room hours) in the area of communication. This certainly is not sufficient to adequately prepare a minister to become an effective speaker.

Seminary "E" has a combined department of speech and homiletics. The basic course is a one semester, one hour a week, finishing course in public speaking. The content of the course is good as it deals with five speeches, explanation, interest, persuasion, argumentation, and a critical report. There is class room criticism both from the instructor and the students. The classes are limited to twenty students. By reason of proficiency a student could be excused from the class.

Here again the course is good as far as it goes. Certainly one hour a week for just one semester is not enough time to work with a class of twenty students. Certainly not every student in the class could present five speeches in that time. At least this is a starting point, and perhaps the seminary will come to realize the inadequacy of the course and allow more time for it. Again it is questionable as to the matter of excusing a student from the requirement because of proficiency. The course

should be developed on the graduate level so that regardless of a student's ability he would gain some insight and help from the course.

Seminary "F" has a department of speech. Their basic course, required of all Juniors, is a course entitled "Speech for Preachers." This course is designed for two hours a semester for one semester. In this time the student is exposed to oral interpretation, using the Bible as the literature to be interpreted, public speaking in at least three different situations, and drill in voice and diction. In the senior year the student is required to take a course entitled "Pulpit Preparation." This course also is designed for two hours a week for one semester. The student is exposed to oral interpretation of church rituals of marriage, communion, baptism, and funerals. He also is required to do more work in oral interpretation of the Bible, as well as prepare a script for a fifteen-minute religious radio program and produce that program.

As far as the content of these courses is concerned the instructor certainly covers a wide area. If he is able to do all that he says he does then the student will have received a great deal of instruction, especially in the area of oral interpretation. But from our experience it would seem that he is involved in a situation of too much content for the time limit. It is a question in our mind as to whether he could adequately cover the material included in both of these courses. For example, in the first course required the student reads at least eight Scripture passages, besides the three speeches and the drill in voice and diction. Unless the class is unusually small all of this work could not be adequately

covered. Also we question the validity of requiring a student to prepare a fifteen minute religious devotional program for radio and produce that program. It is our experience that a student is not ready for a fifteen minute program in radio broadcasting until he has taken a specific course in this area of communication. For example, in a course we teach in radio broadcasting at Christian Theological Seminary the fifteen minute program is the final project of the course for each student. And even then not every student is ready to prepare and produce this program. So, the main criticism here is that the instructor is endeavoring to cover too much in the field of communication in light of the time he has to work with his students.

Seminary "G" has a department of speech. Actually they have two courses in speech. One deals primarily with voice and diction, and the other with public address. From the information received it is assumed that the course in public address meets for one hour a week for one semester. In this course time is spent in lecturing by the instructor and class room presentation of readings and speeches by the student. The student is exposed to oral interpretation, oral communication, radio broadcasting and television technique. In this time there is also time designated for the student to have individual conferences with the instructor.

Again we are faced with the same problem - covering too much material in the time allowed for the course. In the class the students must read Scripture, poetry, or drama, he must analyze talks delivered by others elsewhere, he must prepare radio talks, learn microphone and camera technique, and analyze outlines. For

a final project he must prepare and deliver a final sermon besides taking a final exam. There is a real question as to whether all of this material could be adequately covered in the time limit for this course.

Seminary "H" does not have a department of speech as such. The basic course in homiletics is "An Introduction to Preaching." This course is designed for two hours a week for two semesters and is required of all students in their Junior year. This is a basic course in homiletics with emphasis on the preparation and delivery of the sermon. One other course is required of Senior students in homiletics. This is under the direction of the staff of the Department of Homiletics and Worship. However, no description was given of this particular course.

The basic criticism here is that in this day and age a department of homiletics alone is not sufficient to train a student to become an effective speaker. The content of the course in homiletics sounds excellent, and certainly two hours for two semesters is more than the usual requirement for a basic course in homiletics for a graduate seminary. However, even in this length of time the instructor would not be able to involve the student in much speech training.

Seminary "I" does not have a speech department. One of four courses in homiletics must be taken to fulfill the requirement for the Bachelor of Divinity Degree. Probably the basic course would be "Introduction to Preaching," which is a course designed to present the basic principles of sermon making, including outlines, written sermons, and their delivery. However, if the student desires he may take one of three other courses in homiletics providing



he has had some work in homiletics in college.

Here again the content of the basic course in homiletics is excellent. This class meets for a total of four hours which is certainly adequate time for a basic course in homiletics in a graduate seminary. But the criticism of the curriculum is that there is no basic course in speech. Although some work can be taken as electives by the students in the university, there is no basic course required as such. It seems to us that the seminary could work with the university at this point and provide a required course in speech under the direction of the speech department of the university.

