

A RHETORICAL CASE STUDY OF SELECTED  
TEMPERANCE SPEECHES  
GIVEN BY GLENN CUNNINGHAM IN DETROIT, MICHIGAN  
FEBRUARY 24, 1957. TO MARCH 8, 1957

Thesis for the Degree of M. A.  
MICHIGAN STATE UNIVERSITY  
Robert L. Hammond  
1960





A RHETORICAL CASE STUDY OF SELECTED TEMPERANCE SPEECHES  
GIVEN BY GLENN CUNNINGHAM IN DETROIT, MICHIGAN  
FEBRUARY 24, 1957, TO MARCH 8, 1957

By

Robert L. Hammond

AN ABSTRACT

Submitted to the College of Communication Arts  
Michigan State University in partial fulfillment  
of the requirements for the degree of

MASTER OF ARTS

Department of Speech

1960

Approved

Donald H. Ercord —

ABSTRACT

The purpose of this study was to analyze the various elements of ten temperance speeches given by Glenn Cunningham in Detroit, Michigan, during the period from February 24, 1957 to March 8, 1957. In order to accomplish this purpose the study has considered the setting of the speeches, the speaker, rhetorical invention of the speeches, from the aspect of content materials as well as proof, physical and vocal factors of the delivery, and finally the effectiveness of the speeches.

Materials for the study were gathered with the cooperation of the Michigan Temperance Foundation, sponsoring organization for the Glenn Cunningham itinerary. The writer was present at each of the ten speeches and was able to record them on tape. The writer also witnessed the apparent response of each audience and had opportunity to interview several members of the audience personally after each speech. Several personal interviews with Glenn Cunningham also aided the writer in making the study.

During the 1930's Glenn Cunningham built a wide reputation as a distance runner. His athletic career opened opportunities for public speaking. He progressed to where he is now one of the most popular and sought-after speakers in the nation today. He personally addresses more people every year on the subject of

temperance than any other single individual in the United States.

Analysis of the ten speeches showed that Cunningham has a storehouse of material from which he builds each individual speech. Most of the material reflects his personal experiences. A given illustration, story, or experience may be used in several different ways, but in general, the speaker tends to use the same kind of materials for specific types of audiences. The speeches could be divided into three parts. Introductions consisted primarily of personal experiences which were intended to "warm up" the audience. Conclusions all took the form of an appeal to serve God. The theme of the speeches, Clean Living and Character Building, is found only in the body of the speeches. In audience adjustment, the speaker relied primarily on the "circular response" to guide him in determining what adjustments to make for a particular situation.

Elements of ethical, logical, and emotional proof were found in the speeches. Logical proof was least evidenced, and the vague and general nature of Cunningham's statistics and quotations tended to weaken the effectiveness of what he did use. The personal element often entered into the logical type of proof, establishing the speaker as the real source of authority for statements made. Emotional proof was found in the personal experiences told by the speaker, the word selection, the use of humor, and the nature of the conclusion or appeal of each speech. The dominant type of proof, however, appeared to be ethical. The truth of this statement is evidenced by



the wide use of personal experiences throughout the speeches, as well as by Cunningham's personal philosophy of public speaking.

Events and circumstances before the speech, such as introductions and advance publicity, also pointed to the speaker as being the most important element in the total situation, and to the subject matter as being of secondary importance. Cunningham, in other words, created belief in himself, and therefore in what he said.

Dr. Cunningham's delivery had a greater excellence of gesture and bodily action than did his vocal usage. He was an energetic, active speaker, and was poised and direct while speaking. Although his vocal usage was adequate--sometimes effectively varied and expressive--he tended to speak too fast and to omit and slur the sounds of words, making some phrases virtually unintelligible.

In his emotional and fear appeals Cunningham shows an adaptation of former methods of alcohol education, with terminology adjusted to presently accepted forms. However, in his appeal for abstinence on the basis of (1) a more abundant life and (2) a better example for others, Cunningham represents a different approach to alcohol education.

Apparent audience response seemed to indicate that the speeches were generally effective and well received. The area of audience response and attitude change offers the possibility of further study of speeches of this nature.

A RHETORICAL CASE STUDY OF SELECTED TEMPERANCE SPEECHES  
GIVEN BY GLENN CUNNINGHAM IN DETROIT, MICHIGAN  
FEBRUARY 24, 1957, TO MARCH 8, 1957

By

Robert L. Hammond

A THESIS

Submitted to the College of Communication Arts  
Michigan State University in partial fulfillment  
of the requirements for the degree of

MASTER OF ARTS

Department of Speech

1960





## ACKNOWLEDGMENTS

The writer is deeply appreciative of the encouragement, guidance, and assistance given by the director of this study, Dr. Donald H. Ecroyd; of the instruction and criticism offered by Dr. David C. Ralph; and for the cooperation of Dr. Glenn Cunningham whose numerous personal interviews aided so much in the preparation of this study.

## TABLE OF CONTENTS

	Page
ACKNOWLEDGMENTS	ii
LIST OF TABLES	v
 Chapter	
I. INTRODUCTION . . . . .	1
Limitations	
Justification	
Plan of Study	
II. GLENN CUNNINGHAM, PUBLIC SPEAKER . . . . .	9
Early Life	
Athletic Career	
Academic Background	
Temperance Speaker	
Conclusion	
III. SUBJECT MATTER . . . . .	19
Theme	
Schools	
Lions Club	
Methodist Church	
Nazarene Church	
Speech Purposes	
Schools	
Lions Club	
Salvation Army	
Churches	
Glossary of Terms	
Content	
Introductions	
Conclusions	
Body	
Summary	

IV. PROOF . . . . .	68
Ethical Proof	
Emotional Proof	
Logical Proof	
Summary	
V. DELIVERY . . . . .	79
Physical Factors	
Vocal Factors	
Summary	
VI. CONCLUSIONS . . . . .	121
Subject Matter	
Proof	
Delivery	
Effectiveness	
APPENDIX A - Substance Outlines . . . . .	133
APPENDIX B - Manuscripts . . . . .	145
BIBLIOGRAPHY . . . . .	175



# LIST OF TABLES

Figure		Page
I.	Building Blocks . . . . .	60
II.	Frequency of Useage . . . . .	61

## CHAPTER I

### INTRODUCTION

#### Statement of the Problem

The purpose of this project is to make a rhetorical case study of selected temperance speeches given by Glenn Cunningham in Detroit, Michigan, during the period from February 24, 1957, to March 8, 1957. The characteristic features of such a study are:

1. It concerns a narrow sample of the total speaking of an individual.
2. It is limited in time and locale to a specific meeting or series of meetings.
3. It deals with a single issue.
4. It is not planned to demonstrate "typicality," but rather to analyze and perhaps evaluate specific materials.

This study will show why Glenn Cunningham is worthy of consideration as a public speaker, and particularly as a temperance speaker. It will take into consideration the audience, the occasion, and an analysis of selected speeches, including a discussion of the apparent response to the speeches. The analysis will include a consideration of:

1. Preparation
2. Subject matter, issues
3. Organization
4. Kinds of support

5. Use of language and style
6. Delivery, including vocal aspects and gestures
7. Audience adjustment techniques

#### Limitations

For nearly fifteen years the Michigan Temperance Foundation maintained a Detroit area office. In December, 1956, this office was closed. The directors of the Michigan Temperance Foundation did not wish for their Detroit area supporters to think that the closing of the office in Detroit would mean a lesser emphasis to the work in their district. Therefore, Ross J. McLennan, Executive Director of the Foundation at that time, planned a special series of church and school meetings for Glenn Cunningham in the Detroit area for a two-week period in February and March, 1957.

The Michigan Temperance Foundation had been using Dr. Cunningham as a special speaker for church and school programs since the Fall of 1954. Since that time he has been invited to Michigan for one or two series of meetings each year. Staff personnel of the Michigan Temperance Foundation laid plans for this series of meetings and began their work of scheduling by calling on Dr. Arthur McGrath, Assistant Superintendent of the Detroit School System. With Dr. McGrath's approval, staff members of the Temperance Foundation then proceeded to call on the respective high school and junior high school principals personally, to set up the schedule. All but two schools contacted were able to schedule an assembly for Dr. Cunningham. Eastern High School and Central High School expressed an interest in the program but were unable to fit an assembly into their schedule at the time it was available.



In setting up the church schedule the work was done in much the same way. Personal calls were made and the pastors of the respective churches expressed an interest in having Dr. Cunningham speak in their churches. The following list will show Dr. Cunningham's complete schedule for the two-week period from February 24, 1957, through March 8, 1957:

Sunday	11:00	Detroit Asbury Methodist Church
February 24	7:00	Detroit First Baptist Church
Monday	9:00	Greusel Jr. High School
February 25	10:00	Greusel Jr. High School
	1:00	Jackson Jr. High School
	2:00	Jackson Jr. High School
Tuesday	10:00	Thurston High School
February 26	1:00	Cooley High School
	2:00	Cooley High School
Wednesday	9:00	Redford High School
February 27	10:30	Southfield High School
	1:30	Wright High School
	7:30	Detroit First Nazarene Church
Thursday	9:00	Foch Jr. High School
February 28	10:00	Foch Jr. High School
	1:00	Southeastern High School
	2:00	Southeastern High School
Friday	10:00	Northeastern High School
March 1	12:00	Detroit Northeast Lions Club
	2:00	McMichael Jr. High School
Saturday	3:00	Detroit Metropolitan
March 2		Seventh-day Adventist Church
Sunday	9:00	Detroit Calvary Evangelical United
March 3		Brethren Church
	11:00	Detroit Calvary Evangelical United
		Brethren Church
	6:00	Detroit Bushnell Congregational
		Church
Monday	9:00	McKenzie High School
March 4	10:00	McKenzie High School
	1:00	Neinas Jr. High School
	2:00	Neinas Jr. High School
Tuesday	9:00	Northwestern High School
March 5	10:00	Northwestern High School
	2:00	McMichael Jr. High School

Wednesday	9:00 Western High School
March 6	10:00 Western High School
	1:00 Burroughs Jr. High School
	7:00 Detroit Salvation Army Re- habilitation Center
Thursday	9:00 Southwestern High School
March 7	10:00 Southwestern High School
	1:00 Burroughs Jr. High School
Friday	10:00 Romulus High School
March 8	1:00 Durfee Jr. High School
	2:00 Durfee Jr. High School

This study is limited to the consideration of ten of these speeches. These ten speeches were selected for two reasons. The primary reason was that of convenience. It was possible for the writer to be present at these ten speaking situations and to record each of the speeches on tape. It also gave the writer a first-hand opportunity to witness the presentation and view the apparent audience response as well as interview several members of each audience immediately after the speech. The second reason for selecting these particular speeches was that of variation. The ten speeches in this study were given to such varied groups as: (1) high schools, (2) junior high schools, (3) churches, (4) an alcoholic rehabilitation clinic, (5) and a service club.

Reverend Ross J. McLennan, then Executive Director of the Michigan Temperance Foundation, as well as other staff members were very cooperative in helping the writer secure the desired information regarding Dr. Cunningham's itinerary.

#### Justification

In the field of speech very few studies have been done concerning the speakers of the Temperance Movement. Stewart J. Crandell's

dissertation on the Women's Christian Temperance Union<sup>1</sup> represents the principal effort. The present study is distinctive, however, in that it deals with a dynamic situation. The writer was able to hear and record personally the speeches under consideration, and can offer conclusions based on first-hand evidence. So far as is known, also, this is the first study to deal with Glenn Cunningham as a temperance speaker.

The Temperance Movement has had considerable influence on our society, possibly reaching its peak in America during two periods of time: (1) at the turn of the century and (2) the period during and immediately after World War I when the Eighteenth Amendment and the Volstead Act were passed. During these periods of time certain "stereotyped methods" of alcohol education were developed. It is generally agreed by educators today that these "stereotyped methods" have become largely ineffective in our present society. Glenn Cunningham represents an adaptation of former methods, with terminology adjusted to presently accepted forms.

The need for alcohol education in our society today is evidenced by the following:

1. The rising incidence of alcoholism
2. The growing number of alcohol-related highway accidents
3. The large number of crimes in which drinking plays a major part
4. Absenteeism and production losses in industry attributed to drinking

With the large number of alcohol-related problems facing our society today, many educators are wondering if Dr. Cunningham's type

---

<sup>1</sup>Stewart J. Crandell, "Social Control Techniques in the Speeches of the Women's Christian Temperance Union," (abstract, Speech Monographs, Vol. XV, No. 2, 1948)

of approach to the problem would not provide an effective basis for alcohol education today.

Glenn Cunningham has been associated with the Temperance Movement for several years and annually speaks to more than five hundred thousand people in approximately twenty states. He is considered by the National Temperance League as one of the foremost temperance speakers of our day.

All ten audiences in this study might be considered "typical." In other words, they were composed of the people from the group who were normally accustomed to attending the particular group meeting. For example, in considering the audience and occasion for the six high school and junior high school speeches, the groups addressed were "typical" assembly groups in the sense that each school was accustomed to having one or two assemblies each month, and the one addressed by Cunningham was one of these. The entire student body was invited to the assembly which covered either one or two periods. Because of inadequate seating facilities, several of the schools found it necessary to have duplicate assemblies to cover the entire student body. The Southfield High School assembly was held in the school gymnasium with the students seated on bleachers. Otherwise, all other assemblies were held in the respective school auditoriums.

The Salvation Army speech was given in the Citadel Chapel at the time regularly reserved for evening worship service. The Lions Club speech was given in the basement of St. Paul's Episcopal Church on the northeast side of Detroit, the club's regular meeting place and time. The meal was served in the basement of the church and Dr. Cunningham's speech was given after the meal with the men still

seated at the tables, as is the custom of the club. The Nazarene Church meeting was held in the basement of the church, for it was the custom of the congregation to hold their mid-week "Prayer Meeting" services there. The Methodist Church meeting was held in the sanctuary of the church at the regular Sunday morning worship hour.

Thus, we might say that the occasion for each of the ten speeches was a regular meeting of the group. That is, there were no "special meetings" called. Cunningham merely spoke to the regular assembly period, the worship service, etc.

Speaking in such situations is a common aspect of the activity of the American Temperance Movement in our time. This study simply analyzes an isolated sample of a frequent phenomenon. Nothing was in any way "special" concerning it, and as such it constitutes a legitimate case for study.

#### Plan of Study

This study presents first of all a brief biography of the speaker. The public generally knows Glenn Cunningham, the athlete, but not Glenn Cunningham, the temperance speaker. The biographical sketch of Glenn Cunningham will not only consider briefly his academic and athletic background, but will attempt to establish Glenn Cunningham as a temperance speaker worthy of consideration for this study.

After a brief consideration of the audience and occasion, the major part of this study will be an analysis of the speeches themselves. The analysis of the speeches will include, among other things, consideration of the speaker's ideas, the language he used,

the nature of his appeals, and the structure of his thoughts.

Particular attention will be given to the physical factors found in the delivery of the speeches.

The final step in this study is an evaluation of the speaker's effectiveness, based primarily on the first-hand personal observations of the writer. The Appendix contains manuscripts of three of the speeches considered in this study. These manuscripts were transcribed from tape recordings of the speeches. So far as is known, this is the first time any of Glenn Cunningham's speeches have been recorded and produced in manuscript form.

## CHAPTER II

### GLENN CUNNINGHAM, PUBLIC SPEAKER

For most people who followed the sports pages during the 1930's, it is not difficult to recall Glenn Cunningham as one of the world's outstanding distance runners of that period. But relatively few people today can associate the same man with the temperance movement as a public speaker. It is therefore not only necessary to give some account of how this man became a temperance speaker, but also to show why he should be regarded as one of the foremost speakers on this subject in America today.

It is with this purpose in mind that the following biographical sketch is given.

#### Early Life

Several accounts of Glenn Cunningham's life have been written. From the writer's personal conversation with Mr. Cunningham, however, it was found that most of these accounts contain a liberal sprinkling of errors.<sup>1</sup> According to Cunningham, most of the authors did not bother to consult with him before writing. It was therefore felt that a more accurate account could be secured from Mr. Cunningham himself. Hence, the material in this chapter is based on a series of personal interviews.

---

<sup>1</sup>For example, in William Herman's, Hearts Courageous, (New York, E. P. Dutton & Co., Inc., 1949) the author states that all the toes on Cunningham's left foot were destroyed by the schoolhouse fire. The truth is that the fire did not damage his toes. See p. 243. Other errors are suggested later in this chapter.

Glenn Cunningham was born near the village of Atlanta, Kansas on August 4, 1909. He was the fifth child in a family of eight. By the time he entered school his parents had moved to a farm in southwestern Kansas near Hugoton. The children attended a little one-room country school about two miles from their home.

One cold winter morning in February, 1916, Glenn and his older brother, Floyd, arrived at the school early. It was customary for the first ones there to start the fire in the stove that heated the little building. Floyd took the kerosene can and emptied its contents on the smouldering coals. He did not know that someone had mistakenly put gasoline in the can and had not marked it as such. There was an explosion and soon the entire building was on fire. Glenn helped his older brother to safety, but both were severely burned. Nine days later, Floyd Cunningham died as a result of those burns.

Glenn's burns were mostly on his legs. The doctors first thought that it would be necessary to amputate both legs, but on the advice of his parents, decided against this course of action. His legs were drawn up and twisted, much of the circulation had been destroyed, and his strength was gone. Neighbors coming to visit his parents would sympathize with them, saying that little Glenn would be an invalid for the rest of his life, and probably would never be able to walk again. Glenn overheard their conversations and determined in his own mind that he would not be an invalid, but that he would learn to run and play like the other children.<sup>2</sup>

---

<sup>2</sup>A number of sports writers, in telling of this incident, point out that it was a driving desire to become an athlete that spurred Glenn Cunningham on, enabling him to overcome this handicap. Mr. Cunningham says, though, that he only thought of being like the other children, running and playing. There was no thought of athletic competition at this time.



As a child of seven, Glenn Cunningham did not realize how difficult it would be to overcome his handicap.<sup>3</sup> His first attempts to talk were utter failures, but he continued to work. It was nearly a year after the fire before he could walk with the aid of a chair. It was nearly three years after the fire before he could walk well enough to return to school, but he spared no effort until he was able to run and play like the other children.<sup>4</sup>

By the time he was ready to enter the fourth grade, Glenn's parents had moved into the little town of Elkhart, Kansas. That same year he won his first race, at the county fair--beating out several high school boys in the mile run. His next real competition did not come until he entered high school, but this was the beginning of a running career which lasted more than fifteen years.

#### Athletic Career

The transverse arch on Glenn Cunningham's left foot was broken down so the toes would bend up onto the top of the foot, leaving him without that all-important driving power which most coaches feel is so essential to the runner. The scar tissue, too, was a constant source of pain and discomfort. In addition, he also had eight abscessed teeth which had resulted from his being hit in the mouth by a baseball while in high school. He did not know of this latter ailment,

---

<sup>3</sup>Others tend to refer to the burns suffered by Glenn Cunningham as a handicap, but Cunningham insists that he never once considered them as such. Instead, he preferred to regard them as a challenge.

<sup>4</sup>Again, other accounts insist that Cunningham had an intense desire to compete in athletics and that this desire led him to learn to run as well as walk. Instead, he says that it was the demanding life on the farm that helped him learn to run. There was much work to be done, and his father expected everyone to do his part. Cunningham learned to run so he could get his chores done, and in the winter he ran to keep warm. There was no thought of athletics.

however, until the year after he had quit running. The dentist who discovered the trouble told Cunningham that these teeth had been pouring poison into his system every day.

In spite of these obstacles, Glenn Cunningham became America's foremost miler during the 1930's. The records which he established are almost too numerous to mention in detail, but his best time for the mile was four minutes, four and four-tenths seconds.<sup>5</sup> He established this record March 3, 1938, running on the indoor track at Dartmouth College. That record stood for seventeen years until January 29, 1955, when Wes Santee established a new record of four minutes, three and eight-tenths seconds in a meet at Boston, Massachusetts.<sup>6</sup> At the end of his competition, he had run the mile under four minutes and ten seconds more times than all other runners combined. In 1933 he was voted the Sullivan Award by six hundred of the nation's top sports writers and sports authorities as the outstanding amateur athlete of the year.

Glenn Cunningham was a member of the American Olympic Team in both 1932 and 1936. He retired from active competition when the 1940 Olympic Games were called off because of World War II. His most coveted award is the one voted him by his fellow athletes on the ship going to Germany for the 1936 Olympic Games. They voted him the most popular member of the American Olympic Team.

---

<sup>5</sup>The World Almanac and Book of Facts for 1956 (New York: World-Telegram and Sun, 1956), p. 873.

<sup>6</sup>The World Almanac and Book of Facts for 1958 (New York: World-Telegram and Sun, 1958), p. 875

### Academic Background

School was always a pleasant experience for Glenn Cunningham and he matched his athletic abilities with classroom achievements. In 1934 he graduated from the University of Kansas with a B. S. Degree, as top honor man in his class. He later received an M. A. Degree from the University of Iowa and a Ph.D. Degree from New York University. He has also done post-graduate work at Columbia University.

Scholarships and fellowships were offered to Cunningham in abundance, but he turned them all down. After graduation he wanted to feel no obligation toward the schools because of assistance rendered, so he chose to work his way. Throughout both graduate and undergraduate years, he worked an average of five hours a day. Not only was he able to meet his expenses in this way, but he was also able to save some money to help his parents.

### Temperance Speaker

Cunningham's father smoked and drank in moderation. His brothers also smoked and drank in moderation. The family had no church affiliations, and there were, therefore, no moral reasons for abstinence. Though Glenn Cunningham greatly admired his father, he never touched either liquor or tobacco. In fact, he states that he has never had a desire either to drink or smoke. He says that he always liked to observe people. As a small child he noticed that the men who followed the wheat harvest all had four things in common. They drank, smoked, swore, and were all pretty worthless. He said he could see that those who drank and smoked could never work as long or hard as those who did not smoke or drink. As an older boy, following the wheat harvest himself, Cunningham often wrestled with

others of the crew. He argues that he never found a person who dissipated that could endure for very long. Glenn Cunningham always looked at drinking and smoking as "silly, stupid, and repulsive."

While he was a high school student, an assembly program was given by a man named Tommy Ryan. Though nearly eighty years old at the time, Ryan gave a weight-lifting exhibition. Then he challenged anyone who drank or smoked to match his efforts. None could. This deeply impressed Cunningham and strengthened his opinions on clean living. In later years, as an athlete, temperance became a natural part of the training rules by which Glenn Cunningham lived.

According to Mr. Cunningham, he never intended to become a public speaker, but circumstances headed him in that direction. While he was in the limelight as an athlete, there were always occasions when he was called upon to speak. At first the requests were uncomplicated, such as speeches for the acceptance of awards, and brief comments at athletic banquets.

In 1933 Glenn Cunningham captained the American track team that toured Europe. The following year he again captained the American track team that toured the Orient. Following these experiences he received more requests to speak at length on his experiences. Civic clubs, athletic banquets, and high school assemblies were all asking for him to speak. Often there were high schools which wanted Cunningham to speak at an assembly and then go out to the track and run an exhibition for them. He obliged as much as his busy schedule would permit, but still was unable to carry on any extensive speaking schedule as long as he was still

in school. Nevertheless, his reputation as a speaker grew, and his services were much in demand.

In choosing materials for his talks, Mr. Cunningham did not rely on speech training from college courses. He did have one introductory speech course at Kansas University, but he says that he does not feel that it had any significant influence on his speaking. What he has learned he has learned from observation and experience. Watching other athletes speak at similar functions, Mr. Cunningham noted that they usually told some of their experiences, cracked a few jokes, and then sat down. He felt that most people did not expect athletes to have much worthwhile to say. But Cunningham wanted to do something constructive with his speaking. He saw so many people who had no goals in life, ones who dissipated their lives, and he had a desire to try to help others get a clearer vision of a better way of life.

So Cunningham selected some of his personal experiences and worked them into his talks. His personal philosophy of life became the subject material for his speeches. Having the proper mental attitudes, setting high goals, hard work, perserverance, and clean living became the themes of his speeches. He talked the way he lived.