Seminary "J" requires three hours a week for one semester for all Junior students, a course designed particularly for the Episcopal clergy. Two of the three hours are devoted to lecturing and one hour per week is for a seminar-laboratory in small sections of six to eight students. This is a course in both speech and music. Two-thirds of the lecture time is given to music and one-third to speech. The time for speech is divided so that one-third is given to fundamentals, one-third to reading from the Bible and Prayer Book, and one-third to public speaking.

Actually this is a fairly adequate course for the Episcopal seminary student. Since much of the ritual of worship includes the chant by the minister he would naturally need training in music. The only criticism is that too little time is devoted to speech. Why not provide a course specifically for music and devote this entire three hours to speech?

Seminary "K" has a department of speech. However, there is no basic or required course in speech training as such. In the Middler year each student is required to take a course in homiletics. This is a basic course in homiletics with emphasis upon the preparation and delivery of the sermon. In the Senior year each student is required to take two courses. One is "Public Worship" in which one aspect of the course is that of preaching sermons by the students for criticism. The other is "Ministerial Leadership" in which practice preaching by the students is required. One course, which is an elective, is definitely a speech course. In this course the student may choose the speech activity in which he is interested. This includes practice preaching, Bible reading, oral interpretation of prose, poetry, public speaking of various types, or research related to some preacher.

The question in our minds at this point is this: why not revise this last course mentioned and make it a required course for all students? Instead of the student making a choice, why not make the content of the course of such a nature that it includes some of the speech training necessary for ministers? In a positive way it must be noted that there is something of great value in the speech instructor working with the professor of homiletics. If this could be arranged it certainly could prove to be quite helpful to the student.

### CHAPTER III

#### A PROPOSED CURRICULUM OF ORAL COMMUNICATION FOR THE THEOLOGICAL SEMINARY

The curriculum proposed in this chapter is based upon fifteen weeks of study. This means that each student will be involved in three hours of class study a week for a total of forty-five hours of class work a semester. This course of study is set up on the basis that it is a required course for each student, a course that is necessary for him to take in order to complete his requirements for the B. D. degree. It must also be noted that the curriculum suggested is based upon a limit of twenty students in the class. Some might suggest that this would be an impossibility in a seminary with a large enrollment. However, it must be remembered that this course would be offered each semester so that if the class were filled and a student wanted to take the course he could wait and take it the next semester. The reason for the limit of only twenty students is quite obvious. It is absolutely impossible to give each student adequate instruction and insight into his own speaking problems in a class that would be larger than this. One other item must be mentioned. This is not a beginning course in oral communication. The course is designed for a graduate theological seminary and each student should have received his basic training in speech in his college work.

The purpose of this course of study is to develop in each student an effective ability in speaking and oral reading. Along with this we must add that each student is expected to develop a skill in listening. Of course, before this skill in speaking, reading, and listening can be developed it is necessary for the student to have some knowledge of the basic principles of speech and oral interpretation.

While skill in speech may be achieved by trial and error, the method is primitive and the chances of success are seriously limited....The fact that knowledge about speech contributing to skill in speech is often taken to mean that skill implies knowledge and knowledge implies skill. This hasty conclusion is a dangerous half-truth which often results in serious misevaluations. One person may give creditable speeches without any real understanding of principles, and another may give poor speeches with excellent understanding of principles. Does this mean that speech is an empiric knack, and that no relationship exists between understanding and skill? Not at all! It simply means that there are individual differences in speech competence related to aptitude and maturation. To make a person think he understands the principles of speech because he can give a passing speech or even a good speech is to run the risk of denying him opportunities for greater skill through better understanding; and by the same token, to make another think he does not understand the principles because his speech leaves something to be desired may seriously misdirect his efforts.<sup>1</sup>

As we have suggested, this course is designed for a graduate school and it is assumed that each student has had his instruction in the basic principles of speech and oral interpretation before his matriculation to the seminary. Therefore, no specific time has been set aside in the course for this instruction. However, it must be remembered that when principles are understood they are best applied in practice. This, then, is the plan of the course. It is so designed that the students are involved in classroom presentations of speaking, reading, and

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<sup>1</sup>James H. McBurney, and Ernest J. Wrage, The Art of Good Speech (New York: Prentice-Hall, Inc., 1953), pp. 54-55.

criticism. During the classroom criticism by the instructor the basic principles will naturally be stressed. It would be impossible to criticize and evaluate each student without these principles being involved. If the students feel they are deficient in the knowledge of some of the basic principles many books are suggested on the bibliography that will be an aid to them.