Though his experience had been limited, his popularity as a speaker led Kansas University to offer him the position of a full professor after he received his Ph.D. in 1938. He worked for the Extension Department, speaking throughout the nation. An advance man booked his appointments and he was on the road speaking two or three weeks out of every month. In the Fall of 1940 he left Kansas to organize and direct the Student Health Service at Cornell College

in Iowa. While there he continued his speaking, but on a limited basis, mostly to civic clubs and high schools.

From 1944 to 1946, Mr. Cunningham served as a naval officer in special services. It was while he was stationed at San Diego, California and Great Lakes Naval Training Station that he first began speaking to religious groups. Several Mormon Churches invited him to speak to their groups and from this time on he was speaking to some religious group almost every Sunday while he was in the Navy. He had never belonged to a church, though, and had no religious affiliation at the time.

After leaving the service in 1946, Glenn Cunningham returned to Kansas and spent the next three years around Emporia. During this period he spent some time again speaking for Kansas University, and did a great deal of free-lance speaking. Now he was speaking to churches, high schools, colleges, clubs, athletic banquets, and other varied groups.

In 1948 the issue of allowing the sale of hard liquor in Kansas was on the ballot. For several weeks a number of Kansans traveled throughout the state speaking for the dry cause in what were called the "Temperance Tornadoes." Cunningham was active as a speaker in this campaign and says that he enjoyed the experience very much.

In 1950 Cunningham moved to his present home near Cedar Point, Kansas. It was that same year that he was approached by Harold Young of the South Dakota Temperance League. Mr. Young wanted Cunningham to speak in churches and schools of his state on behalf of the South Dakota Temperance League. He agreed and in the next four years Glenn Cunningham spoke in forty-six states and Hawaii under the

sponsorship of the various state temperance organizations.

Today, Mr. Cunningham lives with his family on an eight-hundred-forty acre ranch in east central Kansas. They raise Arabian horses and Shetland ponies, and they have about two hundred head. Having ten children of his own,<sup>7</sup> Glenn Cunningham has always had a deep interest in young people. Each summer he opens his ranch to children and in a recent year the Cunningham's had more than six hundred children as their guests. Most of the children come from the slum sections of the larger cities, but some are paroled to him from the courts. He works with them free of charge and tries to help them get a clearer vision of "the better way of life."

Since moving to Cedar Point, Mr. Cunningham has joined the Community Methodist Church and is active in local church work. During the school year, he spends at least half of his time in speaking. In a recent year he spoke in twenty-two states to more than five hundred thousand people.

### Conclusion

Glenn Cunningham is known to most people as an athlete, competing during the 1930's. His athletic career opened opportunities for public speaking. From these early experiences at high school athletic banquets, Glenn Cunningham has now progressed to where he is one of the most popular and sought-after speakers in the nation

---

<sup>7</sup>Glenn Cunningham's oldest daughter, Sara, has recently graduated from the University of Iowa. The next oldest daughter, Sandra, is a student there at this time. The other eight children range from a few months to thirteen years of age. There are three boys and seven girls. The two youngest children were born since 1957 when the speeches in this study were given.

today. According to Mr. Ross J. McLennan, former Executive Director of the Michigan Temperance Foundation, Cunningham addresses personally more people every year on the subject of temperance than any other single individual in the United States.

Undoubtedly, part of Cunningham's popularity as a speaker today is a result of his athletic career; however, his academic achievements have also helped him to gain prestige and status. Then, too, people still love to hear the story of how he was able to overcome his handicap and "do the impossible."



### CHAPTER III

#### SUBJECT MATTER

In order to understand the subject matter of the ten speeches under consideration in this study, the writer felt that it would be profitable first to consider Dr. Cunningham's philosophy regarding the speaking situation in general. Cunningham believes that human nature is basically the same wherever you find it, regardless of culture, education, or training. Therefore, he tends to approach each type of speaking situation in the same general manner. For example, in speaking to high school teenagers in a school assembly setting, Cunningham uses the same material regardless of the specific school audience. For this reason, one could treat the six school speeches in this study as one. There are some variations in the texts of the six school speeches, but the general approach and much of the specific material is the same. In fact, Cunningham's theory that human nature is basically the same in all people probably explains why we find such a high degree of similarity in all ten of the speeches under study.

This section will first consider the general theme of Dr. Cunningham's ten speeches. It will then show how this theme varies somewhat according to the type of audience to whom Cunningham spoke. After classifying the speeches according to their apparent objectives, this chapter will then consider their subject matter. Particular attention will be given to the "storehouse of materials"

from which Cunningham selects his "building blocks" for each speech.

### Theme

Since the speeches of Dr. Glenn Cunningham which are under study were sponsored by the Michigan Temperance Foundation, one might assume that the "temperance" theme would dominate them. To help us define the term, "temperance", let us consider the statement of Mr. Ross J. McLennan, former Executive Director of the Michigan Temperance Foundation, who says that his program is limited to a consideration of the "alcohol problem" exclusively. The initial impression gained from hearing the speeches, however, was not that they dealt exclusively, or even primarily, with the "alcohol problem" in the sense of Mr. McLennan's statement. The initial impression, instead, was that each speech consisted of a series of narrations or stories, and that each of these had its own moral or lesson. Any central theme was difficult to isolate or establish. Typical of the six school speeches under consideration is the one given to Southfield High School. Examination of the text of this talk shows that the first forty per cent of it contains but one brief reference to the "alcohol problem" as such, and less than half of the entire speech concerns this theme even indirectly.

The general theme of the various stories that make up Cunningham's speeches seems to center around two basic ideas: (1) character building and (2) clean living. Both ideas are outstanding throughout the speeches. Although clean living might be considered a part of character building, in Cunningham's speeches

he treats the two topics as separate and equal in importance, defining and limiting the concept of character building to such psychological and spiritual traits as:

1. Having faith in God
2. Having faith in one's self
3. Hard work
4. Perseverance
5. Sacrifice
6. Setting high goals--determining to make a success of life
7. Assuming responsibility toward one's fellow men:
  - a) By the example we set with our lives
  - b) By "Christian witnessing" --telling others of "the better way of life"
  - c) By fighting various things which he labels as evil, particularly the "liquor traffic"
8. Leading a life directed by Christian principles.

The conception of clean living, on the other hand, is then limited to the physical aspect of building a strong body and mind by abstinence from the use of alcohol and tobacco products. Though Cunningham mentions abstaining from the use of "other narcotics", the primary emphasis is placed on drinking and smoking.

Several personal interviews with the speaker helped to clarify the selection of a basic theme of his ten talks. As it has been pointed out in Chapter II, Dr. Cunningham's personal philosophy of life is the subject material for his speeches. He talks not only of clean living, but of hard work, perseverance, and proper mental attitudes. These personal convictions are so important to him that he often chooses to talk on all of them. In fact, while speaking

in a high school of another state, he said that he was once asked to omit references to smoking. He refused to delete this, explaining that he felt he should speak from his personal convictions without restrictions. This same feeling may help to explain his reasons for broadening the theme of his speeches beyond the consideration of the "alcohol problem", even when speaking under "Temperance" auspices.

The theme of clean living and character building can be found in each of the ten speeches under consideration. The emphasis varies, however, according to the situation. A brief summary of each speech helps us to understand these variations. Because of the similarity of the school talks, it was felt that one summary would suffice for the six speeches. The other four are considered separately.

### Schools

In order to be a champion in whatever we do, it is necessary to follow the rules. This means that we must have the proper mental attitudes and abstain from all bad habits, such as drinking and smoking. We should not only try to make something of our own lives but we should also realize the responsibility we have to provide a good example for others to follow. To get the most from life, it is necessary to surrender our lives to God and follow His leading.

The element of proper mental attitudes appears to be more prominent in the school speeches than in the club or church talks. Attention is given to both drinking and smoking, with the major emphasis on drinking. There is no appeal, as in the church talks, to "fight the liquor traffic." The principal appeal here seems to be, "do not drink because of the personal harm it will do you, the one who drinks."

## Lions Club

The alcohol problem is one of the most serious problems facing society today. This problem is beginning with our youth, largely because of the poor examples being set by the adults. We should realize the importance of our examples in determining the future of the coming generation and live clean and wholesome lives.

Although there is but one club speech included in this study, it has been the experience of the writer to hear Dr. Cunningham speak to several other clubs on different occasions. The speech to the Lions Club seems, on the basis of this personal knowledge, to be fairly typical of his approach to this type of speaking situation. His main emphasis is on drinking, calling attention to the various problems in society linked with drinking. We might say that in the club situation Cunningham says, "don't drink because of the example you are setting for our youth." He appeals to the men on the basis of social responsibility toward others, rather than on the basis of possible personal harm from drinking.

## Methodist Church

The alcohol problem is one of the most serious problems which society faces today. Because of the alcohol problem, many of the youth of our nation are being "led astray." As Christians, we must abstain from drinking and do all we can to fight the "liquor traffic."

In the church situation, Cunningham regards drinking more as a moral problem. It is shown as a social problem, too, in a manner somewhat similar to the way he presented the subject to the Lions Club. Part of the difference lies in the area of his appeal. He appeals to the church not only to set the proper example by the

lives they live, but to go a step further and actively engage in a campaign to "fight the liquor traffic."

#### Nazarene Church

The alcohol problem is one of the most serious problems which society faces today. Because of the alcohol problem, many of the youth of our nation are being "led astray." The objectives of the "liquor traffic" are directly opposed to the objectives of the church. As Christians, we have a dual responsibility. We must do all we can to fight the "liquor traffic" as well as "surrender our lives" and "witness for God."

Though the two church talks are similar in many respects, Cunningham seems to endeavor to show the "liquor traffic" here not only as a problem, but as a "deadly enemy of the church." In both talks he dwells primarily on drinking and goes into considerable detail, offering support for the idea that drinking leads to various community and personal problems. He particularly stresses the youth problems caused by drinking. To both church groups he gives "personal" and "social" reasons for not drinking and admonishes both to fight "the liquor traffic." The principal difference between the Methodist and Nazarene talks seems to lie in the stress placed on the concepts of "surrendering the life" to God and "Christian witnessing." These two ideas assume prominence in the Nazarene speech, but are absent from the Methodist talk. This is not done at the expense of omitting support materials from the "anti-liquor" part of the Nazarene speech, since there seems to be almost equal stress placed on this concept in both talks, in terms of time spent and materials

used. A longer speaking time for the Nazarene speech would appear to account for the difference. Cunningham's possible reasons for taking the longer time in the latter situation are discussed in the section on "Adaptations." In other words, Cunningham's main theme remains constant in all ten speeches, varying only in the emphasis he gives one idea or another. (See Appendix A).

### Speech Purposes

It would now seem advisable to determine the purpose of the speeches, and to classify them according to purpose. According to Brigrance, all speeches, in a sense, have a singular purpose.

Fundamentally there is but one purpose in all speaking. The speaker wants his audience to respond, to act, to react to his speech. In plain words, he wants them to do something about what he says.<sup>1</sup>

Accepting the principle that all speeches have the one fundamental purpose of gaining a response, Brigrance goes on to divide the "General Purposes" of all speeches into four groups, (1) to interest, (2) to inform, (3) to stimulate, and (4) to convince.<sup>2</sup> For the purpose of classification, the writer plans to follow these divisions in determining the purposes of each of Dr. Cunningham's speeches.

---

<sup>1</sup>William Norwood Brigrance, Speech, Its Techniques and Disciplines in a Free Society (New York: Appleton-Century-Crofts, Inc., 1952), p. 178.

<sup>2</sup>Ibid., pp. 178-182. (This contains a discussion of Brigrance's conception of the "General Purposes" of all speeches.)

## Schools

Because of the similarity of the six school speeches, ~~these~~ are again being considered as one, this time for the purpose of classification. According to Dr. Cunningham, he feels that young people are basically the same in their thinking, their ideals, their temptations, and their general attitudes. For this reason he maintains a very similar appeal for all the school groups. This principle would seem to hold true not only for the six groups under consideration here, but for other school groups to whom he would speak throughout the country.<sup>3</sup>

Many speeches given by athletes fall into the classification of speeches of "interest," and consist mostly of light material intended to evoke the type of response sought by many "after-dinner" speakers. The abundance of humor, anecdotes, and stories contained in Cunningham's school speeches might leave the initial impression that he intended primarily to entertain the audience.

Brigance points out that the "stream of interest must run through all speaking."<sup>4</sup> He goes on to show how the "interest" objective may be used as a means as well as an end in itself. It would seem that the "interest material" used by Cunningham in the school speeches was used primarily as a means to an end. In discussing his personal theories of speaking, Dr. Cunningham told the writer that he thought the use of humor and other

---

<sup>3</sup>The writer came to this conclusion initially after a personal interview with Dr. Cunningham on the subject. After hearing Cunningham speak to more than 100 schools in the two years following the interview, the writer would confirm the conclusion that all of Cunningham's school speeches tend to follow the same general pattern.

<sup>4</sup>Brigance, op. cit., p. 179.



"interest devices" essential to any type of speech. He believes that one tends to remember pleasant experiences and forget the unpleasant experiences. According to Cunningham, this is the principal reason we remember the "good old days." They may not have been so good, but we have retained the pleasant memories and forgotten the unpleasant memories. He, therefore, feels that the audience must retain a general "pleasant memory" of his speech if he hopes to achieve his real purpose.

Cunningham lists the elements he considers necessary to the building of a "champion." He lists and explains problems which he feels are the results of drinking and smoking. Although he is primarily informing the audience, it would seem that he is not merely interested in exposition as the purpose of his speeches. The giving of information appears again to be a means to an end, rather than an end in itself.

Brigance associates the speech to "stimulate" and the speech to "convince" with "persuasion."

What is persuasion? We know already that it consists of vitalizing a proposition so as to make it a dynamic force in the thinking and action of other people. But people have many levels of beliefs. Some beliefs are shallow, temporary, or subject to easy change. Some are deep-rooted and hard to change. The listeners' level of belief determines the speaker's mode of approach. For convenience we here divide them in two levels. First are beliefs we hold in a mild form. Second are those we hold vigorously and sometimes obstinately.

Speeches to stimulate are concerned only with the first kind, where belief is held only in a mild form, or where lip service is given to the proposition but where the listener fails to practice it in the actual conduct of life.<sup>5</sup>

---

<sup>5</sup>Brigance, op. cit., pp. 180-181.

We might say that the above definition would define the purpose of the speech to stimulate by saying it aims to vitalize accepted beliefs. The definition given by Brigance for the speech to convince shows the primary difference between the two general purposes of convincing and stimulating.

The speaker here is dealing with propositions that are not accepted by the audience, or are outright disputed by them. He is asking for an about-face, for the hearer to change his mind, to buy, to pay, to vote, to join, to go, to give, to do! He may either be asking listeners to 'believe this thing earnestly' or to 'do this thing actively.'<sup>6</sup>

Where the speech to stimulate is intended to strengthen beliefs which are already held by the audience in a mild form, the speech to convince seeks to change altogether the opinions presently held by the audience. The difference lies in how the speaker regards his audience. Does he feel that they believe in his subject, or does he feel that he must convince them to do a complete "about-face" in their thinking? Must he strengthen or must he change existing beliefs?

Analysis of the texts of the school speeches gives evidence that the speaker intended to stimulate some and to convince others. Quotations from the Southfield High School talk would seem to demonstrate that the speaker considered some of his audience in need of "strengthening their opinions" and others in need of "changing existing beliefs" regarding his subject.

---

<sup>6</sup>Brigance, op. cit., p. 181.

In discussing the problem of alcoholism, Dr. Cunningham gives his views on how to escape the possibility of becoming an alcoholic,

There is only one way to make sure that you will never become an alcoholic, and that is never to take your first drink. Or if you have taken your first drink, see that you never take another.

To some, the appeal is to strengthen the belief in total abstinence from alcohol. To others, the speaker appeals to discontinue beliefs (and habits) which members of the audience may now hold with regard to drinking.

But in the main, the speaker's words seem to indicate that he regards a changing of opinion the most important area of appeal. On the subject of proper mental attitudes, Cunningham says,

So many young people come to me and say, 'Well, I'd like to do so and so, but I just can't do it; it is impossible.' You must recognize that there is no such thing as an impossibility except that you make it impossible by your mental attitudes.

On the same subject, he later states, "the real difficulty with most of us is we don't aim high enough in life." On the subject of drinking, the speaker introduces his proof by stating,

Again, I find so many of our youth start out carousing around, smoking, drinking, using other narcotics, doing the very things that will destroy them or at best rob them of their potential in life.

Later in the speech he seeks to refute some of the common reasons given by young people for drinking.

These references would indicate that the speaker regarded at least a part of his audience to be in need of changing their present beliefs. Dr. Cunningham told the writer that he felt most teenagers held at least some views favorable to drinking.

They may not all have made decisions to drink, he said, but many needed to "change their views" on the subject. A similar situation was true in the area of proper mental attitudes. It would seem logical, then, to classify the school speeches, at least in part, as speeches with the purpose of "convincing" the audience.

In all of the school talks, also, there is an appeal to action. Throughout the speeches are such references as, "What will you make of your life?", "Will you accept your responsibility?", and "The decision is yours." These statements strengthen the conclusion that Cunningham himself viewed the school speeches as seeking to convince.

#### Lions Club

The writer accompanied Dr. Cunningham to the Lions Club and sat next to him at the luncheon which preceded his speech. Most of the club members were smoking before and after the meal. The conversation which Dr. Cunningham and I heard around us gave the general impression that this group was one that favored both drinking and smoking. After the speech, the writer questioned Cunningham about the audience. He indicated that he regarded this group as "hostile" toward his subject. This evaluation of audience attitude is probably the reason Cunningham spent more than half of his speaking time in telling experiences intended primarily to establish good will and rapport. For this reason it would seem, in this case, that Cunningham had as his purpose to "convince" the audience to do an "about-face" of their present thinking about drinking. This notion of his purpose was further confirmed

by the writer's observation of audience response during and after the speech. For instance, the writer observed a large number of the men smoking as Cunningham began the speech. Before he finished there was not a lighted cigar or cigarette in the room. After the speech the writer further observed several of the men telling Cunningham that they knew it was not good to smoke or drink. One stated that he felt most of them needed a bit of reminding now and then to show a need for "getting rid of these bad habits."

#### Salvation Army

After giving his speech to the Salvation Army group, Dr. Cunningham remarked to the writer that he regarded his audience as being in need of some kind of stimulation. In his opinion these men were thoroughly defeated. They had regularly received "pep talks" and sermons on faith, perseverance, and other points which were developed in Cunningham's speech to them. According to the speaker, it was his objective to "inspire" the men into action, to prod them into practicing the things that they probably believed already. The purpose of this speech, then, would be to "stimulate."

#### Churches

An offering for the work of the sponsoring organization, the Michigan Temperance Foundation, was received after each of the two church services. Cunningham did not make the direct appeal for the offering, since a staff member from the organization was to do this. He was instructed, though, to direct his speeches in both churches toward this general end. It was assumed by Cunningham that the majority of the audience in either church was favorable toward his

subject. The speaker stated to the writer that it was his intention to move them toward doing something actively about the "alcohol problem."

The appeals and support materials found in both church talks support the contention that: (1) drinking causes serious problems, and (2) we must do something about these problems since they concern the church. There are no direct references that would indicate that he regarded any in the audience of either church as favoring the idea of drinking. This would lead to the conclusion that the speaker had as his general purpose in both church speeches to "stimulate" his audiences.

In view of his own comments concerning his audiences, and some of his phraseology in the speeches themselves, it would seem, therefore, that these speeches were all essentially persuasive in purpose in that they all seek to convince or to stimulate--to change attitudes or to strengthen them.

Glossary of Terms

In order to facilitate consideration of the materials used by Dr. Cunningham in the ten speeches under consideration, the following plan was adopted by the writer. All references to Mr. Cunningham's materials in the following discussion, outlines and tables are indexed according to the glossary below. Since the same thought may be given in slightly different words from speech to speech, the writer has given an explanation of the symbols in his own words. These illustrations, examples, quotations, explanations, and anecdotes form the "Storehouse of Ideas" used by Cunningham in all ten of the speeches under study.

## 1. DIDN'T AFFECT ME

As I sat there listening to the introduction, I was reminded of the two men waiting in the hospital for the announcement of the birth of their children. There was a young man who was pacing up and down the corridor, wringing his hands, worried half to death, and there sat an oldtimer very calmly awaiting the announcement of the birth of his sixth child.

I have a pretty good idea how he felt, I have eight children of my own. The old gentleman said to the young man, "Son, come on over here and sit down, everything will be all right." But the young man said, "You don't understand. My wife has had a horrible experience and we have always heard that a child would be marked by those experiences." The oldtimer said, "Son, there is nothing to that old superstition! Why, before I was born my mother stuck her finger on a phonograph needle and it was terrible! But, it didn't affect me, didn't affect me, didn't affect me, didn't affect me. . . ."

## 2. BURNS

My legs were burned so deeply that the chunks of flesh had fallen from the muscles. Much of the circulation had been destroyed. My legs were drawn up and twisted, and my strength was gone. People would say, "Glenn, you will never walk again. You will be an invalid for the rest of your life." But

I remembered even as a child that where there is enough faith, all things are possible. I can assure each one of you that you, too, will find that same thing to be true if you place your faith where faith belongs.

### 3. FOOTBALL

Dr. Cunningham tells his experience of the first high school football game in which he played. The entire story may be found in detail in the appendix in the speech given at Southfield High School.

### 4. TRUCK DRIVER

I like to compare my athletic experience to that of a truck driver. They say these truck drivers have the most wonderful jobs in the world--they bump into so many interesting people.

### 5. HITLER

I'll never forget the first trip we made to Europe. We were entertained by the Royal family up in Sweden. Then we went down through Central Europe and were entertained by various state dignitaries, including von Hindenburg, who was then president of Germany. I met another man there in Germany who became quite famous a few years later. I am sure you have all read or heard of this man. I am quite sure none of you young people met him. His name is Adolph Hitler. And if he is where I think he is today, I hope I never meet him again.

### 6. SELECT EVENT

If you want to be a world's champion athlete as I did, then first you must select an event in which you are vitally interested.

### 7. BECOMING A CHAMPION

I get letters from boys all around the world. Boys are always asking me, "Glenn, what does it take to be a world's champion?" Possibly that sounds like a pretty big assignment to some of you young people, but let me assure you it isn't nearly as difficult as you might think. I am sure that each one of you before me here today can be a world's champion in some field of endeavor if you want to be.

### 8. WORK AND SACRIFICE

Get out there and work hard. It takes a lot of hard work to be a success at anything.



## 9. GIRLS

This probably means, fellows, that you may have to give up an evening or two a week, maybe more, with one of those beautiful little a-a-a-a-, but I'll guarantee you it will get results for you!

## 10. EARLY TO BED

It has to be early to bed and early to rise while your gal goes out with the other guys. You must keep regular hours if you are going to be a world's champion athlete.

## 11. TRAINING RULES

There can be no carousing around, no smoking, no drinking, or use of any of the narcotics. You cannot break those training rules in any way!

## 12. ATHLETICS

I have traveled around the world and competed against some of the greatest athletes who have ever lived. I have never found a single one who could achieve what he did and drink or smoke.

## 13. CLASSROOM

I have been through four different universities. I have taught in college and university. I have never found the individual who can smoke and drink and still perform as efficiently mentally as he would otherwise.

## 14. FAITH

You must believe that you can win. Without faith in yourself, nothing is possible.

## 15. ABOVE SHOULDERS

I have always felt that your athletic performance was at least 85 per cent from your shoulders up, and I should know. You see, I practically had to compete in athletics without legs.

## 16. THINK YOU CAN

If you think you can, you can. If you think you dare not, you don't. If you would like to win, but think you can't, it's almost a cinch you won't.

## 17. LIGHT BULB

Perhaps you have heard the story of the electric company that would give each of its new employees the job of frosting the inside of a light bulb. They knew it couldn't be done and this assignment was just a joke. But one day, a young man came to work for them who was so dumb and so stupid that he did not know it was impossible to frost the inside of a light bulb--so he did it!

## 18. PERSEVERANCE

You must be willing to stick to your job and continue with it until you are successful. This applies not only to athletics but to anything you may choose to do in the future.

## 19. TURTLES

Do not be afraid to stick your neck out. I live on a ranch in Kansas and we have a lot of those old land turtles down there. They can't get anywhere without sticking their necks out.

## 20. EDISON

Remember the experience of Thomas Edison. He failed a thousand times but was eventually successful.

## 21. WINNER NEVER QUIT

Remember, a winner never quits, and a quitter never wins. Profit by your mistakes, correct them, and just keep plugging away.

## 22. MORTGAGE FUTURE

Do not mortgage your future by smoking, drinking, and carousing around as teenagers.

## 23. SUCCESS

You all want to be successful. Do you know what success is? Perhaps you fellows think that making a million dollars would make you successful. And I suppose you girls would think you had achieved success if you could marry a millionaire. But success means much more than money.

## 24. CRIME

In my travels across the country for the last 25 years I have found many people in serious trouble because

of their drinking. The wardens of our penal institutions across this land have told me that between 75 per cent and 95 per cent of the inmates in our prisons are there because of the use of beverage alcohol.

## 25. DRINKING DRIVING

Drinking and driving costs the lives of thousands of Americans every year. If a member of your family were killed by a drinking driver I am sure that you would think of this whole question in a more serious way. Two members of my family have been killed by drinking drivers.

## 26. AMOUNT OF ALCOHOL

There is about the same amount of alcohol in the average drink of beer, whisky or wine. That is, about a half ounce per average drink.

## 27. DIVORCE

Many individuals are being robbed of their future happiness today because of family problems caused by drinking. Divorce court judges across the nation tell me that 50 to 90 per cent of the divorce cases are caused by drinking.

## 28. PUBLIC ENEMY

When we consider all the harm that alcohol does across this land of ours, it is undoubtedly our public enemy number one. It causes more death, destruction, heartaches, and misery than any other one thing, including our major wars.

## 29. ALCOHOLISM

Many of those who drink today are compulsive drinkers. We call these people alcoholics, and they have no control over their drinking habits. Alcoholism is one of the greatest problems facing America today.

## 30. SYNCOPATION

I am reminded of the husband who was diagnosed by his doctor as an alcoholic. He was afraid to tell his wife what was really wrong with him so he told her he had a case of syncopation. His wife looked this term up in the dictionary and found that syncopation meant, "an unsteady movement from bar to bar."

## 31. ONE IN NINE

There are 55 million people across America who drink. The chances are that one person in every nine who drinks will someday become an alcoholic.

## 32. ROULETTE

Drinking is like playing Russian Roulette. I presume you know how the game is played. A person puts one bullet in the chamber of a gun, spins the chamber, and places the gun to his head. The chance is one in six that he will die. It is similar with drinking and alcoholism.

## 33. WHY DRINK

When we consider all the problems concerned with drinking, we might logically ask, why do people drink, anyway?

## 34. SMART

Some people drink because they think it is smart. Actually, it does not take brains to drink, it only takes money.

## 35. POPULAR

Drinking makes you as common as an old shoe. You distinguish yourself in no way whatsoever. If you really want to be popular, then stand on your principles!

## 36. PRESSURE

Some people say they drink because there is just too much pressure to say no.

## 37. ROOSEVELT

I was on an advisory committee to President Roosevelt for eight years. Even though I was offered cocktails by the President and Mrs. Roosevelt, I did not think it was difficult to say no.

## 38. PRINCIPLE

You must base your life on sound principles. If you have those principles, you will be able to say no and not yield to temptation.

## 39. REFUSED ENDORSEMENTS

On a number of occasions I have been offered thousands of dollars to endorse cigarettes or liquor. I have always

turned this down because I felt my example to the youth of our land was worth far more than all the money anyone could ever pay me.

#### 40. RESPONSIBILITY

I feel that I have a responsibility not only to myself but to others. We should all feel that our main responsibility is not securing wealth but in being good examples.

#### 41. BAG OF TOOLS

Isn't it strange that princes and kings,  
And clowns that caper in sawdust rings,  
And common folks like you and me  
Are builders for Eternity?

To each is given a bag of tools  
A shapeless mass, a book of rules,  
And each must make 'ere life is flown  
A stumbling block or a stepping stone.

#### 42. ANT HILL

I am reminded of the golfer who had trouble hitting his golf ball out of an ant hill. He was tearing up the ant hill so badly that one of the little ants said to another, "If we want to get out of here alive, we had better get on the ball."

#### 43. BETTER YOU!

"Your task to build a better world," God said.  
I answered, "How?"  
This world is such a large vast place, so complicated now,  
And I so small and useless am.  
There is nothing I can do.  
But God, in all His wisdom, said, "Just build a better you."

#### 44. MORE FACTS

If there were just more time we could discuss many more facts regarding the problems which come from the use of beverage alcohol problems.

#### 45. MISS AMERICA

Do you know that we have never had a Miss America who has used a tobacco or alcohol product? These beauties know that smoking and drinking affect one's looks, so they have no part of it.

## 46. AIR FORCE DOCTORS

My experience with several Air Force doctors in Louisiana taught me something very interesting. They tell me that smoking affects one's vision and limits it in a very serious way, especially when flying a high-speed jet airplane.

## 47. INSURANCE COMPANIES

Insurance companies are aware that drinking and smoking cuts the life span of those who use these products. It may cut from twelve to twenty years off your life.

## 48. MOST OF LIFE

Do you really want to get the most out of life? If you do, you must look for happiness in the right place. You will not find it in cheap living and carousing around.

## 49. KING OF ENGLAND

I am reminded of a story that was told back in 1943, when World War II was still on. The King of England was sent an anonymous post card which he read to his subjects. It simply said not to fear the future but to trust in God.

## 50. PLACE YOUR HAND

If you place your hand in the hand of God, all will be right with you, and your future will be bright.

## 51. I'LL TAKE DOZEN

After a person in the audience snapped a flash picture of Dr. Cunningham, he paused and turned to the individual saying, "Thank you, I'll take a dozen of those."

## 52. JACK RABBIT

Dr. Cunningham chased jack rabbits on the ranch in Kansas where he grew up.

## 53. FIRST RACE

Dr. Cunningham relates the experience of his first race at a county fair. He won the race but never received the little gold medal to which he was entitled.

## 54. POLIO AND ALCOHOL

Alcohol problems, particularly the problem of alcoholism itself, are far more serious than such problems as polio.

## 55. MENTAL

Many of our mental institutions report a large percentage of the inmates are there because of the use of alcohol.

## 56. TRACES OF BLOOD

I am reminded of the story about the young man who was told by the doctor that he was an alcoholic. His wife was very concerned and asked the doctor how he could be sure. Doctor said, "it was easy, I found traces of blood all through his alcohol system."

## 57. IMMATURITY

Drinking is a sign of immaturity.

## 58. ECONOMIC ASPECT

Consider the economic aspects of the alcohol problem. This should give us not only further reason not to drink, but also a stronger reason to fight the "liquor traffic."

## 59. MONEY SPENT

We spend more money for beverage alcohol than all of our educational activities and religious activities combined.

## 60. CANCER IN WOMEN

Cancer in women was almost unheard of until women began smoking. Today you can trace the incidence of cancer among women in direct proportion to the number of women smoking.

## 61. GIVE SELF

We should not be selfish. We should be willing to give of our time and interest to worthy causes. We should be more interested and concerned about the welfare of others than about ourselves.

## 62. ACCEPT RESPONSIBILITY

We should all be willing to accept responsibility. This means accepting not only responsibility to ourselves but also to our fellow men. We must remember that others are looking to us for an example and what we do may in some way be responsible for the actions of others. In everything we do we should remember that this has an influence upon others.

## 63. CALLED OTHER THINGS

In the introduction your principal mentioned that people used to call me "old barrel chest." That is true. In fact, in my lifetime, I have been called a number of other things as well--some of them less complimentary.

## 64. BE SURE

There is only one way to be sure that you will never become an alcoholic. That one way is never to drink. It is impossible to predict who will be the alcoholic of the future.

## 65. COMPLIMENT STUDENTS

I want to compliment the students of this school on their very fine band. I enjoyed both of the numbers they played.

## 66. DUMB NOT LOST

This reminds me of a stranger who lost his way along the highway. He stopped to ask a small boy directions to the next town. The boy could not tell him how to get to the town. The stranger said to the boy, "You are certainly dumb, aren't you?" The boy replied, "I reckon I am, but I'm not lost."

## 67. FIRST TERRIBLE

When I was in high school I sang in the Glee Club. I sang "first terrible."

## 68. FEAR OF FAILURE

Many people handicap themselves because of fear. They fear that they may fail in the task they set out to do. One should never fear failure!

## 69. LESSON

One should profit from his mistakes, correct them, and improve. Anyone who can learn this lesson has made a big step in the direction of achieving his desired goal.

## 70. AIM HIGH

You can go no higher than you aim in life. You should also remember that you can sink no lower than your thoughts are low. Therefore, if you aim high in life your chances are much better for success.



## 71. CHANCES

Smoking and drinking will cut your chances for success by about 50 per cent.

## 72. MY FATHER

My father drank and smoked. In spite of this influence at home, I did not feel it was necessary for me to follow his example.

## 73. LEARN FACTS

The wisest course of action is to learn the facts about alcohol and tobacco and then make your decision of whether or not to drink or smoke based on the facts. It is not sensible to just do something because everyone else is doing it. Learn the facts first, then decide!

## 74. PAY PRICE

If you want to be a champion in whatever you do, you must be willing to pay the price. Everything in life costs something. To be a world's champion athlete, you must be willing to pay the price of sacrifice and hard work.

## 75. BUMBLE BEE

It is scientifically impossible for the bumble bee to fly. Fortunately, the bumble bee does not know this.

## 76. WHO WAS IT?

As I sat there listening to your introduction I was right on the edge of my seat. I was getting anxious to meet this person and wondered who he was.

## 77. DUMP WHOLE LOAD

A speaker was once invited to talk to a group of farmers. The weather was bad and only one farmer showed up for the meeting. The speaker thought it might be better to call the meeting off and try to come back at a later date. The farmer, however, urged him to go ahead and give his speech. The farmer said, "If I went out to the field to feed my stock, and only one critter showed up, I think I would feed him. I wouldn't turn him away hungry." The speaker thought about that and then agreed to give his speech. He talked for nearly three hours. When he was finished, he asked the farmer, "Well, how did you like the speech?" The farmer replied, "Mister, if I went out to the field to feed my stock, and only one critter showed up, I would feed him. But I wouldn't dump off the whole load!"

## 78. TWO-MILE RACE

Dr. Cunningham tells the experience of his first two-mile race in college competition.

## 79. LIONS SPONSOR

Many years ago one of the first trips I made away from home in high school was sponsored by the Lions Club. Therefore, I have always felt very warmly toward Lions Clubs.

## 80. DARTMOUTH

Dr. Cunningham tells of running his fastest mile at Dartmouth in 1938. His time established a new world's record of 4 minutes, 4.4 seconds.

## 81. YOUTH PROBLEMS

There is much talk about juvenile delinquency today. Many people think our young people today are "going to the dogs." I do not feel this way.

## 82. ACT LIKE ADULTS

I think one of the main reasons many of our young people get into trouble today is because they follow the example of others. In much of the juvenile delinquency which we see, we could very accurately describe it as, "children behaving like adults."

## 83. WEST COAST

Recently I had a speaking schedule on the West Coast. While in California, I learned of a serious problem of juvenile delinquency in a certain city. The city fathers finally were advised to clean up their own lives before they could expect improvement in the behavior of the young people.

## 84. BIG JIM

This story is told in detail in the manuscript of the Lions Club speech. It is the story of a prominent business man who was admired by everyone in his community. He was a social drinker but never had any personal problems because of his drinking. He finally decided to quit drinking when he learned that his example was influencing the life of a young boy who was the son of the "town drunk."

## 85. DESTROY BRAIN CELLS

Dr. LeMere, a prominent West Coast psychiatrist, told me personally that his research proved that alcohol destroys brain cells. The brain cells can never be replaced once they are destroyed.

## 86. WAR DEATHS

We have had more people die in our nation because of drinking than we lost in all of the wars which this nation has experienced.

## 87. COMMUNISM

I am far more worried about alcohol problems in America than I am about Communism. These alcohol problems could destroy our freedom far faster than Communism ever could.

## 88. PLAYED THE GAME

When the Great Scorer comes to write against your name, he will not write that you won or lost, but how you played the game.

## 89. LAYMAN

I am a layman, not a minister. This reminds me of the story of the old mother hen who had ten baby chicks. Nine of the little chicks were girls and only one was a little boy chick. Therefore, she took especially good care of the little boy chick. He grew up to be strong and healthy. One day when the local preacher came to visit the farmer, he went out to the chicken yard to select one of the flock for a chicken dinner. He took the old mother hen's only boy. The other little sister chicks were quite alarmed about this but the old mother hen finally comforted them by saying, "It's just as well that brother went into the ministry. I don't think he would have made much of a layman."

## 90. OLYMPICS

Dr. Cunningham tells some of his experiences in the 1936 Olympics in Berlin, Germany.

## 91. RANCH

Dr. Cunningham tells of the activity at his Cedar Creek Ranch. He relates particularly his experience in helping underprivileged children.

## 92. MATERIAL THINGS

The material things in life are not nearly as important as many people make them out to be. There are many people who are always seeking to accumulate more of the material things in life, and never seem to find "real happiness."

## 93. GOALS

The only way to accomplish anything in life is to set goals. You might set several goals in your life. Set a large goal toward which you can work, and also establish several sub-goals along the way. By doing this, you can see your progress more readily.

## 94. NOTHING IMPOSSIBLE

Many people limit themselves by saying certain things are just "impossible." If you are to ever achieve anything worthwhile in life, you must first of all realize that nothing is really impossible!

## 95. OCCASIONAL FAILURES

Everyone should expect an occasional failure. No one ever achieves everything he sets out to do. It is only natural to expect an occasional failure.

## 96. ALL FAIL SOMETIMES

Even the greatest men in history have a record of failing at some time in their lives. In fact, these failures may be the very thing which can help a person, and spur him on to eventual success.

## 97. GO ON

If you fail the best thing to do is to pick yourself up and try it again. Do not let your failures stop you. Continue on!

## 98. MET BOY TODAY

Dr. Cunningham tells of meeting a discouraged high school boy that same day. He pointed out to the men at the Salvation Army meeting that there is frustration in life at every level. Not only do we meet frustration as adults, but as teen-agers as well.

## 99. OVERCOMING

With the help of God, everyone can have the experience of overcoming difficulties. I have found this to be very true in my life.

## 100. WALKING

Dr. Cunningham tells of the slow and painful experience he had as a child, learning to walk after his legs had been burned.

## 101. RUNNING

Dr. Cunningham tells of how he was able to overcome his childhood handicap and eventually learn to run.

## 102. SCHOOLING

Dr. Cunningham tells of how poor his parents were. They had no money to send him to school. In spite of this handicap, Cunningham was able to finish high school, college, and eventually earn a doctor of philosophy degree. He stated that anyone could overcome similar difficulties if they really wanted to do so.

## 103. PATIENCE

Patience is very necessary if one is working to overcome a handicap. Everything cannot be achieved at once.

## 104. ON THE BALL

If you are ever going to achieve anything in life, you must "get on the ball!"

## 105. FARMER

I am reminded of the old negro farmer in the South. He had unusual success with his crops. Everyone remarked about his success and said, "He sure has a lot of faith." The old farmer replied, "I do have a lot of faith, but I also work very hard along with my faith."

## 106. SOMETHING TO GIVE

No matter how poor a person may be, there is always something he can give. The most important gifts in life cannot be purchased with money.

## 107. DEAD SEA

The Dead Sea is stagnant because it has no outlet. She receives everything but gives nothing.

## 108. ALL IMPORTANT

In God's sight everyone is important. Do not underestimate your worth.

## 109. BACK PEWS

I am reminded of a congregation that decided they would build a church especially for their minister. They would not allow him in the church until it was all completed. When he was finally allowed to enter the church, he was amazed to find only one pew in the church and it was right against the back wall. He stood there watching in amazement as the people filed in and filled that pew wondering what would happen when all the room was taken. When the last seat was taken, that pew automatically moved forward and another pew came up behind it. People came in and filled that pew, then it came forward and another one came up behind it. When the minister stood up to preach that morning he was so enthused and inspired by all the people right down there before him, he ran over his time about two minutes. A trap door sprung and dropped him down in the basement. I hope that won't happen here today.

## 110. PEOPLE SAME

I have found in my travels that all the people around the world are basically the same. They have the same basic needs and the same basic feelings.

## 111. CHURCH ATTENDANCE

Less than one-third of our total population ever enter a church with any regularity. Only about one-fourth of our high-school age youngsters ever enter a church with any regularity.

## 112. ALCOHOL AVAILABLE

We have more "liquor joints" across our nation than we have temples to God. There are eleven "liquor joints" to every church across the nation.

## 113. BAR MAIDS

We have more bar maids across this land of ours than we have college co-eds.

## 114. JUST THE MONEY

If it were just the dollars and cents involved, I wouldn't be here in Michigan today. I have a wife and eight children at home. There is not an hour of any day that I am away from home that I am not homesick for my family. But I feel that if I can reach one boy or one girl at each meeting at which I speak, then the sacrifice that my family and I must make is worth the effort.

115. CRIME BILL

J. Edgar Hoover tells us that our crime bill across the nation amounts to more than 20 billion dollars a year.

116. KANSAS

Being from Kansas, I don't know how much a billion dollars is. You people here in Michigan would know, I am sure.

117. BANK TELLER

If a bank teller had a billion dollars in one dollar bills, and began passing them out at the rate of one a minute starting at the time Christ was born, he would still be passing out one dollar bills. A billion dollars is a tremendous sum of money.

118. MISSIONS

Consider what could be accomplished in a missionary way around the world if we could spend some of this money on missions instead of crime. In my travels around the world, I have seen literally millions of individuals who have never known what it means for just one day in their lives to have enough food to satisfy their hunger. Think of what could be done if we could spend the money that is spent on crime to feed and clothe these individuals and bring them to Christ.

119. CLAIMS REFUTED

Twenty years ago when Prohibition was repealed, the liquor industry made some big promises. Today we find that none of these promises have been fulfilled.

120. BOOTLEGGING

The liquor interests promised that legalized liquor would eliminate bootlegging. What has happened? There are about ten bootleggers operating today for every one who operated back during Prohibition.

121. TAXES

The liquor interests promised that taxes could be decreased if liquor could only be legalized. Today, we find taxes going up in spite of their claims. In fact, we find it costs most communities from \$8 to \$13 to clean up the problems brought on by liquor for every \$1 in liquor taxes received. This may not make sense, but it is true.

## 122. AFFECTS EVERYONE

So many people feel that drinking problems do not affect them if they do not drink. This is not true! As Christians, we should be concerned about the welfare of our fellowmen.

## 123. DENVER

Two years ago I was speaking in Denver, Colorado. One of the judges there told me that for every man, woman, and child in that county in which Denver is located, they are paying approximately \$200 a year in taxes to care for alcohol-related problems.

## 124. PER CENT CRIMES

Just the other day I was reading an article written by a criminal court judge in which he stated that 95 per cent of the criminal cases that came into his court were there because of the use of beverage alcohol.

## 125. WHERE ARE THEY?

Some people wonder, "Where are all the alcoholics?" They are not all on Skid Row. In fact, very few are on the Skid Rows of our nation. You may have a neighbor who is an alcoholic. He has not told you about his problem because he is ashamed of it.

## 126. AFFECTS YOUTH

Liquor advertising affects everyone, particularly the youth of our nation. They are much more impressionable to the subtle appeals of the liquor ads.

## 127. APPEAL TO THEM

The liquor interests aim their ads at the coming generation. They try to appeal to the interest level of the teen-ager.

## 128. DECISION AGE

Most people decide whether or not to drink long before they are twenty-one. Decision age is usually in the early teens.

## 129. PABST

A small boy accompanied his father to the soda fountain. The waitress said, "What'll you have?" The small boy automatically replied, "Pabst Blue Ribbon!" Because



of the advertising he had seen, this small boy's response had been conditioned to make this reply.

130. JINGLES

The children of our land are more familiar today with beer jingles than they are Bible verses.

131. SHEEP AND LAMBS

This poem is found in its complete form in the manuscript of the Asbury Methodist speech. Cunningham uses this to point out the example of the sheep (adult) in influencing the course of the lamb (child).

132. FALSE ADVERTISING

Four hundred million dollars a year is spent in liquor advertising. But the ads do not warn of the dangers involved in drinking. They do not tell that some who drink eventually become alcoholics.

133. TEACH YOUTH

Some parents teach their children to drink at home. They claim they would rather have the children learn at home than somewhere else. By doing this, some parents may be starting their own children on the road to becoming alcoholics.

134. NARCOTICS

We realize the danger of other narcotics, such as heroine and marijuana, but ethyl alcohol is also a narcotic drug. Do we realize that ethyl alcohol, as a narcotic, is far more dangerous than all the other narcotics combined?

135. YOUTHS SAY

Some young people drink to show that they are mature. They think that drinking makes them adults.

136. ROBS THEM

Drinking robs a person of the better things in life. This is particularly true with young people.

137. LOWER THAN ANIMALS

Drinking places people lower than animals. It makes them do stupid things that most animals would not even do.

138. BRAIN TO SLEEP

Ethyl alcohol is an anaesthetic as well as a narcotic drug. As an anaesthetic, it puts the brain to sleep.

139. CHRISTIANITY

Christianity and liquor are opposed to each other. They work for different goals on opposite sides. Christianity builds, and liquor destroys!

140. FIVE-YEAR OLD

Just the other day I read of where a five-year old child was killed because his parents allowed him to drink. They thought it was smart.

141. MODERATION

Some people feel that moderate drinking is not harmful. We should remember that moderate drinking may lead to excessive drinking.

142. HORSE SENSE

What this world needs is a little more "horse sense." I suppose you know what horse sense is--it's just stable thinking.

143. EXAMPLE

We should not think only of ourselves; we should consider what kind of an example we set for others around us.

144. NEIGHBOR'S BIBLE

You may be the only Bible some people will ever see. They may never go to church and may never read the Bible. These same people may judge the church and religion from your actions. It is so important for Christians to be good examples.

145. WITNESSING

Part of our responsibility to God is to share our faith with others. We should show others that the Christian way of life is the best way. We may do this not only by the words we speak but by the lives we live.

146. DEFINE CHRISTIAN

A Christian is one who is Christ-like in all that he does.

## 147. WHAT TO GIVE

What shall I give Him, poor that I am?  
 If I were a shepherd, I'd give Him a lamb.  
 What shall I give Him, I'll do my part.  
 I'll give what I have, I'll give Him my heart.

## 148. GIVE TO MASTER

We should surrender our hearts to God. We should  
 give to Him the best that we have.

## 149. IOWA SENATOR

Dr. Cunningham tells the story of the father of a former Iowa senator. The senator's father, a retired minister, lived with his son in Washington. Much to his son's embarrassment, his father spent much time in "sharing his faith" with other state dignitaries. The senator was very surprised to find that many of the very prominent people in Washington were not embarrassed by this, but regarded his father very highly.

## 150. PSALMS 23

Cunningham tells of two men reciting the 23rd Psalm in a church service. The first to recite the Psalm was a gifted actor. The second was an elderly layman. The actor knew the Psalm but the layman knew the Shepherd. The most important thing is to "know the Shepherd."

## 151. NEED HELP

Our young people need our help. We would have far less trouble if we could spend less time criticizing our young people and more time helping them with their problems.

Content

The writer's first impression of Dr. Cunningham's talks was that they followed absolutely no pattern at all. They seemed to be a somewhat disorganized narrative. After further study and conversation with Dr. Cunningham, however, there does seem to appear a definite pattern.