The first eight weeks of the course will be devoted to oral interpretation. Some might question the validity of including this area of study in a basic course in oral communication in a seminary. But it is our belief, by the very nature of oral interpretation, that it must be included. What is oral interpretation? Many definitions have been written but none surpasses that suggested by Charlotte Lee: "Interpretation is the art of communicating to an audience, from the printed page, a work of literary art in its intellectual, emotional, and aesthetic entirety."<sup>1</sup> Woolbert and Nelson suggest the following standard for the interpreter:

The study of interpretative speech should make the student realize the constant need of communicativeness, balanced with the correct projection of voice and body..  
..The interpreter's aim should be to carry over completeness of meaning from the printed page; to charm, to enlighten, and to stimulate the audience by his vital expression of the thought and the emotion. If possible, he should make his impression of the printed page so vivid that the author's intention is re-created for the audience.<sup>2</sup>

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<sup>1</sup>Charlotte I. Lee, Oral Interpretation (New York: Houghton Mifflin Company, 1952), p. 8.

<sup>2</sup>Charles H. Woolbert, and Severina E. Nelson, The Art of Interpretative Speech (New York: Appleton-Century-Crofts, Inc., 1946), p. 5.

Again:

The oral interpretation of language written by others provides a....vehicle of considerable value in mastering the basic principles of speech. In reading good speeches or selected passages from good speeches, other types of good prose, and selected poems, the beginning speaker meets significant ideas expressed with consummate skill....The experiences involved in perceiving the full meaning of the author, reacting to his feelings and emotions, and conveying these meanings to others through the spoken word, of necessity bring into play many of the basic principles of speech. Skill in the application of certain of these principles can be developed better by oral reading than by any other approach.<sup>1</sup>

Again:

It is a truism that thoughts, to be crystallized and concrete, should be expressed in language. The oral interpretation of literature has the enormous advantage of calling into synchronous play one's speaking body and his speaking voice to aid in interpreting the complete meaning bound up in the language. And before there can be adequate expression there must be adequate impression. Oral reading, therefore, offers conditions of unparalleled stimulus toward detailed study, not only silently but especially orally, to find and grasp the author's full meaning. This is in addition to the obvious advantage of the technical skill involved in a body and voice trained to pass that complete meaning on to others - an instrument as responsive to the delicate shades of thought and mood and emotion as a Stradivarius violin to the thoughts and feelings of the hand that draws the bow.<sup>2</sup>

Now to the outline of the section of the course devoted to oral interpretation. The first week will be given entirely to an orientation for the entire course, a discussion of oral interpretation and the objectives for that section of the course, the procedure for the course by way of classroom presentation and criticism, and a discussion of the method of grading. Also to be included in this first week is a lecture on the appreciation of good literature.

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<sup>1</sup>McBurney and Wrage, op. cit., pp. 63-65.

<sup>2</sup>W. Arthur Cable, A Program of Speech Education in a Democracy (Boston: Expression Company, 1932), pp. 279-280.

Needless to say this will take all of the first three class sessions.

The division of this section of the course will fall into three parts: prose, poetry, and drama. The second week of instruction will be given to the student's presentation of their first reading in class. This will be a reading from the Scriptures. There will be no criticism of this reading in class. However, a recording will be made for each student, and this will be used by the instructor in a private conference with the students. The purpose of this reading is two-fold. First of all it gives the instructor some idea of each student's ability and problems. These can be clarified for the student in his private conference with the instructor. Also it "breaks the ice" for the student in reading before his classmates. In this course rapport must be established between the reader, his audience, and the instructor. The barrier seems to be broken down more readily when there is no criticism in class following the first reading. This reading must be completed by all the members of the class in this second week. In relation to the private conference it will be necessary for the student to see the instructor as soon as possible. On the third day of this second week some time must be devoted to the instruction of the class of the purpose of the next assignment in prose which will begin the third week.

The purpose of the prose assignment is for the student to understand what is meant by grasp of meaning of the printed page.

It is absolutely impossible to interpret the printed page vocally unless one understands the author's purpose and theme. So then,

each student must be made aware of the necessity of this discipline. He must discover who wrote the selection. He must learn as nearly as possible the author's plans and purposes. Details of the selections must be studied. He must decide what is the meaning of the ideas, words, phrases, and sentences in the selection. He must determine what is logical, and what is emotional. He must decide what part of the selection makes sense to anyone and what part is dependent upon how he feels about it. He must learn the author's moods and temper.

Then he begins the process of grouping. Grouping is the act of breaking up the text into ideas, into speech units. Punctuation marks will be used in understanding the text, but not necessarily in interpreting the text aloud. Here the interpreter uses his own punctuation marks as he groups the sentences into ideas. He must be able to grasp the imagery of the selection. He must be aware of the visual, motor, auditory, tactile, olfactory, gustatory, and thermic images.

Needless to say that this is a most important area of concern in oral interpretation. Naturally the instructor will be aware of the vocal aspect in each student's presentation. However, the main area of criticism in this reading will center on grasp of meaning. Does the student express a real grasp of meaning of the text he is interpreting aloud? This is the vital question in this reading. This presentation must be confined to five minutes. The assignment will include cuttings from The Prairie by Walter J. Muilenburg, Neighborhood Morning by Paul Corey, Manhattan Transfer by John Dos Passos, and The Bombardment by Amy Lowell. These will be provided for the students in mimeographed form.