In each case, there are introductory remarks for the purpose of "warming up" the audience and establishing rapport. The body of the talk contains the theme of the message, followed by a conclusion. Cunningham states that he has never written an outline for any of his talks. However, the substance outlines of the ten speeches under consideration clearly show that all of his talks may be classified under the three divisions of (1) Introduction, (2) Body, and (3) Conclusion. (See Appendix A)

## Introductions

The introductions to Cunningham's speeches follow a clear pattern. In each speech he begins by giving some introductory remarks and telling personal experiences which appear to have no purpose other than "warming up" the audience. These introductory remarks might be divided into three categories, (1) remarks relative to the introduction given the speaker, (2) remarks relative to the nature of, or seating of the audience, and (3) remarks relative to events occurring just previous to his speech.

This device used in Cunningham's introductions conforms to the definition of "proximity" as defined by Alan Monroe in his text,

### Principles and Types of Speech:

Proximity--A direct reference to someone in the audience, to some object near at hand, to some incident which has just occurred, or to the immediate occasion at which the speech is being made will usually get attention. A reference to some remark of the preceding speaker or the chairman has the same effect.<sup>7</sup>

Regarding the use of proximity as a means for gaining the initial attention of the audience, Brembeck and Howell state that such devices are common and have been used with varying degrees of success throughout the history of persuasive speaking.<sup>8</sup>

In introducing Dr. Cunningham, particularly to youth groups, the person giving the introduction usually covered Cunningham's athletic and academic background quite in detail. The "didn't affect me"<sup>9</sup> story is the speaker's most common opening remark. After telling this anecdote, Cunningham states that the introduction very definitely affected him, especially when he realized that his athletic career ended before many of those in the audience were even born. When introduced in a church service as a layman, he used the "layman"<sup>10</sup> story.

With a group other than schools, Dr. Cunningham frequently refers in his introductory remarks to the nature of or seating of the audience. The stories of "back pews"<sup>11</sup> and "dump the whole load"<sup>12</sup>

---

<sup>7</sup>Alan Monroe, Principles and Types of Speech (Chicago: Scott, Foresman and Company, 1949), p. 253.

<sup>8</sup>Winston Brembeck and William Howell, Persuasion, A Means of Social Control (New York: Prentice-Hall, Inc., 1952), p. 272.

<sup>9</sup>See Glossary of Terms, No. 1

<sup>10</sup>See Glossary of Terms, No. 89

<sup>11</sup>See Glossary of Terms, No. 109

<sup>12</sup>See Glossary of Terms, No. 77

are typical of this type of introductory remark.

The introductory remarks might also refer to events occurring just previous to his speech. In Speech No. 4 to Greisel Junior High School, Cunningham complimented the students on their singing and playing. The school band had just finished two numbers and the students had just sung the National Anthem previous to his speech. At the same school, Dr. Cunningham referred to another event just previous to his speech, namely, that he got lost in the traffic on his way to the school. The "dumb not lost"<sup>13</sup> story refers to this situation.

Throughout the ten speeches, Dr. Cunningham used his personal experiences for various purposes. In the introduction of each speech is always found reference to at least one personal experience which seems to have the primary purpose of "warming up" the audience.

### Conclusions

For all six school speeches, the conclusion used by Dr. Cunningham is the same. He asked the students if they would like to know how to get the most out of life and then told the story, "King of England."<sup>14</sup> The appeal was then made for the students to surrender their lives to God and follow His leading. Cunningham contends that doing this will enable them to live a richer and fuller life in all ways.

---

<sup>13</sup>See Glossary of Terms, No. 66

<sup>14</sup>See Glossary of Terms, No. 49

The conclusion used in both church talks is identical:

Cunningham recited the poem, "Sheep and Lambs."<sup>15</sup> This emphasized the point of responsibility toward the young people. The youth (lambs) are being led astray by the adults (sheep). According to Cunningham, one should take stock of his life occasionally and see what kind of example he is setting for the youth in the community.

For the Lions Club, Dr. Cunningham dwelt again on the theme, "Getting the Most Out of Life." Here he compared the experience of athletic competition to the "game of life." To get the most out of life, it is necessary to play according to the rules, so that "when the One Great Scorer comes, He will write not that you won or lost, but how you played the game."<sup>16</sup>

Each conclusion is in the form of an appeal. All have a spiritual aspect, suggesting the surrender of one's life to God, or to Christian principles. Since abstinence from alcoholic beverages forms such a great part of Cunningham's message, one might expect an appeal in this direction. Instead, Cunningham has chosen the larger appeal of surrender to God. It is possible that he sees this as the ultimate solution to the drinking problem.

#### Body

The transition from the introduction to the body of the speech in most cases is rather abrupt. There is usually nothing said to relate the material in the introduction to the subject matter of the body of the speech. For example, in the school

---

<sup>15</sup>See Glossary of Terms, No. 131

<sup>16</sup>See Glossary of Terms, No. 88

speeches Cunningham told three or four personal experiences to warm up the audience and then abruptly stated that young people frequently ask him what it takes to become a world's champion athlete. He continued to develop this thought in each school speech. The only exception to this pattern is found in Speech No. 10 given at the First Nazarene Church. In this speech Cunningham concluded his introductory remarks by telling the experience of his first race.<sup>17</sup> In concluding the story of his first race, Cunningham mentioned that even though he did not receive the shiny gold medal to which he was entitled, he did learn an important lesson. That lesson was that "all that glitters is not gold." He went on to state that the world would be far better off if everyone could learn that same lesson early in life. From this point he went on to develop his main theme in the body of the speech by showing that searching after material things in life lies at the root of many of society's problems today.

In order to understand the type of materials used by the speaker, not only in the body of the speech but in the introduction and conclusion as well, it is helpful to consider Dr. Cunningham's methods of gathering his material. He has no filing system other than his memory. Although he does not read extensively, Cunningham gathers some of his materials from his study. Occasionally, he will copy a poem or a quotation, but he retains the copies only long enough to commit them to memory. This practice may help to explain the speaker's scant use of well-documented statistics or

---

<sup>17</sup>See Glossary of Terms, No. 53



direct quotations from authority, for neither type of evidence is generally used. Instead, the bulk of Cunningham's speech materials are drawn from personal experiences. To his own athletic experiences he has added illustrations, anecdotes, stories, and other bits of information which he has gleaned from his travels.

Filing these materials "in his mind," Dr. Cunningham has built a "storehouse of materials." The writer has studied Cunningham's entire campaign and was able to find 151 "building blocks" from which he built the ten speeches. Figure I numbers these materials, with an explanation of the symbols found in the Glossary of Terms. The columns on the right, numbered from 1 to 10 refer to the ten speeches.

From this chart, one can see that the materials may be used interchangeably, but that in general, specific materials are used for a particular type of audience. The school speeches (No. 1 through No. 6) use the same general set of materials, for example, while the other kinds of audience groups seemed to have their own materials also.

~~Figure~~ II is a chart intended to show the frequency of usage of certain materials. Due to the great similarity of the six school speeches and the two church speeches, Figure II treats each of these under a single heading. Where certain materials were used more than once, they are not shown in Figure II unless they were used in more than one different audience group. For example,



FIGURE II  
FREQUENCY OF USEAGE

Item	Times Used	School Groups	Salvation Army
2		x	x







the story of Big Jim<sup>18</sup> was used twice, in speaking to the Lions Club and to one of the church groups. It is therefore shown in Figure II. Materials which were used more than once, but only to one type of audience, are not shown in Figure II. The story of the truck driver<sup>19</sup> is used five times, but only to school groups. From Figure II we may get a clear picture of the materials which Dr. Cunningham thought were appropriate to use in speaking to more than one type of audience.

Figure I shows a total of 75 "building blocks" used in the six school speeches. Of these 75 "building blocks", 27 are used in all six school speeches, 11 are used in five of the school speeches, 7 are used in four of the speeches, 6 are used in three of the speeches, 8 are used in two of the school speeches, and 16 are used in only one school speech. We also find that 29 "building blocks" are used in both of the church speeches. This would further demonstrate that the same general type of material is used in speaking to a particular type of audience.

Two references are found in all ten speeches. The first is a reference to the burns Cunningham received as a child. This experience appears in essentially the same form in all ten speeches. The substance outlines show that it appears in the introduction of each speech. In each case,

---

<sup>18</sup>See Glossary of Terms, No. 84

<sup>19</sup>See Glossary of Terms, No. 4

it seems to be used along with other personal experiences to establish rapport and win the good will of the audience.

The second item appearing in all ten speeches is the reference to Dr. Cunningham's opportunities to endorse various alcohol and tobacco products. Although this appears in all ten speeches, its use varies. Though the story is essentially the same in all cases, it seems to be offered as support for a different assertion, or is used for a different purpose in each case. To the school groups he is saying, "Don't drink or smoke, in spite of the pressures you may face." The story of the endorsement opportunities is offered as proof for the assertion that "even money should not lead one to a favorable attitude toward drinking or smoking." To the Salvation Army group, he tells this experience as a part of his introduction. In this case, its objective would be primarily to establish rapport with the audience, and "to warm them up" for the real purpose of his speech. With both the churches and the Lions Club, Cunningham brings this reference in as proof for his assertion that "our greatest responsibility is not what we do for ourselves, but the example we set for the generations that follow us."

The comparison of amounts spent for alcohol and education appears in his speeches to schools, churches, and the Lions Club. Beyond this, all other materials are used in speaking to either one or two types of audiences only. The 32 items listed in Figure II are used in speeches to more than one type of audience. In other words, of the 151 items in Cunningham's

"storehouse of materials," 118 "building blocks are used for only one specific type of audience.

#### Audience Adjustment

Dr. Cunningham's audience adjustment must be considered in light of his personal philosophy that "human nature" is basically the same in all people." Because of this philosophy, Cunningham stated to the writer that he did not consciously make any specific preparation for a given speaking situation other than having a good night's rest. He depends very much on what Monroe<sup>20</sup> calls the "circular response."

Cunningham watches his audiences carefully and attempts to make his adjustments based entirely upon the audience response to what he is saying at that time.

For instance, it may be seen from the substance outlines that Mr. Cunningham deleted the section, "Don't Drink or Smoke," in two of his school speeches. This section contains additional factual and statistical material supporting the assertion that one should not drink or smoke. Dr. Cunningham told the writer that he deleted this at Greisel Junior High School because he could see that the interest was waning. Therefore, he skipped this part entirely and went on to materials that he felt would be of more interest to them. At Cooley High School, Cunningham also deleted this section of his talk, but in this case it may have been the time element which was responsible rather than

---

<sup>20</sup>Monroe, op. cit., pp. 29-31



the interest of the students. There were only about 25 minutes available for the Cooley High School assembly, and while Cunningham usually covered about 50 points ("building blocks") in each of his other five speeches, he covered only 38 "building blocks" in this speech. Audience adjustment is further demonstrated in the speech to the Lions Club. In viewing his audience and listening to their comments at the dinner table, Dr. Cunningham felt that the Lions Club would be the type of group which would need more "softening up" before he could bring his basic message of clean living and Christian responsibility to them. For this purpose nearly half of the Lions Club speech is devoted to anecdotes, personal experiences, and stories intended primarily to establish rapport and win the good will of the audience.

Cunningham demonstrated further audience adjustment in his speech to the Salvation Army by not referring directly to the alcohol problem. In this speech he also called attention to a picture on the wall of the chapel in telling his story about the Dead Sea.<sup>21</sup>

The basic difference between the two church speeches is that the speech to the Nazarene Church was about fifteen minutes longer than the speech to the Methodist Church. Dr. Cunningham told the writer that he lengthened the Nazarene speech for two reasons: (1) Because he felt from watching the audience that the Nazarene people were more attentive

---

<sup>21</sup>See Glossary of Terms, No. 107

and wanted to hear more. (2) He also felt that the Nazarene people were more interested in the principle of "Christian witnessing." According to the speaker, this was his primary reason for making that particular adjustment in speaking to the church groups. The writer felt that the time element was also involved in the speaker's determination of the length of the two church talks. The Asbury Methodist speech was given at the Sunday morning worship service where the people were probably accustomed to being dismissed at a stated time (12:00). The Nazarene Church talk was given at the Wednesday night "Prayer Meeting" where people were not accustomed to being dismissed at any stated time.

Another method of audience adjustment used by Cunningham consisted of his response to someone taking his picture with a flash camera. In five of the six school speeches, someone in the audience came close to the front of the speaker's platform and snapped a flash picture of Dr. Cunningham. On each occasion Cunningham paused and nodded toward the photographer saying, "Thank you, I'll take a dozen of those." After first hearing this response at Southfield High School in Speech Number One, the writer thought that it was an "ad lib." But after seeing the same response given in four other schools, it was rather apparent that this was the speaker's standard method of dealing with such a situation.

## Summary

From a study of the ten speeches under consideration it seems that Glenn Cunningham has a "storehouse of materials" from which he builds each individual speech. Most of the materials reflect his personal experiences. A given illustration, story, or experience may be used in several different ways, but in general, the speaker tended to use the same kind of materials for specific types of audiences.

Though there was initial difficulty in attempting to classify the type of organization used in the ten speeches of this study, it later became apparent that the speeches could easily be divided into three parts as shown by the Substance Outlines in Appendix A. The theme of the speeches, clean living and character building, is found only in the body of the speeches. In audience adjustment the speaker relied primarily on the "circular response" to guide him in determining what adjustments to make for a particular situation.

## CHAPTER IV

### PROOF

Not all of the 151 items in the previous chapter<sup>1</sup> were used as evidence to prove points. However, most of these items do have a "proof quality." The previous chapter has discussed rhetorical invention from the aspect of content materials, while this chapter examines the invention of the Cunningham speeches under study from the aspect of proof per se. Frankly, Cunningham does very little of what we traditionally consider "proving points." He does, however, do some things to make his ideas believable, and these can be considered under the traditional headings of ethical, emotional and logical proof.

In their book, Speech Criticism, Thonssen and Baird discuss these three kinds of proof which were first set forth in detail by Aristotle in the rhetoric.<sup>2</sup> Most rhetorical estimates are still based in some degree upon this ancient classification. For the purpose of this study, ethical proof will refer to the materials which focus attention upon the

---

<sup>1</sup>See Figure I, p. 60.

<sup>2</sup>Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 331.

character of the speaker as a means of persuasion. Emotional proof will concern those materials which appeal to the feelings or emotions of the individual as a means of persuasion. Logical proof will include a consideration of factual evidence such as statistics, examples, references to authority, and the use of logical reasoning based upon that evidence as a means of persuasion.

### Ethical Proof

The classical conception of ethical proof outlined in Aristotle's Rhetoric considers those things done by the speaker to enhance his personal credibility during his speech only. Modern writers, however, are increasingly aware of the importance of the prior impression of the speaker held by the audience.<sup>3</sup> In the case of Cunningham's Detroit speeches in 1957, the establishment of a prior impression was carefully thought out. All advance publicity for Cunningham's speaking itinerary focused principal attention upon the speaker instead of the subject. Although the sponsorship of the Michigan Temperance Foundation was mentioned in the advance advertising, it was, in most cases, only a slight reference. According to Ross J. McLennan, former Director of the Temperance Foundation, the sponsoring organization felt that the meetings would be more successful if the character and the background of the speaker were made dominant in all publicity and introductory materials.

---

<sup>3</sup>See, for example, Wayne Minnick, The Art of Persuasion (Boston: Houghton Mifflin Company, 1957), Chapter V.

The writer also observed that Dr. Cunningham specifically mentioned the importance of background information to each person who introduced him to a school audience. For example, Cunningham told the principal at Cooley High School to be sure to tell the students about his athletic and academic background, commenting that he was "ancient history" to this generation. Apparently Dr. Cunningham felt the audience would perceive the message of the speech better if they knew about his own background and accomplishments. The attention given to the speaker through advance publicity and in the introduction before each speech would infer that the personality of the speaker was considered by both Dr. Cunningham and the sponsoring organization to be of primary importance.

To aid in determining the kind of evidence used by Dr. Cunningham, the writer offers the following classification for the 151 items from which the ten speeches under study were built: (These items are listed and discussed in the previous chapter).

Personal Experiences	75
Statistics	14
Humorous Anecdotes	13
Quotations	11
Examples	4
References to Authority	4
Comparison	2
Definition	2

Most of the remaining 26 items could be classified simply as statements or assertions which were made by the speaker without any supporting evidence.

The most common form of supporting material used by Dr. Cunningham in his speeches was obviously the personal

experience. This kind of material may sometimes be used for the purpose of logical demonstration. In Cunningham's case, however, its purpose seems primarily to be one of establishing ethical proof. For example, the following personal experience is found in the early part of all the speeches under study:

As a small child I was burned in a gasoline explosion, a fire which cost my brother his life. I was in bed for many months, was told I would never walk again, and I could have been an invalid today but I didn't choose to be. My legs were burned so deeply that chunks of flesh had fallen from the muscles. Much of the circulation had been destroyed. My legs were drawn up and twisted. My strength was gone. People would say, 'Glenn, you'll never walk again, you'll be an invalid for the rest of your life.' But I remembered even as a child where there is enough faith, all things are possible. I can assure each one of you that you, too, will find that same thing to be true if you place your faith where faith belongs.<sup>4</sup>

In telling this experience the speaker stresses not only that he overcame a severe handicap but that he did it through faith (in God). Thus the experience helps to establish Glenn Cunningham as a person worthy of belief and acceptance.

In speaking to the Asbury Methodist Church, Dr. Cunningham said:

Now, if it were just the dollars and cents involved, I wouldn't be here in Michigan. I have a wife and eight children. There isn't an hour of any day that I am away from home that I am not downright homesick to be home with my family. I would like to be attending church with my family this morning at our little Community Church, but I feel if I can reach just one boy or one girl in each meeting at which I speak, then the sacrifice that my family must make and the sacrifice that I must make of being away from home at least two weeks out of three and many times three out of four, I feel it is more than worth it.<sup>5</sup>

---

<sup>4</sup>From Southfield High School Manuscript

<sup>5</sup>From Asbury Methodist Church Manuscript

Apparently the speaker made this statement to show that he was unselfish and willing to make a great sacrifice if it meant helping others. Again, the statement helps to establish the speaker as being a worthy person--worthy of belief and acceptance.

When the speaker tells such experiences as his first two-mile race<sup>6</sup> and the Dartmouth race,<sup>7</sup> he is offering this material to support the assumption that he was once a world's champion athlete. References to his travels as well as to the important people whom he has known tend to establish him even further as a person worthy of belief and acceptance.

This use of experience to establish ethos is probably Cunningham's most apparent speech device.

In some cases, however, the personal experience is used as logical proof. For example, in the school speeches Cunningham asks the question, "What does it take to be a champion?" His supporting material consists primarily of personal experiences, such as:

But certainly if you are going to be a world's champion athlete, there can be no carousing around, no smoking, no drinking, no using of any of the narcotics or breaking of those training rules in any way. I have traveled around the world, competed against some of the greatest athletes who have ever lived. I have known many of the other great world's champions. I have never found a single individual among them who could carouse around, use tobacco, use alcohol, use any of the narcotics or break any of those training rules in any way and perform as effectively, as efficiently on the athletic field as

---

<sup>6</sup>See Glossary of Terms, No. 78

<sup>7</sup>See Glossary of Terms, No. 80



they would otherwise. I have been through four different universities. I have taught in college and university. I have never found the individual who can carouse around, use tobacco, use alcohol, use any of the narcotics and perform as effectively, as efficiently mentally as they would otherwise.<sup>8</sup>

According to Dr. Cunningham, a world's champion must have the proper mental attitudes. To support this assumption, the speaker also uses personal experience.

Do you young people realize that you set your limits in every field of endeavor by your attitudes? You set up the psychological barriers. You will never go beyond them. I have always felt that your athletic performance was at least 85 per cent from your shoulders up, and I should know. I practically had to compete in athletics without legs.<sup>9</sup>

#### Emotional Proof

Although it is difficult to distinguish between developing speaker-acceptance in the sense of ethical proof, and the "audience-conditioning" which constitutes emotional proof, there are cases in which Cunningham uses personal experiences primarily to "warm up" the audience. For example, the story of his first football game<sup>10</sup> and his first race<sup>11</sup> are used by the speaker in this way, and could therefore perhaps be classed as a form of emotional proof. In fact, the first ten minutes of each of the six school speeches is devoted to the telling of personal experiences which appear to have as their primary

<sup>8</sup>From Southfield High School Manuscript

<sup>9</sup>Ibid.

<sup>10</sup>See Glossary of Terms, No. 3

<sup>11</sup>See Glossary of Terms, No. 53

purpose that of getting the audience in a proper frame of mind to receive his message.

Humorous anecdotes, also, are found in all ten speeches and seem to be used for the purpose of "warming up" the audience as well as maintaining their interest, attention, and good will during the speech. In a limited sense they, too, constitute a type of emotional proof. One example is found in the Lions Club speech.

At the present time I am living on a little ranch out in Kansas and when we walked in the door here at noon expecting to see everyone waiting on us, I found only one man which reminded me of a meeting that was called in my own community which is a ranch community. They invited a speaker in there to speak to a group of the ranchers. Only one old rancher turned out to hear him. It was long past time for the meeting to start and finally the speaker turned to the old man and said, 'Shall we just call this meeting off and go on home, or would you like for me to go ahead and give my talk?'

'Well, Mister, if I went out to feed my livestock and only one critter showed up, I'd feed him, I wouldn't turn around and go back.' So the speaker stood up and turned on for about an hour. When he finished he turned to the old rancher again and said, 'What do you think of it?' The old rancher said, 'Mr., if I went out to feed my livestock and only one critter showed up, I wouldn't dump off the whole load.'<sup>12</sup>

Clearer uses of emotional material are found in the use of appeals to fear. For example, consider the means of support for Cunningham's assertion that one should not smoke which is found in his statement,

You might also be interested to know that cancer of the lung in women was practically unheard of until women started smoking cigarettes. Today, you can trace incidences of cancer of the lung in women in

---

<sup>12</sup>From Lions Club Manuscript

direct proportion to the number smoking and the amount they smoke. Think that one over.<sup>13</sup>

Further evidence of the same type of emotional appeal is found in the speaker's references to death on the highway caused by drinking and to the dangers of alcoholism.

Another form of emotional proof is found in Dr. Cunningham's word selection. His language is not flowery and contains few embellishments; however, he uses words that are concrete and vivid. In his speech to the Lions Club, Cunningham refers to the alcoholic as a "drunken sot." In telling of his first football game, he said,

Here the kid came lickety-split and I was going right into him wide open. We were rapidly approaching a crisis. He was either going to run over me or I was going to run over him, I didn't know which. Something had to be done. Well, the only thing I could think of was just close my eyes, hold up my arms for whatever I might fall into. Almost immediately, Wham! I hit him right in the middle, caught him on the head and shoulders, ran about ten yards with him before I fell down.<sup>14</sup>

The language is filled with action, simple, and colloquial.

He presents an appeal to the young people by using such expressions as "get on the ball" and "dropping squarely in your lap."

But certainly, young people, if the society in which you find yourself, if our very civilization is going to survive, you young people are going to have to 'get on the ball' and do something about it. For those of us of the older generation have fumbled that ball, we have made such a mess of our society. We have created so many complicated problems in our civilization--problems that we soon will be dropping squarely in your lap.<sup>15</sup>

---

<sup>13</sup>From Southfield High School Manuscript

<sup>14</sup>Ibid.

<sup>15</sup>Ibid.

Another example of Cunningham's vivid descriptive language is found in the Asbury Methodist Church talk.

I remembered my coach had told me, 'Now Glenn, as you finish these races, just run like all the bulls in Kansas are right behind you chasing you.' I thought surely one of them had overtaken me and gored me in the back of my legs. My muscles were so tired they seemed to be pulling loose from the bone. Finally it seemed eternity, I caught up with the tape and it certainly didn't take me a quarter of a mile to slow down.<sup>16</sup>

The conclusions of all ten speeches are in the form of an appeal. Each appeal is emotional in nature and has as its general theme that of "surrendering one's life to God." The same appeal was used in all six of the school speeches.