One word must be mentioned here about the students' participation in classroom criticism. With this assignment time will be taken for the members of the class to audibly criticize each presentation. This will be true for each assignment in this section with the exception of the Junior Recital. For this reading the students will write their criticisms on paper and then give them to the instructor. Prior to this first reading each student will receive a mimeographed copy of the things that they need to be aware of in their criticisms. Each student will be graded on his classroom participation, and this will be a determining factor in his final grade. It is interesting to note how the best students are those who really participate in classroom criticism. This seems to be a valuable asset to them in their own readings.

With four students reading per day this assignment will include the entire third week and two class sessions of the fourth week. The third session of the fourth week will be devoted to a discussion concerning the oral interpretation of poetry. This assignment will begin the fifth week and the students need to be aware that the instructor will now center his criticism upon the vocal aspect of their interpretation. Again this does not mean that he will exclude any criticism concerning the student's ability to grasp the meaning of the poem. This naturally will be included in the criticism, but the main emphasis will be upon the voice. The most important element in communicating feeling and ideas is the voice. The fact that one might use his voice every day in conversation is not a guarantee that he will be an effective oral interpreter. This requires great flexibility and special control. So

then, the concern in this area of criticism will center about breath control, climax control, rate, the use of pause, volume, stress, vocal variety, and tone quality. The instructor will give some helpful information to the students concerning the oral interpretation of poetry.

This assignment will include the fifth week and one session of the sixth week at the rate of five students reading per day. Included in the assignment will be such poems as The Man With A Hoe by Markham, Dover Beach by Arnold, Resurgam, Mending Wall by Frost, and others. The complete list will be given to the students from which they will choose one selection.

On the second day of the sixth week the instructor will devote the time to a discussion of the next assignment in drama. In this assignment the emphasis will be upon the use of the body in oral interpretation. Many might question the validity of including this in the content of a course in oral interpretation. To be sure there is a great debate that never has been settled as to where oral interpretation ends and acting begins. Nevertheless the idea behind this part of the course is to give the student the discipline of using his entire body. It is an exercise in acting as well as oral interpretation, but it is an exercise that is beneficial to the student. On the basis of five students reading per day this assignment will include the third day of the sixth week and the entire seventh week.

The eighth week will be devoted to the Junior Recital. In a sense this is a final examination of this particular section of the course. The students will be required to present a reading before the class of their own choosing. It may be something that they

have done in class or a selection of prose, poetry, or drama that they would like to interpret aloud. This must be confined to five minutes as seven students will read per day. However, there will be no classroom criticism so there should be no problem in completing this assignment in three days.

As to the assignments outside of class the students will be responsible for reading either My Last Duchess by Browning, or The Creation by Johnson. This will be read for the instructor at a scheduled time. Also each student will be required to read either the Thirteenth Chapter of First Corinthians or a portion of the Sermon on the Mount for the student assistant. This reading also will be given outside of class. As to the reading assignment, a take-home exam will be given to the students with questions taken from several of the books included in the bibliography. The questions will be of such a nature that the students will have to read to secure the answers. Naturally the students are expected to use the tape recorder in their preparation for the assignments. They must keep a record of this time and present it to the instructor at the Junior Recital.

The ninth week begins the section of the course devoted to oral communication. During the three class sessions of this week an outline of the remaining weeks will be given to the students. A lecture will be presented that will challenge the students to see the importance of good vocal communication in the ministry. Then the first assignment will be made which will be the speech of conviction. Two areas of concern will be considered. First of all

is the organization of material and secondly is the use of the body in expressing conviction. Is there logical progression to the content of the speech, and does the student express the tone of conviction? This is not to be a sermon but a speech about which the student can say, "This I believe without reservation." Thus, he must select a topic that he has a strong conviction about and he must present his material logically. Gesturing, facial expression, and muscle tone will be a definite part of this speech. This assignment will begin the tenth week and will include two sessions of the eleventh week. The speech must be kept within a time limit of six minutes, and a speech brief will be handed to the instructor prior to the presentation. This assignment will take five days with four students speaking per day. Again the class will participate in classroom criticism and a mimeographed copy of a criticism sheet will be given to them to guide them in their criticism.