Certainly if you would have the security that all the material riches of the world can never buy, the peace of mind and contentment of heart that can be found by pursuing no other course, if you would know the real joys, the real satisfactions that come from living that full, rich, meaningful and worthwhile life, just place your hand in the hand of God's. Let Him lead you where He will. I can guarantee each one of you, without a single reservation, without a single qualification, that you will find life and that you will find it far more abundantly than you can ever hope to find by pursuing any other course.<sup>17</sup>

Such a conclusion obviously includes much of the emotional in its appeal.

#### Logical Proof

In addition to the uses of personal experience for "logical" effect discussed under the heading of Ethical Proof, other elements of logical proof can be found in Cunningham's speeches. The logic used, however, does not appear to be an

---

<sup>16</sup>From Asbury Methodist Church Manuscript

<sup>17</sup>From Southfield High School Manuscript

outstanding characteristic of the speeches. As support for the idea that drinking leads to crime, for example, Cunningham says,

The wardens of our penal institutions across the nation have told me that no less than 75 per cent to 95 per cent of the inmates in our penal institutions are in there because of the use of beverage alcohol.<sup>18</sup>

This kind of use of statistics is representative. Note that it is general rather than specific as to source. No date is given, or place of publication, to lend credence or prestige to the statement. Instead, the citation is made personal-- "wardens. . . . have told me"--and, if you believe in Cunningham, you will accept the statement.

A similar situation is found in Cunningham's reference to drinking and family problems.

The divorce court judges across the nation tell me that 50 to 90 per cent of the divorce cases that land in the divorce courts are in there because of the use of beverage alcohol.<sup>19</sup>

In citing authority to support his ideas, Cunningham generally injected the personal element. For example, in his speech to the Nazarene Church he said that alcohol can destroy the brain cells. He gave Dr. Frederick Le Mere as the authority for this statement. However, the speaker said that Dr. Le Mere had told him this fact personally. From this, it appears that even when Cunningham used logical proof in his speeches, he still relied upon a high degree of the personal element to support his ideas.

---

<sup>18</sup>From Southfield High School Manuscript

<sup>19</sup>Ibid.

Summary

In Cunningham's speeches we find some elements of ethical, logical and emotional proof. We find the least evidence of logical proof in the speeches, and the vague and general nature of his statistics and quotations tends to weaken the effectiveness of what he does use. The personal element often enters into the logical type of proof, establishing the speaker as the real source of authority for statements made.

Emotional proof is found in the personal experiences told by the speaker, the word selection, the use of humor, and the nature of the conclusion or appeal of each speech. The dominant type of proof, however, appears to be ethical. This is evidenced by the use of personal experiences throughout the speeches as well as Cunningham's personal philosophy of public speaking which he expressed to the writer, saying that he felt a person must speak from his own personal convictions, and that any speaker, to be effective, must be a living example of what he preaches.

Events and circumstances before the speech, such as introductions and advance publicity also point to the speaker as being the most important element and the subject matter as being of secondary importance. Cunningham, in other words, creates belief in himself, and therefore in what he says.

## CHAPTER V

### DELIVERY

This chapter will consider both the physical and the vocal factors of the delivery of Glenn Cunningham.

#### Physical Factors

Thonssen and Baird point out the importance of considering the bodily action of a speaker when they say,

Observers and critics of oratory look, then, to such physical manifestations as grace of movement on the platform, facility in gesticulation, meaningful use of facial expression, and the effective use of the eyes as instruments of audience control.<sup>1</sup>

The importance of physical factors in speaking is further described by Brigrance in these words:

Every speaker gives two speeches simultaneously, one with words, and one with actions.<sup>2</sup>

You can't escape talking with your body. You can only decide whether you will talk badly or well.<sup>3</sup>

This section will consider the physical factors concerned with Dr. Cunningham's delivery, including his general physical appearance and physical activity before and during his speeches. Particular attention will be given to the gestures used by the speaker.

---

<sup>1</sup>Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 442.

<sup>2</sup>William Norwood Brigrance, Speech, Its Techniques and Disciplines in a Free Society (New York: Appleton-Century-Crofts, Inc., 1952), p. 324.

<sup>3</sup>Ibid., p. 80.

During the delivery of the ten speeches in this study, the writer made detailed notations regarding the gestures used by the speaker. After observing Dr. Cunningham over a period of three years, as he spoke to similar groups, the writer became increasingly aware that he was using the same gestures. In January, 1959, the writer asked Mr. Cunningham to demonstrate some of the gestures which he commonly used in his speeches. Cunningham replied that he could not remember what gestures he normally used in a speaking situation. However, after reciting parts of his church and school speeches, he was able to give the appropriate gestures which he normally used as he presented this material to various audiences. Therefore, although somewhat after the fact, Cunningham gave parts of his various speeches. Repeatedly, as he came to certain points, he gestured. At these points action pictures were quickly snapped. (See Figures 2 through 31 in this section.)

Further observation of the gestures used by Dr. Cunningham in speaking to church and school groups in May, 1959, confirms the fact that the speaker tended to use the same gestures with the same material regardless of the audience or occasion. A comparison of the photographs of the posed gestures with the notes taken at the time of the delivery of the ten speeches in this study tends to confirm that these pictures represent very probably the gestures used by the speaker in giving the speeches under consideration, and they are therefore included for study.



Dr. Cunningham stands five feet, nine inches, and weighs approximately one-hundred-seventy pounds. His ruddy complexion is accentuated by a receding hairline. His dress while delivering these speeches was conservative. He wore either a light or dark blue double-breasted suit. To complete his dress he wore brown shoes, maroon hose, white shirt, and a maroon tie with a small white figure. The writer questioned four adults following the meeting at the Nazarene Church, and about twenty students from the six school meetings. Two questions were asked: (1) What was the speaker wearing? and (2) What was your impression of his dress? One adult and several students answered that he was wearing a "dark suit." The others could not remember what Dr. Cunningham wore, but all were unanimous in their opinion that he was "well dressed." On the basis of these observations, it would seem logical to conclude that the speaker's attire left a favorable impression on the audience and that it neither called attention to itself, nor detracted from the spoken word.

Before speaking, Dr. Cunningham was usually seated on the platform. He was erect and looked at ease. He would always participate in any preliminary activities, such as singing, pledging allegiance to the flag, or reciting the Lord's Prayer. While being introduced he usually looked directly at the one giving the introduction. If the introduction was unusually long, as in the case of the Lions Club, Cunningham would occasionally glance at the audience. After the introduction, Cunningham walked briskly to the microphone, paused, and smiled

at the audience. Then he usually turned to thank the person who had introduced him.

From the moment Dr. Cunningham begins to speak, one is immediately aware of his "piercing gaze." This can be best illustrated by Figure 1.<sup>4</sup> Since he never uses notes, he is able to maintain a direct eye contact with the audience throughout his speech. Cunningham commented to the writer that he likes to select a member of the audience, preferably one who does not show interest or attention toward the beginning of his speech. He then proceeds to "look at him, right in the eye" as he speaks, trying to gain his attention and interest. Instead of looking out "over the audience" Cunningham prefers to select various individuals in different parts of the audience and speak as though he were trying to reach them as individuals. This directness of eye contact seems to be particularly effective in gaining and holding the attention of the audience.

Generally the speaker's facial expression during his speeches is very similar to that shown in Figure 1. It might be described as one depicting seriousness or earnestness. Even when Cunningham is telling a humorous story, he retains his serious expression until the very end, until the "punch line." In effect this aids in conveying his sincerity to the audience, and helps them to realize that "there must be something

---

<sup>4</sup>This picture was taken by one of the staff members of the Salvation Army during Dr. Cunningham's speech to the Salvation Army group. The other pictures are all posed.

important in what the speaker is saying." But there were times during all of the speeches when Dr. Cunningham's facial expressions changed from the usual seriousness to express a different feeling. Figures 2, 3, and 4 illustrate some of these changes.



FIGURE 1

Dr. Cunningham speaking to the  
Salvation Army Group.



FIGURE 2

Dr. Cunningham registers  
an expression of surprise.

• JUN • 60



FIGURE 3

Reaching the "punch line" of a story, Dr.  
Cunningham begins to laugh with his audience.

• JUN • 60



FIGURE 1.

Pausing for emphasis between points in his speech, Dr. Cunningham registers an expression of approval.

Observing Dr. Cunningham in all ten speaking situations, the writer could detect no noticeable random bodily movement. The speaker's hands were usually at his sides when not being used to gesture. Occasionally he rested his hands lightly on the side of the pulpit, as shown in Figure 1. All movement seemed to have a purpose. We may therefore classify most of his bodily movements as gestures, according to the definition given by Monroe, "A gesture may be defined as the movement of any part of the body used to convey some thought or emotion,

or to reinforce its oral expression."<sup>5</sup>

Monroe classifies gestures as being one of two general types, descriptive or conventional. The descriptive gestures are imitative. The speaker may describe size, shape, or movement of an object by imitation. His classification of the conventional gestures includes six basic movements of the hands and arms: (1) pointing, (2) giving or receiving, (3) rejecting, (4) clenching the fist, (5) cautioning, and (6) dividing.<sup>6</sup> The pictures in Figures 5 to 9 illustrate some of the conventional gestures used by Dr. Cunningham in his speeches. The pictures in Figures 10 to 31 illustrate some of the descriptive gestures used by Cunningham.

---

<sup>5</sup>Alan H. Monroe, Principles and Types of Speech (Chicago: Scott, Foresman and Company, 1949), p. 61.

<sup>6</sup>Ibid., pp. 63-70. In his section on Gestures, Monroe gives a detailed explanation of the terms to which the writer refers above.

• JUN • 60



FIGURE 5

POINTING: "If you want to be a world's champion athlete as I did, select an event in which you are vitally interested."  
(From Southfield High School Speech)

• JUN • 60



FIGURE 6

GIVING OR RECEIVING: "If you would have the security that all the material riches of the world can never buy. . . ."  
(From Southfield High School Speech)



• JUN • 60



FIGURE 7

REJECTING: "I have never found an individual among them who could carouse around, use tobacco, use alcohol, use any of the narcotics, or break those training rules in any way, and perform as effectively, as efficiently on the athletic field as they would otherwise."  
(From Southfield High School Speech)

• JUN • 60



FIGURE 8

CLENCHED FIST: "He tried to encourage them to stay in there and fight, even though they were down, clinging by the skin of their teeth!" (From Southfield High School Speech)

• JUN • 60



FIGURE 9

CAUTIONING: "Certainly if a member of your family is killed by a drinking driver, you will think far more seriously on this question than you ever have thought before."  
(From Southfield High School Speech)

The conventional gesture of "dividing", as described by Monroe, was not used by Dr. Cunningham in his speeches. The other five conventional gestures were used to express various feeling and to emphasize different points. The pictures illustrate at least one way in which the speaker used a particular gesture.

The rest of his gestures may be classified as descriptive. Figures 10 to 31 offer examples of various frequently used arm and hand movements which seemed to be meaningfully and consistently identified with certain repeated ideas.

• JUN • 60



FIGURE 10

"My legs were drawn up and twisted. My strength was gone. People would say, 'Glenn, you'll never walk again, you'll be an invalid the rest of your life.'" (From Southfield High School Speech)

• JUN • 60



FIGURE 11

"But I was afraid I would be robbed of the privilege of competing in athletics. My parents were bitterly opposed to all kinds of sports. In fact, my father had told my brother and me, 'If you boys are not getting enough exercise, you just get home and I'll find plenty for you to do.' And my father had a very striking way of impressing his demands on us boys." (From Southfield High School Speech).



FIGURE 12

"He kept putting on the pressure, finally my father said, 'Boys get their arms and legs broken, their legs and their backs broken. Boys get killed playing that silly game. I'll have none of it.' I had been sitting there listening to that argument, marveling at my father especially. Out on the ranch nothing would please him more than seeing one of us boys climbing on an old bronc horse. It could throw us clear over the barn, or kick us through the side of it for that matter."  
(From Southfield High School Speech)

• JUN • 60



FIGURE 13

"I looked at some of the older boys and my heart just wilted. I wondered how I'd ever match strides with them. Then I looked down at one of the boy's feet. I saw he had on a pair of shoes with nails in the bottom of them. I'd never been to a track meet, never saw a pair of spiked shoes before. I thought as I looked, 'Well, brother, I've got you now! Every time you take a step, you'll be fastened to the ground. I'll just scoot along on top in these basketball shoes.' (From Redford High School Speech)

• JUN • 60



FIGURE 14

"When I came to the end of the race, I saw a string across the track. I didn't know what it was for, and I could see it was going to hit me right in the eyes. I knew I didn't want this to happen, so I just ducked underneath." (From Redford High School Speech)



• JUN • 60



FIGURE 15

"The coach noticed that I was nervous and upset. He came out on the track, put his arm around my shoulder. 'Now,' he said, 'Glenn, I am going to be waiting here on the first turn and as you run by if I want you to speed the pace up, I'll just motion you out into the lead.'" (From Asbury Methodist Church Speech)

• JUN • 60



FIGURE 16

"The instant I stepped over the finish line I was stopped dead still in my tracks. I turned around to shake hands with the boy but was surprised to see him coming around the last turn, about 250 yards back."  
(From Asbury Methodist Church Speech)

• JUN • 60



FIGURE 17

"After my teammates helped me suit up, I slipped the helmet down over my head, walked out on the football field feeling very much like one of those ancient knights out of the Dark Ages in full armor." (From Southfield High School Speech)

• JUN • 60



FIGURE 18

"Here the kid came lickety-split and I was going right into him wide open. We were rapidly approaching a crisis." (From Southfield High School Speech)



FIGURE 19

"He was either going to run over me or I was going to run over him, I didn't know which. Something had to be done. Well, the only thing I could think of was just to close my eyes, hold up my arms for whatever I might fall into." (From the Southfield High School Speech)

• JUN • 60



FIGURE 20

"As soon as we hit the ground I jumped up immediately and brushed myself off. Our football field was just covered with those old three-cornered field burrs." (From Southfield High School Speech)

• JUN • 60



FIGURE 21

"After brushing myself off, I looked around and saw the boy still lying there on the ground. I thought my parents prediction was correct only in reverse. Instead of him killing me, I had killed him. The boy's coach ran out from the sidelines rolling him over on his back, grabbed him by the belt and was pumping him up and down. Well, as far as I could see, there was no air going in, none coming out--no signs of any life."  
(From Southfield High School Speech)

• JUN • 60



FIGURE 22

"I thought sure enough I had killed him and I was so frightened I started into the dressing room to check in my equipment right then and there calling my football career to an end. One of my teammates ran up, grabbed my arm, jerked me around and said, 'Glenn, come on back, you didn't hurt that fellow, you just knocked the wind out of him.' I was greatly relieved." (From Southfield High School)



• JUN • 60



FIGURE 23

"The third game in which I played, the coach put me in the back field playing fullback. You can all imagine how intelligent I was about this wonderful game of football. I wasn't nearly as intelligent as the big colored boy playing way back in the good old days when the game was rough and rugged. He was fullback that year, calling signals from the back field as they did when I was playing. He got back there ready to carry that ball, calling the signal. He said, 'Fo million, fo' billion, interference, follow me!'" (From Southfield High School Speech)

• JUN • 60



FIGURE 24

"It takes a lot of hard work to be a success at anything and you must be willing to sacrifice anything that is necessary in order to prepare yourself to perform to the very best of your abilities, which probably means, fellows, you are going to have to give up an evening or two a week, maybe more, with one of these beautiful little a-a-a-, but I'll guarantee you, it'll get results for you." (From Southfield High School Speech)

• JUN • 60



FIGURE 25

"I have always felt that your athletic performance was at least 85 per cent from your shoulders up, and I should know, I practically had to compete in athletics without legs." (From Southfield High School Speech)

• JUN • 60



FIGURE 26

"I am reminded of the golfer. He hit the ball, it rolled up to a little ant hill. He saw the ball right in the cone of the ant hill and he said, 'It is all teed up, all I have to do is give it a wallop.' So he walked up and made a wild swing at the ball. About half the ants went flying through the air but the ball remained."  
(From the Southfield High School Speech)

• JUN • 60



FIGURE 27

"If you would know the real joys, the real satisfactions that come from living that full, rich, meaningful and worthwhile life, just place your hand in the hand of God's. Let Him lead you where He will." (From Southfield High School Speech)

• JUN • 60



FIGURE 28

"We know from vital statistics that one out of three marriages today is ending in a divorce court." (From the Southfield High School Speech)

• JUN • 60



FIGURE 29

"And in spite of all the propaganda put out by the beer people about beer being the drink of moderation, the light drink, if we are honest, we must admit the fact that there is as much alcohol in one bottle of beer as there is in the average drink of wine, whisky, gin, rum, or any other alcoholic beverage, and it takes only a couple of drinks of any of those to affect the individual's reaction time, their coordination, and their mind so that they cannot effectively handle a moving vehicle."  
(From Southfield High School Speech)

• JUN • 60



FIGURE 30

"He selected a word, stepped on the bus, and when he got home his wife greeted him. She said, 'Well, did the doctor find out what is wrong with you?' He said, 'Oh yes, the doctor told me I have a terrible case of syncopation.' Well, now, he was right, his wife didn't know what the term meant. She just tripped over to the dictionary and looked the term up and she found that syncopation is a musical term which means 'an unsteady movement from bar to bar.'" (From Southfield High School Speech)





FIGURE 31

"What would you think if I were to suggest that you go out here and play that famous Russian Roulette game? Possibly some of you don't know what it is. It isn't commonly played in this country. You simply take a revolver, place one bullet in the cylinder, you spin that cylinder, put the pistol up to your head and pull the trigger and just hope the bullet isn't there when the trigger strikes."  
(From Southfield High School Speech)

During the Southfield High School speech, the writer counted 44 separate and distinct movements made by the speaker which might be classified as gestures. Ten of these would follow in the classification of the conventional gesture and the other 34 could be classified as descriptive gestures. After this speech, the writer interviewed several students and teachers who were present at the assembly. Each person was asked if he had noticed the number of gestures Cunningham used while speaking. All agreed that they noticed several gestures but were not aware that he had made more than a half dozen throughout the entire speech. This would tend to show that the audience in general regarded the bodily movements of the speaker as an integral part of the message.

Brigance lists seven criteria to be used in the evaluation of gestures.<sup>5</sup> They are as follows:

1. Spontaneous, no attention called to self
2. With whole body, as an athlete
3. With vigor
4. Purposeful
5. Material not "canned" or learned
6. Adapted to the size of the audience
7. Timing, given on the exact syllable.

Using these criteria for an evaluation of Dr. Cunningham's gestures, it would seem that the speaker's gestures played a very

---

<sup>5</sup>Brigance, op. cit., pp. 326-331.

important part in his speech. As evidenced by personal interviews with members of the audience at the Southfield High School, it was clear that these bodily movements called no attention to themselves. Although the same gestures were used in each speech for similar points, it did not seem to the audience that they were "canned" or learned.

Without exception his timing appeared to be nearly perfect, coming on the exact syllable. This sense of timing was particularly noticeable, for example, in the story of the alcoholic who came home to tell his wife that he was suffering from a terrible disease called "syncopation." As Cunningham tells this experience and defines syncopation as "an unsteady movement from bar to bar," the timing of the movement of his hand comes at precisely the right time for the audience to get the "punch line" of the story.

The writer feels that Cunningham's bodily movements not only measured up to all of the criteria for effective gestures but that these gestures played a very important part in each of his speeches. In several instances the gestures themselves seemed to be as important as the words in getting the point across. This was particularly true in the story of Cunningham's first football game and the story of his first race. Without these gestures much of the meaning of each certainly would have been lost.

The speaker's gestures apparently came "naturally" and were not learned. However, Cunningham used the same gestures with similar material throughout all of his speeches. In this

sense, they might be considered, "canned". As with the "building blocks" in his "storehouse of materials," the speaker also built a "storehouse of gestures" which he used in a similar way to embellish each of his speeches.

### Vocal Factors

A public address system was available in all ten of the speaking situations under consideration. Dr. Cunningham used the amplification system in all cases except the speech given to the Lions Club. However, it was the writer's opinion that the speaker could readily have been heard by most groups even without the use of an amplification system. Several members of the audience at Southfield High School remarked after the assembly that it was many times difficult to hear a speaker when assemblies were given in their gymnasium. They said there was no difficulty in hearing Dr. Cunningham. One student remarked that even when Cunningham spoke "off mike" he could be heard by most of the audience. In listening to Cunningham's speeches, one is immediately aware of the volume of his voice as well as the force used in his delivery.

In interviewing members of the audience after the speeches, however, the writer found a number of persons commenting, "He did speak rapidly." Tape recordings of Cunningham's speeches show that his rate of speaking varied from 180 to 210 words per minute. Monroe tells us that the normal speed of utterance for most speakers averages between 120 and 180 words

a minute.<sup>6</sup> According to this standard we might conclude that Cunningham customarily spoke at a rapid pace.

As the speaker told of his personal experiences in the introductory portion of his speeches, the rate was considerably slower. During the narrative part of most of his speeches, the rate was very near to 180 words per minute. A noticeable speed-up occurred when the speaker began to recite factual material. For example, when reciting statistical material on divorce and crime rates, Dr. Cunningham spoke at the rate of about 210 words per minute. As he told the students at Southfield High School that there was as much alcohol in the average drink of beer and wine as there was in the average drink of whisky, his rate was also about 210 words per minute.

In transcribing the manuscripts found in the Appendix, the writer noticed that Dr. Cunningham had a tendency to talk so rapidly in some places that some words and syllables became almost unintelligible. For example, as the speaker was explaining the game of Russian Roulette to the students at Southfield High School, he said, "You simply take a revolver, place one bullet in the cylinder, you spin that cylinder, put the pistol up to your head and just hope the bullet isn't there when the trigger strikes." The word "isn't", between "bullet" and "there", can scarcely be distinguished. In later speeches (1958 and 1959) the writer noticed that Cunningham paused after the word "bullet" and distinctly said "is not."

---

<sup>6</sup>Alan H. Monroe, Principles and Types of Speech (Chicago: Scott, Foresman and Company, 1949), p. 101.

When questioned about this change, Dr. Cunningham told the writer that he had noticed some students not getting the point of the Russian Roulette story. He said he realized that he had a tendency to "run some of his words together," and was trying to rectify this. This faulty pattern of articulation occurred from time to time in most of the speeches. Cunningham did not make such common articulatory errors as consistently dropping final consonant sounds such as, "t" and "d", nor did he change the final sound in the syllable, "ing." However, from time to time, he tended to speak so rapidly that some words would be almost unintelligible.

Dr. Cunningham made effective use of the pause several times in each of his speeches. Perhaps the pause was more apparent because of his rapid rate of speaking. At least when the speaker did pause, either for emphasis or to call attention to a particular point, it seemed especially effective. For example, in making his appeal to the Cooley High School assembly, Cunningham said, "If you would know the real joys, the real satisfactions that come from living that full, rich, meaningful and worthwhile life. . . . just place your hand in the hand of God." The pause used in this case seemed to focus attention on the direct appeal given by the speaker.

In the speech to the Lions Club, Cunningham said, "Finally, it seemed like eternity before I caught up with that tape. And it certainly didn't take me a quarter of a mile to slow down after the race was over! The instant I stepped over the finish line, I stopped dead still in my tracks. I turned around to shake hands with this boy. . . .and was surprised to see him coming around the last turn about 250 yards back."<sup>7</sup>

---

<sup>7</sup>From Lions Club Manuscript

In this case, the pause added to the element of suspense and aided the speaker in making his point to the group.

The speaker's pitch would probably be classified in the range of normalcy, being neither unusually high nor unusually low. There appeared to be no monotonous pitch patterns in Cunningham's speaking. He exhibited flexibility and variety in his pitch. The quality of his voice might be described as a bit nasal but nevertheless reasonably pleasant to the ear.

In considering the vocal factors of the speeches under consideration, it seems that the volume and rate of speech are the only factors meriting special comments. While the speaker's volume aided in intelligibility, this was sometimes offset by his very rapid rate of speaking. His rapid rate tended to give the impression, particularly when he was dealing with factual material as opposed to the telling of personal experiences, that the speech was "canned," or memorized. However, because of the generally rapid rate of speaking, the pauses used by the speaker admittedly became particularly effective. In other words, Cunningham's use of voice and his articulation would seem adequate rather than outstandingly effective.

#### Summary

Dr. Cunningham's delivery has greater excellence of gesture and bodily action than it does of vocal usage. He is an energetic, active speaker, poised and direct while speaking. Although his vocal usage is adequate--sometimes effectively varied and expressive--he tends to speak too fast, and to

omit and slur the sounds of words, making some phrases virtually unintelligible.



## CHAPTER VI

### CONCLUSIONS

The purpose of this study was to analyze the various elements of ten selected temperance speeches given by Glenn Cunningham in Detroit, Michigan, during the period from February 24, 1957, to March 8, 1957. To accomplish this purpose consideration was given to the audience, the occasion, the speaker, and the speeches. The previous chapters gave attention to the speaker's ideas, the language he used, the nature of his appeals, the structure of his thoughts, as well as the physical and vocal factors of his delivery.

The purpose of this chapter is threefold. First, it will summarize the analyses which have been made, including the important conclusions regarding the rhetorical invention of the speeches, both from the aspect of content materials and from the aspect of proof, as well as the physical and vocal factors of delivery. Second, it will make an evaluation of the effectiveness of the speeches, and third, it will offer some suggestions for further study.

#### Subject Matter

One of the unique features of Glenn Cunningham's content material is the dominance of personal experiences. Chapter III

shows how the content materials of all ten speeches under study can be charted to give 151 "building blocks."<sup>1</sup> Of these 151 items, 75 are personal experiences. As a general rule, observation would lead us to conclude that public speeches are not usually weighted so heavily with personal experience materials.

Also outstanding in the consideration of subject matter is the frequency with which certain specific materials were used. Figure II<sup>2</sup> charts the usage frequency of 33 items from the 151 "building blocks." A given illustration, story, or experience may be used in several different ways, of course, but in general Cunningham tended to use the same kind of materials in relationship to specific types of audiences, rather than to proof purposes. In other words, in the school speeches certain ones of the "building blocks" were used, while certain others were more likely to be used in the church speeches.

Dr. Cunningham stated that he generally regarded human nature as being the same, regardless of where he found it. He stated that he approached each general type of speaking situation in the same manner. Figure I will bear this point out to a certain degree.<sup>3</sup> However, the writer feels that Cunningham does not "stereotype" his audiences as much as he contends. Keen observation of audience response and the changing of materials according to the pattern of the "circular

---

<sup>1</sup>See Figure I, p. 60

<sup>2</sup>See Figure II, p. 61

<sup>3</sup>See Figure I, p. 60

response" demonstrate that the speaker is aware of not only differences in audiences but also of changes in audience attitude during the speech itself. Although the speaker may tend to approach any given speaking situation in the same general manner, he is conscious of audience reactions and apparently is willing to change his materials to conform to these reactions.

Although there was initial difficulty in attempting to classify the type of organization used in the ten speeches of this study, it later became apparent that the speeches could easily be divided into three parts as shown by the Substance Outlines in Appendix A. The theme of the speeches, Clean Living and Character Building, is found only in the body of the speeches. The introductions consisted primarily of anecdotes and stories intended to "warm up" the audience. The conclusions were in the form of appeals, to "serve God" or to "surrender one's life to God."

#### Proof

Elements of ethical, logical, and emotional proof were found in the speeches. Logical proof was least evidenced, and the vague and general nature of Cunningham's statistics and quotations tended to weaken the effectiveness of what he did use. The personal element often entered into the logical type of proof, establishing the speaker as the real source of authority for statements made. Emotional proof was found in the personal experiences told by the speaker, the word selection, the use of humor, and the nature of the conclusion or appeal of each speech.

The dominant type of proof, however appeared to be what the Greeks termed "ethical." This kind of proof was especially evidenced by the wide use of personal experiences. Events and circumstances before the speech, such as introductions and advance publicity, also point to the speaker as being the most important element in the total situation and the subject matter as being of secondary importance. Cunningham, in other words, created belief in himself, and therefore in what he said.

The question was posed in Chapter I regarding Dr. Cunningham's general approach to alcohol education. Does this approach used by Cunningham represent an approach that is different from "former methods?" At the turn of the century fear appeals were used by temperance speakers to encourage people not to drink and also to "fight the liquor traffic." It is true, of course, that much of Glenn Cunningham's proof is emotional in nature. He still talks about the danger of becoming an alcoholic, the possibility of getting lung cancer from smoking and the problem of death on the highway from drinking and driving. Is there, then, something different in his appeal or is it still basically the same in kind as that used in previous decades?

The writer feels that two elements found in the speeches under study are basically different from former "stereotyped" methods of alcohol education and, as such, represent a "new approach" to this area. The great reliance on personal experiences and the dominance of ethical proof in Cunningham's speeches focus attention on the speaker. In a sense, the writer feels that Cunningham is telling people, "Don't drink because you can have

a better life without alcohol--look at me and see how you can be successful without compromising on the principle of total abstinence." This "proof by testimony," or "proof by demonstration" is somewhat different from past efforts in that it is positive, rather than negative in its suggestion.

In all six of the school speeches, for example, Cunningham introduces the body of his speech by asking the question, "What does it take to be a champion?"

I get letters from boys all around the world. Boys coming to me saying, "Glenn, what does it take to be a world's champion? Possibly that sounds like a pretty big assignment to some of you young people but let me assure you it isn't nearly as difficult as you might think. Well, I am sure that each one of you before me here today can be a world's champion in some field of endeavor if you want to be.<sup>4</sup>

Throughout the school speeches Cunningham points to himself as an example of how to be successful in life without drinking or smoking. He also refers to the experiences of others who have become champions and maintained the principles of "clean living." The reference to Miss America<sup>5</sup> is an example of successful living without drinking and smoking. A general reference also appears in the Southfield High School Manuscript to support the idea that all champions "keep the training rules."

But certainly if you are going to be a world's champion athlete, there can be no carousing around, no smoking, no drinking, no using of any of the narcotics or breaking those training rules in any way. I have traveled around the world, competed against some of the greatest athletes who have ever lived. I have known many of the other great world's champions. I have never found a single

---

<sup>4</sup>From Southfield High School Manuscript

<sup>5</sup>See Glossary of Terms, No. 45

individual among them who could carouse around, use tobacco, use alcohol, use any of the narcotics or break those training rules in any way and perform as effectively, as efficiently on the athletic field as they would otherwise.<sup>6</sup>

These references seem to show that Glenn Cunningham is endeavoring to appeal to the young people not to drink and smoke because of the advantages and benefits of abstinence. A further reference in his appeal, found in all six school speeches, demonstrates this positive approach.

Certainly if you would have the security that all the material riches of the world can never buy, the peace of mind and contentment of heart that can be found by pursuing no other course, if you would know the real joys, the real satisfactions that come from living that full, rich, meaningful and worthwhile life, just place your hand in the hand of God. Let Him lead you where He will. I can guarantee each one of you without a single reservation, without a single qualification that you will find life and that you will find it far more abundantly than you can ever hope to find by pursuing any other course. Thank you.<sup>7</sup>

By the positive approach of offering the "abundant life" as a reason for "clean living," the writer feels that Glenn Cunningham used an appeal which was basically different from earlier "stereotyped methods" of alcohol education. Earlier methods seemed to focus more attention on the idea of not drinking because of the harm it would do to the individual, with very little emphasis placed upon the benefits of total abstinence.

A second element in Cunningham's speeches seems to differ from former "stereotyped methods" of alcohol education. This new approach is found primarily in the appeal that was

---

<sup>6</sup>From Southfield High School Manuscript

<sup>7</sup>Ibid.

used with the adult groups, which differed somewhat from the one used with the young people. In essence we might say that Cunningham's "adult" appeal is: "Don't drink because of the example you set for others, particularly the young people."

In the Lions Club Speech, for example, Cunningham told the experience about the trouble that a certain city on the West Coast was having.<sup>8</sup> The point of the experience was summed up by the judge who said, "You stop your drinking, and you stop doing what you are doing, and when you straighten up your own lives you won't have to worry about your children."<sup>9</sup> In the same speech, Cunningham told the story of Big Jim.<sup>10</sup> Following this experience he stated, "I think it behooves each one of us to stop and take stock occasionally of the kind of example we are setting for our fellow men, and especially our youth."<sup>11</sup> The appeal for both church speeches took the same form. Cunningham recited the poem, "Sheep and Lambs"<sup>12</sup> and then concluded by saying, "And what terrible cost millions of lambs are paying throughout this land because we, the sheep, have lead them astray by our bad examples. Thank you."<sup>13</sup>

By appealing to people not to drink or smoke because of the example they set for others, Glenn Cunningham used a second

<sup>8</sup>See Glossary of Terms, No. 83

<sup>9</sup>From Lions Club Manuscript

<sup>10</sup>See Glossary of Terms, No. 84

<sup>11</sup>From Lions Club Manuscript

<sup>12</sup>See Glossary of Terms, No. 131

<sup>13</sup>From Asbury Methodist Church Manuscript

technique that differed from former methods of alcohol education. The psychological and emotional appeals, including fear appeals, used by Cunningham are somewhat similar to former methods. In this the writer feels that Glenn Cunningham represents an adaptation of former methods, with terminology adjusted to presently accepted forms. But in the two appeals of (1) Don't drink because there is a more abundant life in total abstinence and (2) Don't drink because of the example you may set for others, Cunningham represents a relatively new and positive approach to temperance speaking.

In his new book, "What Shall We Say About Alcohol?", Caradine R. Hooton of the Methodist Board of Temperance, states that he feels the church should first find out why people drink. Then, he advises,

Instead of merely damning the drink, we seek an understanding of drives that, after all, can only be satisfied by something better than alcohol. In a study of motivations there is also need to build the case for abstinence around positive benefits rather than potential dangers.<sup>14</sup>

A second principle for modern-day alcohol education is offered by Hooton when he discusses the true meaning of temperance,

The Christian will first think and then try. Forgetting himself in his concern for others, the sincere person's next step forward will be an effort to set a good example in every situation. He will try to live consistently so as to become a lift and not a letdown for his associates.<sup>15</sup>

The writer feels that the appeals used by Glenn Cunningham represent the same principles set forth by Dr. Hooton as basic

<sup>14</sup>Caradine R. Hooton, What Shall We Say About Alcohol? (New York: Abingdon Press, 1960), p. 19.

<sup>15</sup>Ibid., p. 62.



to modern-day alcohol education.

### Delivery

Dr. Cunningham's delivery seemed to have a greater excellence of gesture and bodily action than it did of vocal usage. Although the same gestures were used in each speech for similar points, it did not seem to the audience that they were "canned" or learned.

Although his vocal usage was adequate--sometimes effectively varied and expressive--he tended to speak too fast, and to omit and slur the sounds of words, making some phrases virtually unintelligible.

### Effectiveness

In attempting to evaluate the effectiveness of the speeches under study, the writer will refer to his observations during and after the speeches, as well as to comments by several Detroit high school principals two years after the speeches under study were given.

Cunningham seemed to have the attention and interest of the audience in all ten speaking situations. The response could be measured not only by the apparent attention of the audience, but by their laughter at the speaker's humorous stories and anecdotes as well. After each of the six school speeches, a group of students came to Cunningham to get his autograph and to talk personally with him.

It would be difficult to measure accurately whether Glenn Cunningham changed any attitudes about drinking. Judging

from the conversation the writer heard at the dinner table preceding the Lions Club speech, there were apparently a large number of social drinkers in this audience. The writer tried to get comments from several of the audience as they left the room. Several said the talk was "good" but would comment no further. Another said, "In athletics a person shouldn't drink-- Glenn is right on that point." I asked if he thought this applied to persons not in athletics. He replied that he felt this was a different matter. Another person said, "I drink moderately. Not much, but on occasion. I will say this, that I feel it never did anyone any good to drink. I think Glenn was absolutely right in what he said."

On the basis of comments heard at the Lions Club, there seems to be a reasonable doubt that those who were drinkers would change their attitudes to the point of not drinking as a result of Cunningham's talk. However, it would be reasonable to assume that their attitudes were somewhat moved in the direction of abstinence, at least in the sense that they were forced to re-examine them and justify them anew.

At Southfield High School, one student remarked, "I don't drink now, and I never will. Dr. Cunningham made me feel even stronger on this point." On the basis of this remark, the writer feels that there is a good possibility that Cunningham did perhaps strengthen some persons' views on the subject of drinking. Further evidence of this might be found in the offering received after each of the church services. The offering at the Nazarene Church was \$135, and the Asbury

Methodist Church offering totaled \$151. According to Ross J. McLennan, then Director of the Michigan Temperance Foundation, both offerings were "above average" and considerably in excess of what the Foundation would expect from groups of that size. If we assume that these people were primarily abstainers, then we might see evidence here that Cunningham's speeches to these congregations strengthened their feelings to the point of inspiring them to give more than they normally would for such an offering.

Another method of measuring the effectiveness of Glenn Cunningham's speeches might be found in the experience of the writer two years after the ten speeches under study were given. In 1959, the writer called on four of the schools where Cunningham had spoken on his 1957 itinerary in Detroit. Each principal expressed a willingness to schedule another temperance speaker, saying, "Our school still remembers Glenn Cunningham's talk two years ago. If you can send anyone else who is half as good as he was, we will be glad to have him." These remarks would evidence that the speeches by Cunningham had something of a lasting effect on the school administrators.

The one negative comment that was frequently heard was to the effect that Cunningham spoke too rapidly to be understood. The writer feels that this excessively rapid speech pattern detracted considerably from the effectiveness of Cunningham's speeches. It would seem that the speeches under study were generally well received by the audiences, however, and that there was at least some lasting effect from these speeches, as

measured by the comments from several school administrators two years later.

The difficulty in measuring the effectiveness or audience response of speeches of this type gives rise to a suggestion for further study. If there could be study along the lines of attitude change, with pre-testing, post-testing, and control groups, one might be able to measure more accurately whether or not such temperance speeches actually change attitudes.

It would also be interesting to see if other athletes could adopt Cunningham's method of approach and have a similar success in public speaking. Further exploration might be done on the two principles used by Cunningham and advocated by Dr. Hooton as being a more effective basis for alcohol education today, namely (1) the positive approach of showing the "abundant life" as a product of abstinence and (2) abstinence because of the example set for others.

APPENDIX A  
SUBSTANCE OUTLINES  
of the Ten  
Speeches Studied \*

Speech 1  
Southfield High School

I. Introductory Remarks and Personal Experiences

- A. Didn't Affect Me (1)
- B. Burns (2)
- C. Football (3)
- D. Truck Driver (4)
- E. Hitler (5)

II. What Does It Take to be a Champion?

- A. Becoming a Champion (7)
- B. Select Event (6)
- C. Work and Sacrifice (8)
  - 1. Girls (9)
  - 2. Early to Bed (10)
- D. Training Rules (11)
  - 1. Athletics (12)
  - 2. I'll Take Dozen (51)
  - 3. Classroom (13)
- E. Faith (14)
  - 1. Above Shoulders (15)
  - 2. Think You Can (16)
  - 3. Light Bulb (17)
- F. Perseverance (18)
  - 1. Turtles (19)
  - 2. Edison (20)
  - 3. Winner Never Quits (21)
- G. Don't Drink (22)
  - 1. Mortgage Future (22)
  - 2. Success (23)
  - 3. Crime (24)
  - 4. Drinking Driving (25)
  - 5. Amount of Alcohol (26)
  - 6. Divorce (27)
  - 7. Public Enemy (28)

\* Numbers in parentheses refer to the "Storehouse of Ideas" Key.  
See Chapter III.

8. Alcoholism	(29)
(a) Syncopation	(30)
(b) One in Nine	(31)
(c) Roulette	(32)
9. Why Drink	(33)
(a) Smart	(34)
(b) Popular	(35)
(c) Pressure	(36)
(1) Roosevelt	(37)
(2) Principle	(38)
(3) Refused Endorsements	(39)
H. Responsibility	(40)
1. Bag of Tools	(41)
2. Ant Hill	(42)
3. Better You	(43)
I. Don't Drink or Smoke	
1. More Facts	(44)
2. Miss America	(45)
3. Air Force Doctors	(46)
4. Insurance Companies	(47)
III. Have Faith in God	
A. Most of Life	(48)
B. King of England	(49)
C. Place Your Hand	(50)

Speech 2  
Redford High School

I. Introductory Remarks and Personal Experiences

A. Jack Rabbit	(52)
B. Burns	( 2)
C. First Race	(53)

II. What Does It Take to be a Champion?

A. Becoming a Champion	( 7)
B. Select Event	( 6)
C. Work and Sacrifice	( 8)
1. Girls	( 9)
2. Early to Bed	(10)
D. Training Rules	(11)
1. Athletics	(12)
2. Classroom	(13)
E. Faith	(14)
1. Above Shoulders	(15)
2. Think You Can	(16)
3. Light Bulbs	(17)
F. Don't Drink	
1. Mortgage Future	(22)
2. Success	(23)

3. Crime	(24)
4. Drinking Driving	(25)
5. Amount of Alcohol	(26)
6. Mental	(55)
7. Divorce	(27)
8. Public Enemy	(28)
9. Polio and Alcohol	(54)
10. Alcoholism	(29)
(a) Traces of Blood	(56)
(b) One in Nine	(31)
(c) Roulette	(32)
11. Why Drink	(33)
(a) Smart	(34)
(b) Pressure	(36)
(1) Roosevelt	(37)
(2) Principle	(38)
(c) Immaturity	(57)
(d) Economic Aspects	(58)
(1) Money Spent	(59)
(2) Refused Endorsements	(39)
G. Don't Drink or Smoke	
1. More Facts	(44)
2. Miss America	(45)
3. Cancer in Women	(60)
4. Air Force Doctors	(46)
H. Responsibility	(40)
1. Bag of Tools	(41)
2. Better You	(43)
3. Accept Responsibility	(62)
4. Give Self	(61)
III. Have Faith in God	
A. Most of Life	(48)
B. King of England	(49)
C. Place Your Hand	(50)

Speech 3  
Cooley High School

I. Introductory Remarks and Personal Experiences	
A. Called Other Things	(63)
B. Didn't Affect Me	( 1)
C. Burns	( 2)
D. Football	( 3)
E. Truck Driver	( 4)
F. Hitler	( 5)
II. What Does It Take to be a Champion?	
A. Becoming a Champion	( 7)
B. Select Event	( 6)

C. Work and Sacrifice	( 8)
1. Girls	( 9)
2. Early to Bed	(10)
D. Training Rules	(11)
1. Athletics	(12)
2. Classroom	(13)
E. Faith	(14)
1. Above Shoulders	(15)
2. I'll Take Dozen	(51)
3. Think You Can	(16)
4. Light Bulb	(17)
F. Don't Drink	
1. Mortgage Future	(22)
2. Success	(23)
3. Crime	(24)
4. Drinking Driving	(25)
5. Amount of Alcohol	(26)
6. Divorce	(27)
7. Public Enemy	(28)
8. Alcoholism	(29)
(a) Syncopation	(30)
(b) One in Nine	(31)
(c) Be Sure	(64)
G. Responsibility	(40)
1. Refused Endorsements	(39)
2. Bag of Tools	(41)
3. Air Force Doctors	(46)
4. Better You	(43)

### III. Have Faith in God

A. Most of Life	(48)
B. King of England	(49)
C. Place Your Hand	(50)

### Speech 4

#### Greusel Junior High School

### I. Introductory Remarks and Personal Experiences

A. Compliment Students	(65)
B. Dumb Not Lost	(66)
C. Burns	( 2)
D. First Terrible	(67)
E. Football	( 3)
F. Truck Driver	( 4)
G. Hitler	( 5)

### II. What Does It Take to be a Champion?

A. Becoming a Champion	( 7)
B. Select Event	( 6)
C. Work and Sacrifice	( 8)
1. Girls	( 9)
2. Early to Bed	(10)



D. Training Rules	(11)
1. Athletics	(12)
2. I'll Take Dozen	(51)
3. Classroom	(13)
E. Faith	(14)
1. Above Shoulders	(15)
2. Think You Can	(16)
3. Light Bulb	(17)
F. Fear of Failure	(68)
1. Lesson	(69)
2. Edison	(20)
3. Winner Never Quits	(21)
G. Aim High	(70)
H. Don't Drink	
1. Mortgage Future	(22)
2. Success	(23)
3. Crime	(24)
4. Drinking Driving	(25)
5. Amount of Alcohol	(26)
6. Mental	(55)
7. Divorce	(27)
8. Public Enemy	(28)
9. Alcoholism	(29)
(a) Syncopation	(30)
(b) Money Spent	(59)
(c) One in Nine	(31)
(d) Roulette	(32)
10. Why Drink	(33)
(a) Smart	(34)
(b) Pressure	(36)
(1) Roosevelt	(37)
(2) Principle	(38)
(3) Refused Endorsements	(39)
I. Responsibility	(40)
1. Bag of Tools	(41)
2. Give Self	(61)
3. Better You	(43)

### III. Have Faith in God

A. Most of Life	(48)
B. King of England	(49)
C. Place Your Hand	(50)

Speech 5  
Jackson Junior High School, #1

I. Introductory Remarks and Personal Experiences

A. Dumb Not Lost	(66)
B. Burns	( 2)
C. Football	( 3)
D. Truck Driver	( 4)
E. Hitler	( 5)

II. What Does It Take to be a Champion?

A. Becoming a Champion	( 7)
B. Pay Price	(74)
C. Select Event	( 6)
D. Work and Sacrifice	( 8)
1. Girls	( 9)
2. Early to Bed	(10)
E. Training Rules	(11)
1. Athletics	(12)
2. Classroom	(13)
F. Faith	(14)
1. Above Shoulders	(15)
2. Think You Can	(16)
3. I'll Take Dozen	(51)
4. Light Bulb	(17)
G. Perseverance	(18)
1. Edison	(20)
2. Winner Never Quits	(21)
H. Aim High	(70)
I. Don't Drink	
1. Mortgage Future	(22)
2. Success	(23)
3. Chances	(71)
4. Crime	(24)
5. Drinking Driving	(25)
6. Amount of Alcohol	(26)
7. Divorce	(27)
8. Public Enemy	(28)
9. Alcoholism	(29)
(a) Syncopation	(30)
(b) One in Nine	(31)
(c) Roulette	(32)
10. Why Drink	(33)
(a) Smart	(34)
(b) Pressure	(36)
(1) My Father	(72)
(2) Learn Facts	(73)
J. Responsibility	(40)
1. Ant Hill	(42)
2. Refused Endorsements	(39)
3. Bag of Tools	(41)
4. Give Self	(61)

K. Don't Drink or Smoke	
1. More Facts	(44)
2. Miss America	(45)
3. Cancer in Women	(60)
4. Air Force Doctors	(46)
5. Insurance Companies	(47)

### III. Have Faith in God

A. Most of Life	(48)
B. King of England	(49)
C. Place Your Hand	(50)

## Speech 6

### Jackson Junior High School, #2

#### I. Introductory Remarks and Personal Experiences

A. Didn't Affect Me	( 1)
B. Burns	( 2)
C. Football	( 3)
D. Truck Driver	( 4)
E. Hitler	( 5)

#### II. What Does It Take to be a Champion?

A. Becoming a Champion	( 7)
B. Pay Price	(74)
C. Select Event	( 6)
D. Work and Sacrifice	( 8)
1. Girls	( 9)
2. Early to Bed	(10)
E. Training Rules	(11)
1. Athletics	(12)
2. Classroom	(13)
F. Faith	(14)
1. Above Shoulders	(15)
2. I'll Take Dozen	(51)
3. Think You Can	(16)
4. Bumble Bee	(75)
G. Fear of Failure	(68)
1. Lesson	(69)
2. Edison	(20)
H. Aim High	(70)
I. Don't Drink	
1. Mortgage Future	(22)
2. Success	(23)
3. Crime	(24)
4. Drinking Driving	(25)
5. Amount of Alcohol	(26)
6. Mental	(55)
7. Divorce	(27)