The next assignment will be the sensory language speech. On the third day of the eleventh week a mimeographed copy of the purpose of this speech will be given to the students. This speech is to be five minutes in length and will be read from a manuscript in the radio studio before a microphone. In this speech we are looking for the intimate quality of the voice that is necessary in radio broadcasting as well as good sensory language. Language used in speech should cut into our imagination by striking our senses. It should be language that calls up images in the listener's mind. The preacher has a far greater job than the literary man, for he has to be immediately intelligible. His ideas have to jump. They have to come to life at once. This he must do with the language

of speech, a language that has force, ease, suggestiveness, and accuracy. Ministers are often accused of being highly abstract, vague, and possessors of a vocabulary marked by theological jargon. This speech exercise is used chiefly to show the value of the concrete and specific in the language of speech and the simple necessity for clear, sensory definition in all oral work. There will be no class criticism in this assignment. This assignment will begin with the first class session of the twelfth week and conclude with the first session of the thirteenth week with five students speaking per day.

The second and third class sessions of the thirteenth week will be devoted to instruction for the next assignment which is the speech of persuasion. In this assignment the students must be made aware of the five-fold areas in persuasion which they need to be concerned about. These are ethos, audience, attention values, implicit approach, and mechanisms of speech. They are to make a twenty-five minute speech to a hostile audience. Thus, they must select their audience as well as their topic. They are to give a six-minute introduction to this talk to this particular hostile audience and at the end of the six minutes the class is to determine whether or not they have been persuasive enough so the class kept its mind open to the speaker and accepted him before he hit them with his central idea. So, the speaker's responsibility in this assignment is to break the group down, gain their attention, and establish his ethos. At the rate of four students speaking per day this assignment will take the entire fourteenth week and two days of the final week.

On the final day instruction will be given about the final speech to be given at the regularly scheduled exam time. This will be a speech of inspiration. In this assignment each student will be required to deliver a speech of inspiration within the time limit of six minutes. This examination will be to determine whether or not the students have improved their speaking ability. They will be expected to use the effective speech techniques which have been discussed during this part of the course.

As to work outside of class, each student must hand in a sermon recorded on tape which he has preached before his congregation. This is to be about fifteen minutes in length and is to be handed in by the eleventh week. When the instructor listens to this tape he will then have a private conference with each student. As to reading, a take-home exam will be given in which the students must read the books examined in order to answer the questions.

APPENDIX

PROSE ASSIGNMENTS FOR  
ORAL COMMUNICATION

I. Read one of the following.

Parable of the Talents  
The Prodigal Son  
The Christmas Story  
The Crucifixion Story  
The Easter Story

II. Read one of the following.

Neighborhood Morning  
St. Mark's  
Manhattan Transfer  
From the Prairie  
Bombardment

III. Read one of the following. (To be read outside of class for assistant in private appointment.)

Thirteenth Chapter of First Corinthians  
Portion of the Sermon On The Mount

Note: Use either the King James Version or the Revised Standard Version.

Confine your reading to five minutes for each selection.

POETRY ASSIGNMENTS FOR  
ORAL COMMUNICATION

(READ IMMEDIATELY THE SECTION ON POETRY IN C. LEE)

I. Read one of the following in class.

From 1914 - and after - Oppenheim (Mimeo)  
Dover Beach - Arnold (1,2,3)  
The Man With A Hoe - Markham (1,2,3)  
Resurgam - (Mimeo)  
She Walks In Beauty - Byron (1,3)  
The World Has A Way With Eyes - Sarett (4)  
Wind In The Pine - Sarett (2)  
In The Servants Quarters - Hardy (3,4)  
Mending Wall - Frost (1,2)  
Love Song of J. Alfred Prufrock - Eliot (3,4)  
General Wm. Booth - Lindsay (1,2,3)  
Early Lynching - Sandburg (3)  
Song of Myself - Whitman (1,2,3)  
After Christmas - Auden (3)  
Go Down Death - Johnson (2,3)  
The Listeners (2,3)  
Pilate Remembers - Landels (2)  
From Ulysses - Tennyson (1,2,3)  
Polonius Advice to His Son - Shakespeare (2)  
Congo - Lindsay (1,3)  
Hollow Men - Eliot

II. Read one of the following. (To be read outside of class for instructor in private appointment.)

The Creation - Johnson (2,3,4)  
My Last Duchess - Browning (1,3,4)

1. Pocket Book of Verse - M. R. Spere
2. Masterpieces of Religious Verse - Morrison
3. Modern British and American Poetry - Untermyer
4. Oral Interpretation - C. Lee



DRAMA ASSIGNMENT FOR  
ORAL COMMUNICATION

- I. Take a cutting from a play i.e., a long speech and present it as a character study. It must be a piece with an emotional drive that induces action. Confine your reading to five minutes.

Suggestions

Scenes for Student Actors (five volumes-use section labeled scenes for one man.)