8. Public Enemy	(28)
9. Alcoholism	(29)
(a) Snycopation	(30)
(b) One in Nine	(31)
(c) Roulette	(32)
10. Why Drink	(33)
(a) Smart	(34)
(b) Pressure	(36)
(1) My Father	(72)
(2) Roosevelt	(37)
(3) Principle	(38)
(4) Refused Endorsements	(39)
J. Responsibility	(40)
1. Bag of Tools	(41)
2. Give Self	(61)
K. Don't Drink or Smoke	
1. More Facts	(44)
2. Miss America	(45)
3. Cancer in Women	(60)
4. Air Force Doctors	(46)
5. Insurance Companies	(47)

### III. Have Faith in God

A. Most of Life	(48)
B. King of England	(49)
C. Place Your Hand	(50)

### Speech 7 Lions Club

#### I. Introductory Remarks and Personal Experiences

A. Who Was It	(76)
B. Dump Whole Load	(77)
C. Burns	( 2)
D. First Terrible	(67)
E. Two-Mile Race	(78)
F. Lions Sponsor	(79)

#### II. Don't Drink or Smoke

A. Dartmouth	(80)
B. Youth Problems	(81)
1. Act Like Adults	(82)
2. West Coast	(83)
C. Refused Endorsements	(39)
D. Big Jim	(84)
E. Destroy Brain Cells	(85)
F. Money Spent	(59)
G. Polio and Alcohol	(54)
H. War Deaths	(86)
I. Communism	(87)

III. Have Faith in God

- A. Played the Game (88)

Speech 8  
Salvation Army

I. Introductory Remarks and Personal Experiences

- A. Layman (89)  
B. Dump Whole Load (77)  
C. Burns (2)  
D. Football (3)  
E. Olympics (90)  
F. Dartmouth (80)  
G. Refused Endorsements (39)  
H. Ranch (91)

II. How to Get the Most Out of Life

- A. Most of Life (48)  
B. Material Things (92)  
C. Goals (93)  
D. Nothing Impossible (94)  
    1. Aim High (70)  
    2. Light Bulb (17)  
    3. Occasional Failures (95)  
        (a) All Fail Sometimes (96)  
        (b) Go On (97)  
        (c) Met Boy Today (98)  
    4. Overcoming (99)  
        (a) Walking (100)  
        (b) Running (101)  
        (c) Schooling (102)  
    5. Faith (14)  
    6. Patience (103)  
E. On the Ball (104)  
    1. Ant Hill (42)  
    2. Farmer (105)  
F. Give Self (61)  
    1. Something to Give (106)  
    2. All Important (108)  
    3. Dead Sea (107)

III. Have Faith in God

- A. Most of Life (48)  
B. King of England (49)  
C. Place Your Hand (50)

Speech 9  
Asbury Methodist Church

I. Introductory Remarks and Personal Experiences

A. Back Pews	(109)
B. Burns	( 2)
C. Two-Mile Race	(78)
D. People Same	(110)

II. The Alcohol Problem

A. Youth Problems	(81)
1. Act Like Adults	(82)
2. Church Attendance	(111)
3. Alcohol Available	(112)
4. Bar Maids	(113)
B. Economic Aspects	(58)
1. Money Spent	(59)
2. Just the Money	(114)
3. Crime Bill	(115)
(a) Kansas	(116)
(b) Bank Teller	(117)
(c) Missions	(118)
C. Claims Refuted	(119)
1. Bootlegging	(120)
2. Taxes	(121)
D. Affects Everyone	(122)
1. Denver	(123)
2. Per Cent Crimes	(124)
E. Drinking Driving	(25)
F. Amount of Alcohol	(26)
G. Mental	(55)
H. Divorce	(27)
I. Alcoholism	(29)
1. Syncopation	(30)
2. One in Nine	(31)
3. Where Are They?	(125)
J. Affects Youth	(126)
1. Appeal to Them	(127)
2. Decision Age	(128)
3. Pabst	(129)
4. Jingles	(130)

III. Be a Good Example

A. Responsibility	(40)
B. Refused Endorsements	(39)
C. Sheep and Lambs	(131)

Speech 10  
First Nazarene Church

I. Introductory Remarks and Personal Experiences

A. Back Pews	(109)
B. Burns	( 2)
C. First Race	(53)

II. The Alcohol Problem

A. Youth Problems	(81)
1. Church Attendance	(111)
2. Alcohol Available	(112)
3. Bar Maids	(113)
B. Economic Aspects	(58)
1. Money Spent	(59)
2. Just the Money	(114)
3. Crime Bill	(115)
(a) Kansas	(116)
(b) Bank Teller	(117)
(c) Per Cent Crimes	(124)
C. Mental	(55)
D. Destroy Brain Cells	(85)
E. Drinking Driving	(25)
F. Amount of Alcohol	(26)
G. Divorce	(27)
H. War Deaths	(86)
I. Alcoholism	(29)
1. Syncopation	(30)
2. False Advertising	(132)
3. Narcotics	(134)
4. Teach Youth	(133)
J. Youths Say Drinking Makes Adults	(135)
1. Robs Them of Their Best	(136)
2. Lower Than Animals	(137)
3. Brain to Sleep	(138)
K. Claims Refuted	(119)
1. Bootlegging	(120)
2. Taxes	(121)
(a) Missions	(118)
L. Christianity	(139)
M. Affects Youth	(126)
1. Pabst	(129)
2. Jingles	(130)
3. Five-year Old	(140)
N. Moderation	(141)

III. Our Christian Duty Regarding the Alcohol Problem

A. Example	(143)
1. Responsibility	(40)
2. Refused Endorsements	(39)

3. Horse Sense	(142)
4. Big Jim	(84)
5. Neighbors Bible	(144)
B. Witnessing	(145)
1. Define Christian	(146)
2. What to Give	(147)
3. Dead Sea	(107)
4. Give to Master	(148)
5. Iowa Senator	(149)
6. Psalms 23	(150)
7. Need Help	(151)
8. Sheep and Lambs	(131)



## APPENDIX B

### Manuscripts

#### Southfield High School

Thank you, Mr. Hall, for that wonderful introduction. As I sat there listening to the introduction, I was reminded of the two men waiting in the hospital for the announcement of the birth of their children. There was a young man there for the first time who was having trouble. He was pacing up and down the corridor, wringing his hands, worried half to death, and there sat an old timer very calmly awaiting the announcement of the birth of his sixth child. I have a pretty good idea how he felt, I have eight children of my own. The old gentleman said to the young man, "Son, come on over here and sit down, everything will be all right." But the young man said, "You don't understand." He said, "My wife has had a horrible experience and we have always heard that a child would be marked by those experiences." The old timer said, "Son, there is nothing to that old superstition. Why," he said, "Before I was born my mother stuck her finger on a phonograph needle and it was terrible, but", he said, "It didn't affect me, didn't affect me, didn't affect me, didn't affect me." (See Chapter V, Figure 3)

I assure you those introductions very definitely affect me and especially when I recognize the fact that my athletic career ended about the time most of you were being born. As Mr. Hall mentioned in the introduction, as a small child I was burned in a gasoline explosion, a fire which cost my brother his life. I was in bed for many months, was told I would never walk again, and I could have been an invalid today but I didn't choose to be. My legs were burned so deeply that chunks of flesh had fallen from the muscles. Much of the circulation had been destroyed. My legs were drawn up and twisted, (See Chapter V, Figure 10). My strength was gone. People would say, "Glenn, you'll never walk again, you'll be an invalid for the rest of your life." But I remembered even as a child where there is enough faith, all things are possible. I can assure each one of you that you, too, will find that same thing to be true if you place your faith where faith belongs.

By the time I had entered high school, I had recovered sufficiently from my injuries to be able to carry on various activities, to hold my own and do a fairly good job of it.

But I was afraid I would be robbed of the privilege of competing in athletics. My parents were bitterly opposed to all kinds of sports. In fact, my father had told my brother and me, "If you boys aren't getting enough exercise, you just get home and I'll find plenty for you to do." And my father had a very striking way (See Chapter V, Figure 11) of impressing his demands on us boys.

The coach was always desperate for material, especially out on the football field. Anything that could carry a football around was welcome on our field. We had a very small enrollment with few boys out for this sport. We usually had only about twelve or thirteen boys out for football, especially after those first three nights of scrimmage. After that we had a scrimmage against the band. Sometimes we almost beat the band.

My first year in high school, my parents wouldn't allow me to go out for football. The beginning of my second year the coach was so desperate for material he came down and tried to convince my parents that I should be out there playing. He walked in the house and said he wanted me to play football, and my parents said "No." They were determined that would be the final answer. The coach was just as determined it wasn't going to be. He kept putting on the pressure, finally my father said, "Boys get their arms and legs broken, and necks and their backs broken. Boys get killed playing that silly game. I'll have none of it." I had been sitting there listening to that argument, marveling at my father especially. Out on the ranch nothing would please him more than seeing one of us boys climbing on an old bronc horse. It could throw us clear over the barn, (See Chapter V, Figure 12) or kick us through the side of it for that matter. No danger of being injured there, but on the field competing with boys our own age and own size, we might get an injury. The coach finally gave up and decided he would have to leave without their permission for me to play. As he started out to his car, my parents said that absolutely none of their boys would ever play football with their permission. I immediately assumed that without their permission it would be all right and I told the coach so. It wasn't often that I went against the wishes of my parents. But in this case I felt it was justified. The next day we had a game. The coach called me into the dressing room and he said, "Glenn, here's your suit." Well, believe it or not, I had never even watched a football game. I didn't know how to get into the outfit. After my teammates helped me suit up, I slipped the helmet down over my head, (See Chapter V, Figure 17) walked out on the football field feeling very much like one of these ancient armored knights out of the Dark Ages in full armor. We started warming up. They called for the game, flipped the coin, our opponent won the toss and decided they would receive the kickoff. In the last few seconds before the game started,

my teammates gathered around to tell me how to play this wonderful game of football. The fellows said, "Glenn, as we kick that ball down the field, you want to run down and tackle the man with the ball." Well, I had never tackled anyone. So I thought I'll let you fellows do the tackling, then I'll know from watching you how to do it myself. We lined up across the field there. I don't remember what position the coach had me playing. To be honest with you, I didn't know they had positions on the football team at that time. One of the fellows ran, kicked the ball, it went bounding down the field. One of our opponents picked it up, came running down the field in a southeasterly direction. We all started running and the first thing I knew, in the excitement of the game, I found myself out ahead of all my teammates. Here the kid came lickety-split and I was going right into him wide open. (See Chapter V, Figure 18). We were rapidly approaching a crisis. He was either going to run over me or I was going to run over him, I didn't know which. Something had to be done. Well, the only thing I could think of was just close my eyes, (See Chapter V, Figure 19) hold up my arms for whatever I might fall into. Almost immediately, Wham! I hit him right in the middle, caught him on the head and shoulders, ran about ten yards with him before I fell down. As soon as we hit the ground I jumped up immediately and brushed myself off. (See Chapter V, Figure 20) Our football field was just covered with these old three-cornered field burrs. That is exactly what I said. After brushing myself off, I looked around and saw the boy still lying there on the ground. I thought my parents prediction was correct only in reverse. Instead of him killing me, I had killed him. The boy's coach ran out from the side lines rolling him over on his back, grabbed him by the belt and was pumping him up and down. Well, as far as I could see, there was no air going in, (See Chapter V, Figure 21) none coming out--no signs of any life. I thought sure enough I had killed him and I was so frightened I started into the dressing room to check in my equipment right then and there, calling my football career to an end. One of my teammates ran up, grabbed my arm, jerked me around (See Chapter V, Figure 22) and said, "Glenn, come on back, you didn't hurt that fellow, you just knocked the wind out of him." I was greatly relieved.

The third game in which I played, the coach put me in the back field, playing fullback. You can all imagine how intelligent I was about this wonderful game of football. I wasn't nearly as intelligent as the big colored boy playing way back in the good old days when the game was rough and rugged. He was playing fullback that year, calling signals from back field as they did when I was playing. He got back there ready to carry that ball, calling the signal. (See Chapter V, Figure 23) He said, "Fo' million, fo' billion, interference, follow me!" I didn't even know there was supposed to be any interference out there except from our opponent. But I had wonderful experiences all through school.

I had the good fortune of participating in athletics for more than fifteen years, traveled all around the world and met a lot of interesting people. I like to compare my athletic experiences to that of a truck driver. They say these truck drivers have the most wonderful jobs in the world. "They bump into so many interesting people." We surely bumped into a lot of interesting people in our travels. I'll never forget the first trip we made to Europe. We were entertained by the Royal Family up in Sweden; down through Central Europe, we were entertained by the state dignitaries, including von Hindenburg who was then president of Germany. I met another man there in Germany who became quite famous a few years later. I am sure you have all read or heard of this man. I am quite sure none of you young people ever met him. His name is Adolph Hitler. And if he is where I think he is today, I hope I never meet him again.

I get letters from boys all around the world. Boys coming to me saying, "Glenn, what does it take to be a world's champion? Possibly that sounds like a pretty big assignment to some of you young people but let me assure you it isn't nearly as difficult as you might think. Well, I am sure that each one of you before me here today can be a world's champion in some field of endeavor if you want to be.

If you want to be a world's champion athlete as I did, (See Chapter V, Figure 5) select an event in which you are vitally interested. Go out there everyday and work, work hard. It takes a lot of hard work to be a success at anything and you must be willing to sacrifice anything that is necessary in order to prepare yourself to perform to the very best of your abilities, which probably means, Fellows, you are going to have to give up an evening or two a week, maybe more, with one of these beautiful little a-a-a-, (See Chapter V, Figure 24) but I'll guarantee you it'll get results for you. If you want to be a great athlete, it has to be early bed and early to rise, while your gal goes out with the other guys.

But certainly if you are going to be a world's champion athlete, there can be no carousing around, no smoking, no drinking, no using of any of the narcotics or breaking those training rules in any way. I have traveled around the world, competed against some of the greatest athletes who have ever lived. I have known many of the other great world's champions. I have never found a single individual among them who could carouse around, use tobacco, use alcohol, use any of the narcotics or break those training rules in any way (See Chapter V, Figure 7) and perform as effectively, as efficiently on the athletic field as they would otherwise. (Thank you, I'll take a dozen of those). I have been through four different universities. I have taught in college and university. I have never found the individual who can carouse around, use tobacco, use alcohol, use any of the narcotics and perform as effectively, as efficiently mentally as they would otherwise. Those products not only rob

you of your physical and mental potential, but of your moral and spiritual potential as well. If you would go to the top in any field of endeavor don't handicap yourself by using those products, and last but not least, you must want to win. You must want it badly enough to pay the price and believe that you can win, and believing is far more important than most of us ever dream. Do you young people realize that you set your limits in every field of endeavor by your mental attitudes. You set up the psychological barriers. You will never go beyond them. I have always felt that your athletic performance was at least 85 per cent from your shoulders up (See Chapter V, Figure 25) and I should know, I practically had to compete in athletics without legs. But, if you think you can, you can. If you think you dare not, you don't. If you would like to win but think you can't, it's almost a cinch you won't. And that is so true.

So many young people come to me and say, "Well, I'd like to do so and so, but I just can't do it, it is impossible. You must recognize the fact that there is not such a thing as an impossibility except that you make it impossible by your mental attitudes. In fact, as I think of impossibilities, I think of the electric company who used to, in hiring their scientists, the first job they would give each new scientist was to frost the inside of a lightbulb. Now, the official of the company knew it couldn't be done. But each young scientist would just knock himself out trying to frost the inside of that lightbulb. Eventually, one by one the young scientists would come to the officials very apologetically and they would say, "I am sorry, I just can't do it. It is impossible to frost the inside of that lightbulb." Well, the officials would have a big laugh at him. They would say, "We knew it was impossible. We just gave you that assignment as a practical joke." But the company finally hired a young man who was so dumb and so stupid, he didn't know you can't frost the inside of that lightbulb, and he did it. And ever since then our whole lighting system has been based on the principle of frosting the inside of the lightbulb. Remember that when you come up against something that you think is impossible. In fact, I find so many of our youth are so afraid of anything that seems difficult or new that any place where they might fail, they just won't attempt it. Don't be afraid to stick your neck out. I live on a little ranch in Kansas. We have those old dry-land turtles out there and you know I have never found one of them going forward yet that he didn't stick his neck out. Don't be afraid of failure. Many times it is the failures in our lives that teach us the lessons which we need most.

Thomas A. Edison failed a thousand times in his attempts to invent that incandescent light. Why didn't he give up and say it is impossible, can't be done. Certainly he had failed often enough. The brilliant man he was, he had fixed the idea in his mind, since it was possible, it was just a matter of discovering his mistakes, correcting them, and he would

After finishing that sixth quarter, the coach said, "Take it on out faster on the seventh." When I finished the seventh lap, I was wishing the race was over. For had the race ended there I would have won. I was leading, and I was so tired I couldn't see how in the world I was going to get through that last quarter. Any instant I expected to see this chap flash past me with that terrific kick which would take him another quarter of a mile to slow down from after the race had ended. Crossing the finish line of the seventh quarter, I checked my speed. I wanted this boy to move up and take the lead. I wanted the coach to get the hint that I wanted to follow pace. Coming around the turn, the boy hadn't moved up and evidently the coach didn't get the hint. There he was with a big broad grin all over his face, but certainly I didn't have one.

As I ran by, he said, "Glenn, give it everything you've got this whole last quarter," which wasn't much, but I knew my coach wouldn't tell me to do anything that I couldn't do or that I shouldn't do. I started sprinting off that first turn of the backstretch. Just as I reached the backstretch, this huge football crowd stood up and started cheering. At that point, my heart sank. I thought, "Oh, oh, here he comes." Any instant I expected to have him flash by me with that terrific kick. Looking down the backstretch into the last turn, I thought if I could just beat him to the last turn, perhaps he wouldn't try to pass me. At least if he does, he will have to do a few extra yards going around me. I will finish that much closer to him, at least. So I drove down the backstretch with everything I could put into the race.

Just as I broke into the last turn above the roar of the crowd, I could hear the boy's feet beating right beside me. He had moved right up to my shoulder. I just knew he was there. In fact, I was so sure he was there I was afraid to look for fear he would be there. Keeping my eyes right on around the turn, I drove into the final stretch and I don't believe I ever traveled 100 yards as long as that. It seemed every time I took one step in the direction of the finish tape, it would move away from me about two steps. And every time I heeded the track, I could hear this boy's feet beating right beside me. I remember the coach had told me, "Glenn, as you finish these races, just run like all the bulls in Kansas were right behind you chasing you." And I thought surely some of them had overtaken me and gored me in the back of my legs. My muscles were so tired, they seemed to be pulling loose from the bones.

Finally, it seemed like eternity before I caught up with that tape. And it certainly didn't take me a quarter of a mile to slow down after the race was over! The instant I stepped over the finish line, I stopped dead still in my tracks. I turned around to shake hands with this boy and was surprised to see him coming around the last turn about 250 yards back. I couldn't believe my eyes. I was sure he

had been running right at my shoulders, at least the last 200 yards of that race. Finally, I walked on to the field, picked up my warmup suit, started walking away in the direction we had finished the race, and discovered that the wind had caught that paper number they had pinned on my back, flapping it just like a runner's feet beating right beside me.

In the years that followed, there were many times that I wished I had one of those numbers with the wind flapping it. Perhaps I wouldn't have lost so many races. But I did have a wonderful experience through the years, participating in athletics for fifteen years, traveled all around the world meeting lots of wonderful people. In fact, I might say that it was a Lions Club that really launched me on my athletic career because they sent my coach and me to the Inter-Scholastic Meet in Chicago in 1929 and that was the first really big competition outside the State of Kansas I had the privilege of entering.

Your chairman here today mentioned the indoor mile record. Gentlemen, I was running in New York and for about two and one-half years I ran without losing a race. The track coach from Dartmouth College was coming down every weekend and he said, "Glenn, I am just positive the way you are running, if you will just get away from this field where they keep putting a dozen boys in the race to clutter up the track, you will establish a new world's record. I had set the record the year before, 4 minutes 8.4 seconds. While I was working on my doctor's degree, holding down a job, running three or four races out of New York City each week, I told Mr. Hillman I just didn't have time to go to Dartmouth, but he kept insisting.

Finally, I caught up on my work a bit, accepted his invitation, arrived at Dartmouth on a day such as this, drizzling rain, but that night it turned cold. I told Hillman if we had a warm evening I might run a fairly respectable race, but if it gets cold, no telling what I will do because in cold weather my legs just tie up due to the fact that much of the circulation has been destroyed. I was hoping for warm weather and was pleased when I found it raining. By that night the temperature started going down. It started snowing. It got too cold to snow and the temperature still went down. The next morning it was 7 below zero and the temperature was still going down. I went out on the track that evening and was surprised to find a very poor track, a very poor setup. But I went out, ran the race and set a new world's record of 4 minutes, 4.4 seconds and I believe that record is still on the books.

The sports writers gave the track a lot of publicity on being the fastest track in the world. They gave me a lot of publicity on being the fastest runner in the world, but I am sure that neither of those were justified. I am sure I have been on other tracks just as fast, if not faster than the Dartmouth track. But I was in just as good condition, even better,

and certainly under more favorable conditions, with one exception. I had agreed to go to Dartmouth under one condition and that was that the coach see that the spectators refrain from smoking during the running of the meet. We had 100 per cent cooperation with one exception. The coach stood on the track, calling out the time, puffing on a cigarette, and blowing smoke in my face as I ran by. But I do feel that that one factor was more responsible for the record than any other one thing. And I find that other fellows feel the same way with their competition indoors. The fighters, wrestlers, runners, whoever they happen to be, perform much better where the air is clear because the smoke does cut down their wind and seems to weaken them.

At the present time I am living on a ranch. During the winter months I travel about the country speaking to perhaps a half million to a million young people a year. My heart is with the young people. We hear a lot of criticism of them. All of the older generation always anxious to criticize the youth. But when I hear someone criticizing the young people saying, "What in the world is going to become of this younger generation? Why the kids are going to the dogs!" I am always quick to admit, "You bet they are. These kids are great imitators and they are going to do exactly what you and I, as examples, do before them, no more and no less."

I recall two years ago I was out in a western coast city and they were having quite a juvenile delinquency problem. The businessmen of the area came together one night and invited a famous juvenile court judge in to speak to them. They wanted to see what could be done about this wave of juvenile delinquency and crime in their community. Well, what would this juvenile court judge tell these men? He knew them all by their first names, knew exactly what kind of individuals they were.

"Now", he said, "You men want to eliminate the juvenile delinquency problem in your community. Then you stop your gambling! You stop your drinking, and you stop doing what you are doing, and when you straighten up your own lives you won't have to worry about your children!"

And I believe he is right. I believe that example is worth more to our children than all the words that can be spoken in a lifetime. That is why, after running about two and a half years without losing a race, establishing several world's records during that time, I was offered a contract from a cigarette firm, and a beverage alcohol concern. They said if I would just sign the contract, giving them permission to use my name and my picture in advertising their products, I could name my own price. They have offered me that contract through the years. The last time was a year ago last May 26. They even offered me a small brewery in the New England states--lock, stock, and barrel if I would endorse this particular brand of beer.



But through the years I have said about the same thing I did the first time they offered me the contract. I said, "I don't know how much money your lousy companies have, they don't have enough money to get my name on their lousy ads!"

And if I have kept just one boy or one girl from using those products, it is worth far more to me than all the money they could ever pay me. My responsibility as an athlete was not to just go out and run races and establish world records. My responsibility as a citizen and as a Christian layman is not just to go out and accumulate my share of the world's wealth at the expense of someone else. My greatest responsibility, and I believe yours, every adult's, is simply to live our lives as examples to all those around us, because someone is looking to each one of us as a model for their lives. The example that we set will determine the success or the failure, possibly the life or the death, of that individual.