Solo Readings (Same)

More Solo Readings (Same)

Or any long speech from a good play that has drama-fire-induces action - for example:

1. Cyrano De Bergerac-Rostand-"The Nose" speech
2. Hamlet - Shakespeare - "O What A Rogue"
3. Julius Ceasar - Shakespeare - "Funeral Oration"
4. Cuttings from - Amos
5. " " Isaiah
6. " " Jeremiah
7. " " Watch On the Rhine - Hellman - Kurt
8. " " Death Of A Salesman - Miller - Biff
9. " " Of Mice & Men - Steinbeck - George & Linnie
10. " " The Terrible Meek - Kennedy - Captain

- II. JUNIOR RECITAL—Any piece of literature that we have suggested thus far. You may repeat something presented before. This is to be presented on the stage and must involve all the elements of good interpretation.

CRITICISM CHART FOR  
ORAL INTERPRETATION

GRASP OF MEANING

		Theme clarity
Grouping	Phrasing	Punctuation of meaning
Treatment of Imagery	Transition	Controlled tone-color
Treatment of MOOD		Sound Values

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VOICE

	Breath Control
	Vocal Variety
Tonal Quality	
	Melody            Rate
Intensity	
	Time factors    Pacing    Pause
Flow	
	Volume of Voice

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BODY

	General Body Movement	Posture
Hand Gestures		Facial Expressions
Muscle Tone		Rhythm

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COMMUNICATIONS

	Projection to Audience
Eye-Contact	Histrionics
Climaxes	Feeling
Spiritual Overtone	Introductions
Use of Manuscript	Of Reading Stand

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REMARKS:

ORAL INTERPRETATION  
TAKE HOME EXAM

Questions to be answered in reading Lee, Charlotte, "Oral Interpretation"

1. Summarize, in one paragraph each, what you feel to be the important items in the author's discussion of the following:
  - A. The Reader and his Audience
  - B. Muscle Tone
  - C. Bodily Action
  - D. Gesture
  
2. What is meant by the following: (or what is the importance of)
  - A. Volume and Projection
  - B. Pitch and Quality of Vocal Tone
  - C. The use of "Pitch" in Interpretation of Literature
  - D. "Pronunciation" and "Articulation"

Question to guide reading in Chapter #4, Aggert and Bowen, Communicative Reading

3. State and explain the ten (10) steps that one needs to follow when finding the meaning of any selection.

\* \* \*

4. Summarize what the author feels essential when communicating:
  - A. To an Audience
  - B. From the printed page
  - C. And a work of Literary Art in its intellectual, emotional, and aesthetic entirety
  
5. When discussing the Problem of Analyzing the Selection, summarize the important points found under each of the following headings:
  - A. Organization and Emotional Content
  - B. Organization and Logical Content
  - C. Unity and Harmony
  - D. Variety and Contrast
  - E. Balance and Proportion
  
6. Summarize in outline form, in complete sentences, the steps suggested by the author for:
  - A. Oral Preparation
  - B. Presenting your Material to Your Audience
  - C. Evaluating your Performance

ORAL INTERPRETATION OF LITERATURE FOR MINISTERS  
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SPEECH ANALYSIS CHART

NAME \_\_\_\_\_

CONTENT

Introduction

Central Idea

Logical Structure

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

Progression

Use of Language

Grammar  
Vocabulary  
Sensory Language  
Literary Worth  
Illustrations

Conclusion

Interest Rate

Homiletical Style

DELIVERY

VOICE

Vocal Variety

Change of Pace

Articulation

Tonality

Climax-control

Sense of Aliveness

Use of Pause

ATTITUDE

Sincerity

Conviction

Histrionics

Spiritual Overtone

BODY

General Movement

Gestures

Directness

Facial Expression

Muscle Tone

Appearance-Posture

Intimacy

Empathy

Ethos

Rate of Inspiration

MOST IMPORTANT AREA TO WORK IN FOR BETTER SPEECH

SENSORY LANGUAGE SPEECH

Statement: Language used in speech should cut into our imagination by striking our senses—making us feel, hear, taste, see. It should be language that calls up images in the listener's mind—images that have size, shape, color, and movement. No speaker can afford to forget that men think in images. The preacher has a far greater job than the literary man, for he has to be immediately intelligible. His ideas have to jump; come to life at once. He has to do it with the language of speech—language that has force, ease, suggestiveness, and accuracy.

Objective: Ministers are often accused (and rightly so) of being highly abstract, vague, and possessors of a vocabulary marked by theological jargon and "emotional laden" words. They often use "multi-meaninged" words which lack concretion. In the ministry, we deal with intangibles, abstract concepts, important doctrinal terms, and big ideas. One of our problems is to make them real, concrete, and alive. This assignment is to help our clarity by putting to use some of the principles in Chapter 22, especially those principles of effective speech style (558-565). This speech exercise is used chiefly to show the value of the concrete and specific in the language of speech and the simple necessity for clear, sensory definition in all oral work. The sermon is a basic example.

Assignment Instructions:

1. Prepare a speech, not to exceed 5 minutes in length, in which you:
  - a. Take a highly abstract, definitely "multi-meaninged" word or concept and bring it vividly, specifically to life in the minds of your audience, by:
    - (1) Defining, explaining, "painting" it with words and ideas that give it life, proportion, and color.
    - (2) Using sharply focused illustrative anecdotes, analogy, figures of speech, and word pictures.
    - (3) Being as original and fresh as possible (this does not preclude the use of good quotes or borrowed illustrations).

2. Suggested Abstractions:

Sin	Heaven	Democracy	Beauty
Grace	Kingdom	Justice	Loneliness
Love	Hell	Tolerance	Faith
Holiness	Forgiveness	Hate	Universe
God	Evil	Fear	Charity
Atonement	Glory	Communism	Happiness

Or any other abstraction—word or phrase, much used, often obscure or confused in meaning.

3. Do some reading on whatever concept you choose. Your allied courses should help you immeasurably in suggesting the idea and its development. Use any sources you wish, but use your own imagination in giving the idea "flesh and blood."
4. Let the speech have some careful organization. It can be according to your own devices (the forms of support speech should help). You may want to review vividly different ideas on the same word or concept early in the speech, always striving to make each one sensory and concrete; then, wind up the speech by hitting hard with your own particular interpretation achieved with all accuracy,



force, and suggestiveness that language can provide.

5. Take some care with your introduction--not just, "I'm going to tell you what fear means to me! "
6. Remember this has to sound like spoken language, not written language. You must maintain ease and spontaneity in your delivery; directness and communicativeness in your presentation.

ORAL COMMUNICATION  
SPEECH OF PERSUASION

Keeping in mind the five-fold areas in Persuasion for our purpose-

Ethos—— Audience—— Attention—— Implicit Approach—— Mechanics  
Values of Speech

The assignment -

You are to make a 25-minute sermon or speech to a hostile audience. That is to say the audience must be hostile to your central idea or proposition. You are to select your audience as well as the topic. Your main job is to give a minute introduction to this talk to this group and at the end of the six minutes we are to determine whether or not you have been persuasive enough so that we have kept our minds open to you and accepted you before you hit us with the central idea.

Your job is to  
break the group down  
gain attention  
establish your ethos

There are six types of introduction for such a speech ---

1. The Common Ground Type—Aspects that an audience can and will accept readily—personal experiences—universal experiences that hit a man where he lives. Then move slowly bit by bit to more debatable ground. Christ's common ground approach came largely in parables. It is said that the great Henry Ward Beecher was failing in his early preaching until a review of the sermons of the apostles gave him the key to his later greatness. Teddy Roosevelt made an effort to know in advance the interests, feelings, and beliefs of potential supporters. Winston Churchill held the British Empire together in its darkest hour by an appeal to the great common heritage of all Englishmen of courage and culture in this "their finest hour". Roosevelt FDR created the Fireside Chats to talk over common problems. Congressmen get into overalls—ride the prize bull at the county fair—milk cows out on the farm. Use the kind of introduction which strikes a common bond between you and the audience.
2. The Blind or Circuitious—is the unrelated type of introduction not at all relevant to where you are going—but a good way for a speaker to humanize himself—may have some relevance because of their homey or local character but definitely not related to the speech—may be a take-off from the introduction.
3. Motor Yes or Motor No—You utter in the first few minutes some facts, asides, rhetorical questions, to which the audience will answer a conditioned Yes or No in their minds. You set up a series of YES YES and have conditioned them for your proposition.

4. Inductive Type— reasoning from the particular to the general—  
from details to a conclusion—speaker discusses case after  
case— anecdote after anecdote— illustration after illustration—  
they lead one into the other inductively. Makes no inference  
on each one but the audience begins to make the inferences for  
themselves. Then leads inductively into where he is going—  
The key here is the art of SUGGESTION.
5. Absolute Candor Type— A very frank and honest statement im-  
mediately of the response he is seeking right away. Then  
follows it with a simple plea calculated to make an intelligent  
audience listen with an open mind. Might be an appeal to  
good sportsmanship or fair play—to keep their mind open.  
This is a very dangerous type to use—one has to be ultimately  
sincere and have a high ethos rating.
6. Most common type to the HYBRID form - a combination of all or  
one or two types.

#### DETAILS ON THE PREPARATION

1. Choose a subject which leaves no doubt about its hostility  
toward your chosen audience.  
    Pacifism before the American Legion  
    McCarthyism before a liberal progressive group  
    Racial Prejudice or segregation before some Talmadge  
    supporters  
    Historical Criticism of the Bible before some conservatives.  
    Literal Interpretation before some Liberals  
    Allow communists to teach freely in the Public Schools  
    Appeal for added funds before a stiff-necked Board of  
    Trustees
2. Write out the response you are seeking from the audience.  
(Conciliatory Method—Hold response in your mind—use it  
as your principle of selection and suppression.)
3. Outline your Introduction briefly and describe the kind  
you are using.
4. Write out completely three or four or more transitional  
sentences where you leave your introduction and move into  
the statement of your controversial subject.
5. On paper jot down three or four major ideas to support  
your main contention so that we know you know where you  
are going. (You will still be limited to 6 minutes.)