I think of these two men in the community where I live. One man is a large and impressive individual, the most prominent citizen in the community. Big Jim was a friend to everyone, interested in every good cause, a good fellow to everyone. But he smoked, he drank. But he was a strong individual as most of you are, but thought that made him a model citizen, a model Christian. But I say to you here today that that type of an individual is the most dangerous citizen in our society. There is no child who wants to be like the individual who is down in the gutter wallowing around like a swine. They all want to be like the successful man who can either take it or leave it. And they are going to be molding their lives after him.

One man on the other side of town lived just the opposite of Big Jim. This man was a small, unimpressive individual. He had never made a contribution to the community, except a large family which he had never supported. This family was on relief. He became an alcoholic early in life. One night his fifteen-year-old boy came in drunk. He put the kid to bed and the next day when the boy sobered up, he thought he would talk to him.

He said, "Son, I have never told you that you shouldn't drink. I thought you'd just look at me and know that you can't do it. But I am telling you today, don't continue to drink or you will become an alcoholic as I have been."

The boy just shoved his dad aside and said, "Dad, I am not going to be a drunken sot like you. I am going to be like Big Jim. I'll take my liquor, or I'll turn it down. If I want to drink, I'll hold my liquor just like Big Jim."

Well, the father knew the kid couldn't do that, but what could he do, what could he say?

He went over to see Big Jim that evening and rang the door bell. The door opened and Jim's big affable hand came out to greet him. The man just stepped in past him. No one had ever stepped past his big affable hand before and Jim said, "What's the matter here?"

The man said, "Jim, I will tell you what's the matter. All my life I have envied you, Jim, but today I detest your guts." Big Jim said, "What's the matter, I never did anything to you to make you feel that way toward me."

The man said, "Jim, that is what you think." Then he told him about his boy coming in drunk, how he put him to bed and when the kid had sobered up, talked to him telling him he couldn't drink or he would become an alcoholic as he had been, and how the boy just shoved him aside and said, "Dad, I am not going to be a drunken sot like you, I am going to be like Big Jim. I'll take my liquor, I'll turn it down."

"Now, Jim, you know that kid can't do that because he is cut out of the same cloth, the same pattern that I am, and if he continues to drink he will become an alcoholic as I have been."

Big Jim was so stunned he couldn't respond for several moments. He finally walked over, put his arm around his friend's shoulder and squeezed him hard. He said, "You go home and tell that kid of yours that if he is going to follow in my footsteps he'll never take another drink as long as he lives." He said, "It never occurred to me that your boy or anyone else's child would single me out as a model for their lives."

"But," he said, "if your boy or anyone else is going to follow in my footsteps, I will be walking right down that straight and narrow from here on out. I will never take another drink or do anything else to cause your boy or any boy to stumble and fall."

I think it behooves each one of us to stop and take stock occasionally of the kind of example we are setting for our fellow men, and especially our youth.

I do know from scientific investigation, beverage alcohol does destroy brain cells. The brain cells, unlike other cells of the body, once they are destroyed, they are never replaced. That is why you cannot rehabilitate an alcoholic and have him drink moderately in most cases.

We do know that we spend more money for beverage alcohol than we spend in all of our educational activities combined. And, gentlemen, I find as I visit the schools right here in Detroit, there are many schools who are lacking in facilities, classroom facilities. We find many of the best teachers

going out of the field in order to earn a living, in other fields where they can earn a living because we cannot afford to pay them a decent salary so that they can stay in teaching. Yet we say we can't afford these essential things. Gentlemen, I say to you, if we cannot consider our youth as our greatest asset in our community, what is there that is worthwhile? What can make life worth living, if we do not consider our youth, provide them with the finest equipment and the finest teachers that they deserve in order to educate them.

We are worried about other diseases. We think about polio. We have great faith in the Salk Vaccine with a possibility of eliminating the dreaded disease from our society. But we have 102 alcoholics across the nation to each polio victim. And there are far more people killed by alcohol than there are by polio, more of them crippled and maimed. In fact, in the next twelve months, smoking alone will take more lives than were lost in the three years of the Korean conflict. In the next twelve months, alcohol will take far more lives than were killed on the battle fields of the three years of the Korean conflict. It is a terrific burden.

Now they say, "Look at all the taxes we get from liquor." It has been found by judges and legislative committees set up to find out what goes with the money they appropriate, that for every dollar the liquor people pay for taxes the taxpayer must dig down in his pocket and pay from \$8 to \$13 to take care of the crime and the problems brought about by the use of this product.

We wonder about Communism, we are afraid that the Communists will infiltrate this country and by their fifth column with spies, etc. they will eventually take us over. I am far more concerned about the alcohol problem in this nation than I am Communism. It will deliver this nation into the hands of the Communists just as it has done other nations, far more quickly and far more surely than all the Communist spies in the fifth column and the Communist Army can ever hope to. As long as we are morally a strong nation, no nation on earth can conquer us. I don't believe a nation was ever conquered from without. They are conquered from moral decay from within.

And that is the plane upon which we are going today. Unless we, the adults, the responsible people in our communities, are going to set the right kind of an example for our youth, we will continue to go down and our youth will become weaker. The first thing you know we will simply fall prey to anyone who is willing to come in and take over.

I like to think about this game of life the same as I do this game of athletics. To live it, do the best to get the most out of it. As an athlete I had to live up to high standards of training rules, good sportsmanship, consideration

for my opponents, and others. And that goes for the same way in life. Play the game hard but play it clean. Play it according to the rules. Play it so that when that Great Scorer comes to write against your name, He writes not that you won or lost, but how you played the game.

#### Asbury Methodist Church

Thank you, sir. Good morning Christian friends. I see your congregation is no different than congregations across the country to which I speak. They all seem to like those back pews. I am reminded of the congregation that decided they would build a church especially for the minister. They wouldn't allow him in the church until it was all completed. And when he was finally allowed to enter, he was amazed to find only one pew in the church. It was right back against the back wall. He stood there watching in amazement as people filed in and filled that pew, wondering what in the world would happen when all the room was taken. But when the last seat was taken, that pew automatically moved forward and another one came up behind it. People came in and filled that pew, and it came forward and another one came up behind it. When the minister stood to preach that morning, he was so enthused and inspired by all the people right down there before him, he ran over his time about two minutes. A trap door sprung and dropped him down in the basement. I trust that won't happen here this morning. (See Chapter V, Figure 4).

Reverend, yes, I was injured as a child, burned so severely that the flesh fell from the muscles of my legs. Much of the circulation was destroyed. I was told I would never walk again but I learned even as a child where there is enough faith, all things are possible, as I am sure each one of you has found, if you will place your faith where faith belongs.

In high school I was interested in all activities. I went on to the university expecting to carry on the same type of a program as I did in high school. But a few days after I arrived on the campus, I met my track coach and he said, "Glenn, if you want to play football, go out for football. If you want to play basketball, go out for basketball. But if you want to run, go out for track!" "And," he said, "You are going out for track!" So I didn't have any trouble making up my mind what I was going to do there.

Our first race happened to be a two-mile team race on the track between the halves of football games. I was fortunate enough to win the first few events. Finally, we went out to compete against a team that had perhaps the most outstanding collegiate two-miler of the entire country on it.

This boy was a whiz and had never lost a two-mile race. In fact, the sports writers, in telling about this great prowess, said that he was so good, had so much speed, stamina and endurance that as he finished that two miles he was going so fast it took him a quarter of a mile to slow down from the race after it was all over. I knew it had never taken me a quarter of a mile to slow down after any race, regardless of how short it might be. I was so upset and excited, I was about ready to start running right back home.

The coach noticed that I was nervous and upset. He came out on the track, put his arm around my shoulder. "Now", he said, "Glenn, I am going to be waiting here on the first turn and as you run by, if I want you to speed the pace up, I'll just motion you out into the lead. (See Chapter V, Figure 15). But if I want you to slow that pace down, I'll just motion you back." Naturally, I was hoping he would be motioning me back, because I knew if this boy was as good as they said he was, taking a quarter of a mile to slow down after the race was over, I certainly had no business out in front of him.

The starter finally called for the race. We lined up across the track. He fired a gun and this great two-mile champion jumped right out into the lead. He was setting the pace. I was pleased to have him out there, because he was not only setting the pace, but there was a strong wind blowing. He was up there setting the pace, breaking the wind, and pulling me along with him. I followed him three quarters of a mile.

As I started the fourth lap, the coach said, "Take it on out!" "Well," I thought, "Now one quarter on a two-mile race won't be too bad. I'll pick up the pace, and drop back and follow from the fifth lap on. When I finished the fifth quarter, he motioned me out still faster on the sixth. At that point I began wondering what in the world had happened to the coach. I thought surely he had gone haywire. Here was this boy so outstanding that it took him a quarter of a mile to slow down after the race was over and the coach had me out setting the pace, breaking the wind, and pulling him along with me. But I thought I could take another quarter. I'll have a half mile, I can drop back and follow pace, then gather speed and get ready for that sprint at the finish. When I finished the sixth lap, I checked my speed. I wanted to encourage this boy to move up and take the lead. I wanted the coach to get the hint that I wanted to follow pace. Coming around the track he said, "Take it on out!"

Well, as I finished that seventh lap, I was wishing the race was over. For had it ended there, I would have won. I was leading. And I was so tired I didn't see how in the world I was going to get through that last quarter. Crossing the finish line I checked my speed again. The boy didn't move up. The coach didn't get the hint. As I ran by he had a big broad grin all over his face. Certainly I didn't have one. (See Chapter V, Figure 2).

As I ran by he said, "Glenn, give it everything you've got this whole last quarter!" (which wasn't much). But I knew my coach wouldn't tell me to do anything that I couldn't do, or that I shouldn't do. I started sprinting off the first turn into the backstretch. As I hit the backstretch of the track, the huge football crowd stood up and began cheering. They were just roaring! My heart sank. I thought, "Oh, oh, here he comes!" At any instant I expected to see him flash past me with that terrific kick that would take him a quarter of a mile to slow down from after the race was all over.

I remembered my coach had told me, "Now, Glenn, as you finish these races, just run like all the bulls in Kansas are right behind you chasing you." I thought surely one of them had overtaken me and had gored me in the back of the legs. My muscles were so tired they seemed to be pulling loose from the bone. Finally, it seemed an eternity, but I caught up with the tape and it certainly didn't take me a quarter of a mile to slow down. The instant I stepped over the finish line I was stopped dead still in my tracks. I turned around to shake hands with the boy, (See Chapter V, Figure 16) but was surprised to see him coming around the last turn about 250 yards back. I just couldn't believe my eyes! I was sure he had been running right at my shoulder at least the last 200 yards of that race. Finally, I walked over on the field, picked up my warmup suit, started walking away in the direction we had finished the race, and discovered the wind had caught that paper number they had pinned on my back, flapping it, making it sound like a runner's feet right beside me. That had given me the added stimulus to put more into the finish of the race. In the years that followed, many times I wished that I would have had one of those numbers for the wind to flap and perhaps I wouldn't have lost so many of those races.

I have had a great experience in my athletics, traveling all about the world, in fact, meeting wonderful people, but you know the thing that I learned that has meant the most to me is that human beings are human beings regardless of where you find them. Whether in this nation or any other nation, basically human nature is the same. They have the same drives, the same desires, the same aspirations.

We hear a lot about our youth these days. We can hardly pick up a newspaper, magazine, turn on the radio or television that we don't read or hear about our young people. And the older generation is always criticizing the youth. They say, "What in the world is going to become of this younger generation? They are going to the dogs!"

When I hear such a comment, I am always quick to agree and I say, "You bet they are. These kids are great imitators. They are going to do just what you, and you, and I, as adults, as examples, do before them." I will agree our young people

are getting into trouble. It doesn't seem right that they should, especially when we consider the fact that we are the most Christian nation in the world. But I think if we will consider just two facts you will know why so many of our young people are getting into trouble.

First and foremost is the fact that less than one-third of our total population ever enter a church with any regularity at all. Less than one-third and only about one-fourth of our high school age youngsters ever enter a church with any regularity at all.

And the fact is that we have more liquor joints across our nation than we have temples to God. There are eleven liquor joints to every church across the nation. Is it any wonder that our young people are getting into trouble? "Well", you say, "what does the liquor joints have to do with our young people? It is against the law for them to go into those places, for them to buy liquor." You know the liquor people are not interested in the law. They are interested in one thing and one thing alone. And that is the almighty dollar! They are not interested in your boys or girls or mine. And if they have the money, they go buy their liquor.

We are the most enlightened nation in the world. We have more barmaids than we have college coeds. We spend more money for beverage alcohol than for all of our educational activities and religious activities combined across this Christian and enlightened nation of ours. Now, if it were just the dollars and cents involved, I wouldn't be here in Michigan.

I have a wife and eight children and there isn't an hour of any day that I am away from home that I am not down-right homesick to be home with my family. I'd like to be attending church with my family this morning at our little Community Church, but I feel if I can reach just one boy or one girl in each meeting at which I speak, then the sacrifice that my family must make and the sacrifice that I must make of being away from home at least two weeks out of three, and many times three out of four, I feel it is more than worth it.

J. Edgar Hoover tells us that our crime bill across the nation amounts to more than twenty billion dollars a year. Being from Kansas, I don't know how much a billion dollars is. You people here in Michigan would know. But I am told that if they would have a bank teller here with a billion dollars in one-dollar bills behind him and he would pass them out one a minute starting at the time Christ was born, he would still be passing out dollar bills. A tremendous sum, twenty billion dollars a year, being spent on crime!

Think what could be accomplished in a missionary way around the world if we had twenty billion dollars to spend. As I have traveled about the world, I have seen literally millions of individuals who have never known what it means for just one day in their lives to have enough food to satisfy the hunger pangs that constantly gnawed their stomachs, who have never known what it is for just one day during those cold bitter winters to have enough clothing to keep them warm. We could not only cloth and feed the unfortunate individuals but we could bring them into this fellowship of Christ. But it is spent to take care of the problems largely brought about because of the use of this product, beverage alcohol.

Yes, our young people are the ones who are getting into trouble. The average age of the criminal is twenty-five years and under and about 15 per cent of them are under fifteen years of age. Where are we placing our values? It seems that people have little concern for what their neighbor is doing. As long as he doesn't interfere with me, I don't interfere with him. I don't want anyone butting into my business. Let me go my way, and let him go his. That certainly is not the Christian attitude. We should be vitally concerned about each individual, regardless of who he is or where he is.

You know, not long ago, a little over twenty years ago, the liquor people came out with all this propaganda, "Now, if you will just legalize this product, we will do away with the bootlegging." But what has happened? About ten times as many bootleggers today as we had back during Prohibition.

And they said, "If you will just legalize this stuff, then look at all the tax you will collect. Why, we'll be paying your taxes for you!" But what has happened? Taxes continue to mount and will continue to mount. The more beverage alcohol that is sold, the more taxes we will have to pay. And for every dollar that they spend in revenue, the taxpayers must dig down in their pockets for from \$8 to \$13 to take care of the crime and other problems brought about by the use of beverage alcohol. It just doesn't make sense, but it is true. Yet, we are unconcerned about what our fellowmen are doing. You go your way. Let me go mine. I find so many Christian people say, "I don't drink, and alcohol doesn't bother me." It does bother every man, woman, and child across this nation, whether they bother it or not.

Two years ago I was speaking in Denver, Colorado, and one of the judges there came out with this bit of information. He said for every man, woman, and child in that county in which Denver is located, they are paying approximately \$200 a year, most of it in hidden taxes. Yes, but nevertheless they are paying about \$200 a year per capita to take care of the crime and other problems brought about because of the use of beverage alcohol. Here just a few days ago I was reading this article by this criminal court judge in which he stated that 95 per cent



of the criminal cases that come into the criminal courts are in there because of the use of beverage alcohol. What a terrible indictment of this product!

Our highways are littered with those killed, last year some 40,000. Some of our safety experts tell us that as much as 90 per cent of the slaughter on our highways are because of the use of beverage alcohol. I had a brother who was killed by a drinking driver, also a nephew. In neither case by a drunk, but in both cases by individuals who supposedly had only two bottles of beer. But we find if we are honest, we must admit that there is as much alcohol in one bottle of beer or a glass of beer or a can of beer as there is in the average drink of whisky, wine, rum, gin, or any other alcoholic beverage. It takes only a couple of drinks of any of those to affect the individual's reaction time, coordination, and mind; and they cannot efficiently handle a moving vehicle. Undoubtedly, all of you know of individuals who drink and drive, and apparently get along all right until and unless they are confronted with an unusual situation. Then they find their reaction time and coordination and mind is not up to coping with the crisis. An accident results, perhaps someone is killed. If that someone is a member of your family, you will think far more seriously upon this question than you have ever thought before.

Our mental institutions are crowded to capacity with patients who have used beverage alcohol. Yes, beverage alcohol is not only a poison, a narcotic, a habit-forming drug, but it also destroys the brain cells. The brain cells, unlike other cells of the body, once they are destroyed, they are never replaced. This product is the most destructive force, I believe, in our nation today.

According to the divorce court judges, 50 to 90 per cent of those individuals who go to the courts to get a divorce go directly or indirectly because of the use of beverage alcohol by either one or the other, or both members of the family. It is a terrible indictment of this product that so many people feel is so essential in our society.

When I think of all of these individuals whose homes are ruined, who are robbed of their happiness, I think of the family in which the husband and the father was such a problem drinker, his wife insisted that he go to the doctor for help. When the doctor examined the man, he said, "I am sorry, I cannot help you. You are an alcoholic."

"Well," the man said, "at least you could give a term that I could use in describing my condition, so that when I tell my wife what is wrong, I'll not have to use that terrible word, alcoholic."

The doctor said, "I know of no other word to describe your condition. You are an alcoholic."

The man left the doctor's office with a face about that long. He walked out on to the street waiting for a bus to take him on home. He was standing in front of a music store. He noticed the musical instruments displayed there in the window, also a number of words which he didn't understand. But he had the happy thought, "Well, if I don't understand what those words mean, surely my wife won't know what they mean." Foolish man. He selected a word, stepped on the bus, arrived home, and his wife greeted him.

She said, "Well, did the doctor find out what is wrong with you?"

"Oh yes, the doctor told me I have a terrible case of syncopation."

Well, he was right. His wife didn't know what the term meant, but she just tripped over to the dictionary and looked it up. And she found that 'syncopation' is a musical term which means 'an unsteady movement from bar to bar.'

Yes, according to the beverage alcohol people we have around 55 million individuals across our nation who have this horrible disease of 'syncopation.' At least we have that number who indulge in the use of beverage alcohol. In spite of the fact that they spend some \$300 million a year advertising, they do not go ahead to tell us that at least one out of every nine of those individuals who take their first drink eventually become a problem drinker or an alcoholic. You don't realize how many alcoholics live in your community.

They may be your next-door neighbor. You may not even know they are alcoholics. They get up and go to work each day. Yes, they carry on, but nonetheless they are alcoholics. They have a serious problem. The liquor people are interested in our youth because they know that you and I, we who are older, made our decision long ago. Their advertising isn't going to influence us one way or the other, but they can convince a youth by constantly hammering away with this propaganda, convincing them that if you are going to be successful, you must drink. If you are going to be socially acceptable, you must drink. If you are going to be popular, you must drink. In fact, if you are going to do anything worthwhile, you must drink. The kids eventually fail for that.

A friend of mine took his two-year-old grandson into a soda fountain to get him an ice cream cone. As they stood there at the counter the soda jerk finally flipped up to the counter and said, "What'll you have?" What did the little two-year-old child respond? Why, "Pabst Blue Ribbon" because he had been educated from the time he was born that that was the response to that question.

Not by accident! They hire the best minds, the best psychologists that they can hire to think up these little catchy phrases and these little jingles to capture the minds and the imagination of our youth, and I dare say tonight as our little youngsters are being tucked into bed, far more of them will be humming and strumming and singing these little catch phrases they have heard over the radio and television on the tobacco and beverage alcohol programs than will be humming and singing the hymns and songs that they learned in Sunday School and Church. It is made more appealing to them than anything else. What can we expect?

Well, friends, back in the late 30's, I had been running for about two and one-half years without losing a race. I had established several world's records during that time, some of which still stand today, and I was offered a contract from a cigarette firm and a beverage alcohol concern. These individuals came to me and said, "Glenn, you have established a great record but you are just an amateur. You have received nothing for your efforts. Our companies have authorized us to make you a proposition that will take care of you financially. We don't know whether you use our products or not. We do not even know if you smoke or drink, that doesn't matter. Just sign these contracts giving us permission to use your name and your picture in advertising these products and you can name your own price.

They have been back regularly through the years offering me those contracts. I could have signed such a contract a year ago last May 26, and name my price. But through the years I have said about the same thing I did the first time they offered me the contract. I said, "I don't know how much money your lousy companies have, they haven't enough money to get my name on your lousy ads." If I have kept just one boy or one girl from using tobacco, from using any beverage alcohol, from using any narcotics, it is worth far more to me than any money they could ever pay me. My responsibility as an athlete was not just to go out, win races, and establish world's records. My responsibility as a citizen, as a Christian layman, is not just to go out and accumulate my share of the world's wealth at the expense of someone else. My greatest responsibility, and I am sure yours, is to live our lives as examples to all those around us. And I can assure you that one example is worth far more in molding the lives and character of our youth than all the words that can be spoken in a lifetime.

And as we think of the boys and girls who this very day will go out and get into trouble because of this product, let us remember,

It was a sheep, not a lamb, that strayed away  
In the parable Jesus told.  
A grown-up sheep that had gone astray  
From the ninety-nine in the fold.

Out on the hillside, out in the cold,  
'Twas the sheep the good shepherd sought  
And back to the flock, safe into the fold  
'Twas the sheep the good shepherd brought.

Then why for the sheep should we earnestly long  
And earnestly hope and pray,  
Because there is danger that if they go wrong  
They will lead the lambs astray.  
For the lambs will follow the sheep you know  
Wherever the sheeps may stray.  
When the sheep go wrong, it will not be long  
'Till the lambs are as wrong as they.

And so for the sheep we earnestly plead  
For the sake of the lambs today.  
If the sheep are lost, what terrible cost  
Some lambs will have to pay.

And what terrible cost millions of lambs are paying throughout  
this land because we, the sheep have lead them astray by our  
bad examples. Thank you.

## BIBLIOGRAPHY

### BOOKS

- Brembeck, Winston, and Howell, William. Persuasion, A Means of Social Control. New York: Prentice-Hall, Inc., 1952.
- Brigance, William Norwood. Speech, Its Techniques and Disciplines in a Free Society. New York: Appleton-Century-Crofts, Inc., 1952.
- Herman, William. Hearts Courageous. New York: E. P. Dutton & Company, Inc., 1949.
- Hooton, Caradine R. What Shall We Say About Alcohol? New York: Abingdon Press, 1960.
- Minnick, Wayne. The Art of Persuasion. Boston: Houghton Mifflin Company, 1957.
- Monroe, Alan H. Principles and Types of Speech. Chicago: Scott, Foresman and Company, 1949.
- Thonssen, Lester, and Baird, A. Craig. Speech Criticism. New York: The Ronald Press Company, 1948.
- The World Almanac and Book of Facts for 1956. New York: World-Telegram and Sun, 1956.
- The World Almanac and Book of Facts for 1958. New York: World-Telegram and Sun, 1956.

### PERIODICALS

- Crandell, Stewart J. "Social Control Techniques in the Speeches of the Women's Christian Temperance Union," abstract, Speech Monographs, XV, No. 2, 1948.

### OTHER SOURCES

- Personal interviews with Glenn Cunningham. February 24, 1957, to May 5, 1960.

Tape recordings (made by the writer and in his possession).  
Glenn Cunningham's speeches. February 24, 1957 to  
March 8, 1957.

ROOM USE ONLY

APR 19 1961

ret April 20, 1961

NOV 25 1961

~~JAN 5 1962~~

~~AUG 9 1962~~

~~AUG 9 1962~~

~~AUG 9 1962~~

DEC 15 1964

APR 20 1965

~~APR 24 '66~~

~~APR 24 1966~~

~~APR 24 1966~~

NOV 27 1967

11/27/67

MICHIGAN STATE UNIVERSITY LIBRARIES



3 1293 03084 8265