TAKE HOME  
EXAM FOR ORAL COMMUNICATION

Lantz, Edward John, "Speaking in the Church"

1. State the three main purposes for speaking. Write a paragraph on each purpose stating what you feel Lantz means by each or why you think he deems them important.
2. What are the principles of effective speaking as set forth by Fosdick and used by Lantz?
3. What are the methods, as set forth by the author, we can employ to prepare and use the mind for speaking? Explain each method in your own words in a paragraph or less.
4. How can one prepare and use the body for speaking? List the various ways and tell which ones you feel to be the most important. Why?
5. What is the value of conversational tone, support of tone and projection of tone?
  - A. How can a speaker have variety in his voice?
6. Explain the types of listening according to Lantz.
7. What are some factors, regarding the congregation, that a speaker should realize and consider, so he might establish rapport with his audience?
  - a. How does the attitude of the audience affect the answer to the above question?
8. List the types of outlines found in Lantz. Describe each type of outline in your own words after reading Lantz.
9. State what you feel helped you the most by reading chapters:
  - A. 21 and 22 in Sarett and Foster
  - B. 17 and 24 in McBurney and Wrege.

FINAL EXAMINATION  
SPEECH OF INSPIRATION

One of the most urgent needs of our ministry today is the ability to inspire our congregations to greater heights of Christian living. We must attempt to make them experience the feelings of joy and exultation which Christianity holds, and to inspire them with greater determination toward Christian goals. This is one of our biggest jobs.

In this examination you are asked to deliver a speech of inspiration within the period of six minutes. IT IS VERY IMPORTANT THAT YOU DO NOT SPEAK OVER THIS TIME LIMIT. The examination will determine whether or not you have improved your speaking ability since the beginning of the course. Use the effective speech technique which we have been discussing throughout the semester. These have been summarized for you at the bottom of the page. Do not be content to express doctrines assertively, generalize, or to quote at length from Scripture to fill in time. The particular function of the inspirational speaker is to express effectively and impressively what his audience has thought, felt, done, or is determined to do.

Guide for the Inspirational Speech

1. Dramatize ideas
2. Be enthusiastic and sincere concerning your subject and your audience.
3. Build minor climaxes which grip, and build a structural climax
4. Attempt to inspire, exalt, move and uplift your audience
5. Conclude effectively in both composition and delivery

Suggested Chapters for this Area (Not Required)

- Chapter 19 - New Training for Effective Speech, Oliver and Cortright  
Chapter 11 - Basic Principles (Sarett & Foster), esp. pp. 303-5  
PP. 284-91 - Everyday Business Speech, Huston and Sandberg

Reminder Guides to Effective Speaking - Summary

1. Choose a vital subject and an appropriate title
2. Select and organize material with care
3. Develop only one idea
4. Use an opening illustration
5. Speak naturally and utilize good change of pace
6. Use force, intensity and conviction, when necessary
7. Utilize sensory language
8. Use body effectively and in harmony with composition
9. Utilize intimate style whenever possible
10. Make use of illustrations. 11. Watch transitions carefully

\* All final speeches will be given in Sweeney Chapel at time to be designated.

WORKSHEET FOR ORAL COMMUNICATION

SPEECH ASSIGNMENTS

CHAPTERS DESIGNATED IN BOOKS

- |   |   |
|---|---|
| 1. Speech of Conviction—6 min.<br>(ORGANIZATION AND BODILY<br>ACTION)   | <u>Sarett &amp; Foster</u> (3,14,15,16,20)<br><u>Brigance</u> (11,12,14,15)<br><u>McBurney &amp; Wrege</u> (8,12 thru 16)<br><u>Lantz</u> (2,6) |
| 2. Sensory Language Speech—6 min.<br>(THE VOICE AND VOCABULARY)   | <u>Sarett &amp; Foster</u> (21,22)<br><u>McBurney &amp; Wrege</u> (17)<br><u>Lantz</u> (4)  |
| (Suggested Reading: <u>The Art of Plain Talk</u> - R. Flesch. Also investigate the books on Vocabulary in your bibliography.) |   |
| 3. Speech of Persuasion—6 min.<br>(PERSONALITY, AUDIENCE &<br>APPEALS)  | <u>Sarett &amp; Foster</u> (19)<br><u>McBurney &amp; Wrege</u> (24)<br><u>Brigance</u> (6,7)<br><u>Lantz</u> (5)                                |
| 4. Speech of Inspiration—6 min.   | Final Exam Project  |

ORAL COMMUNICATION  
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