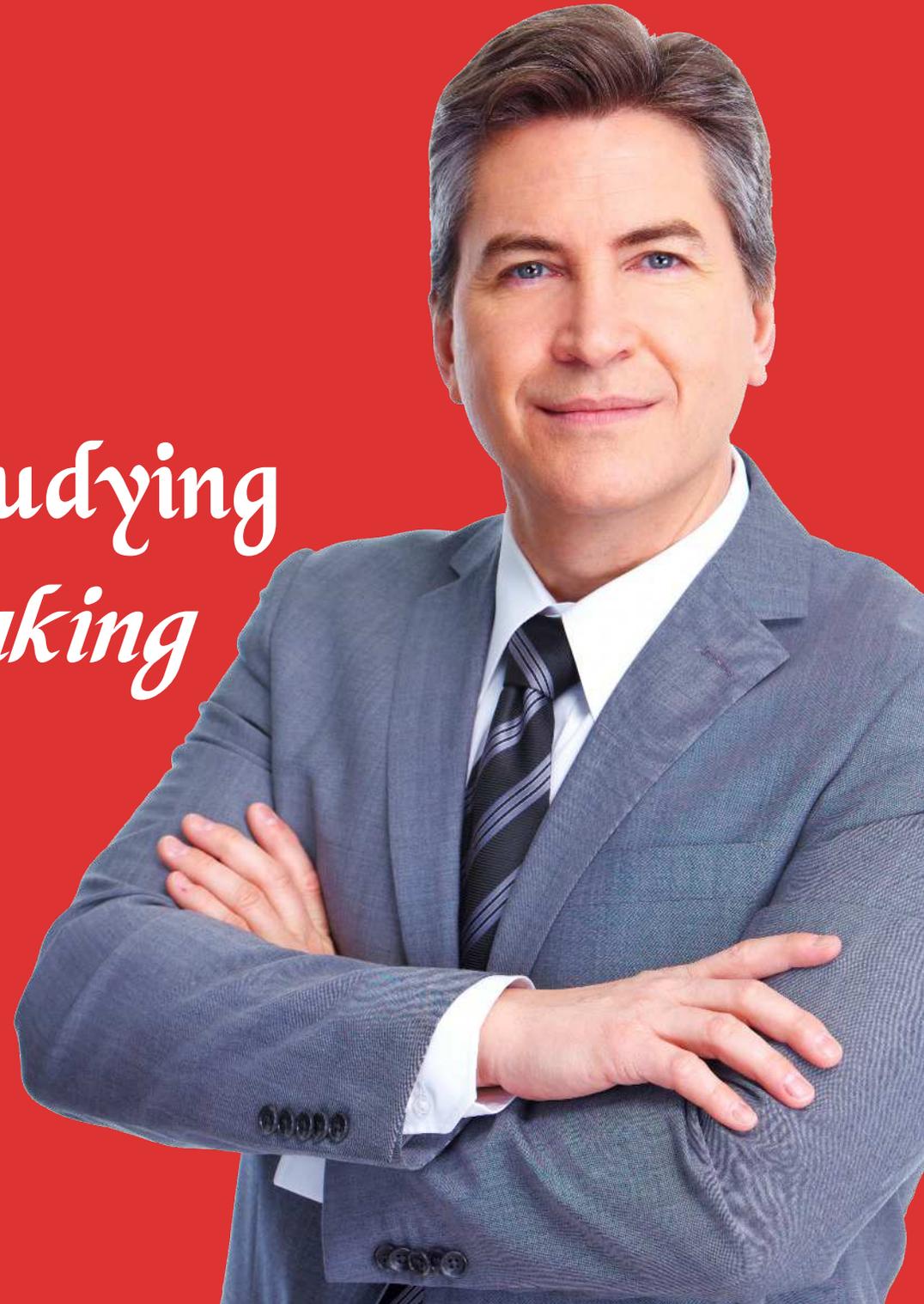
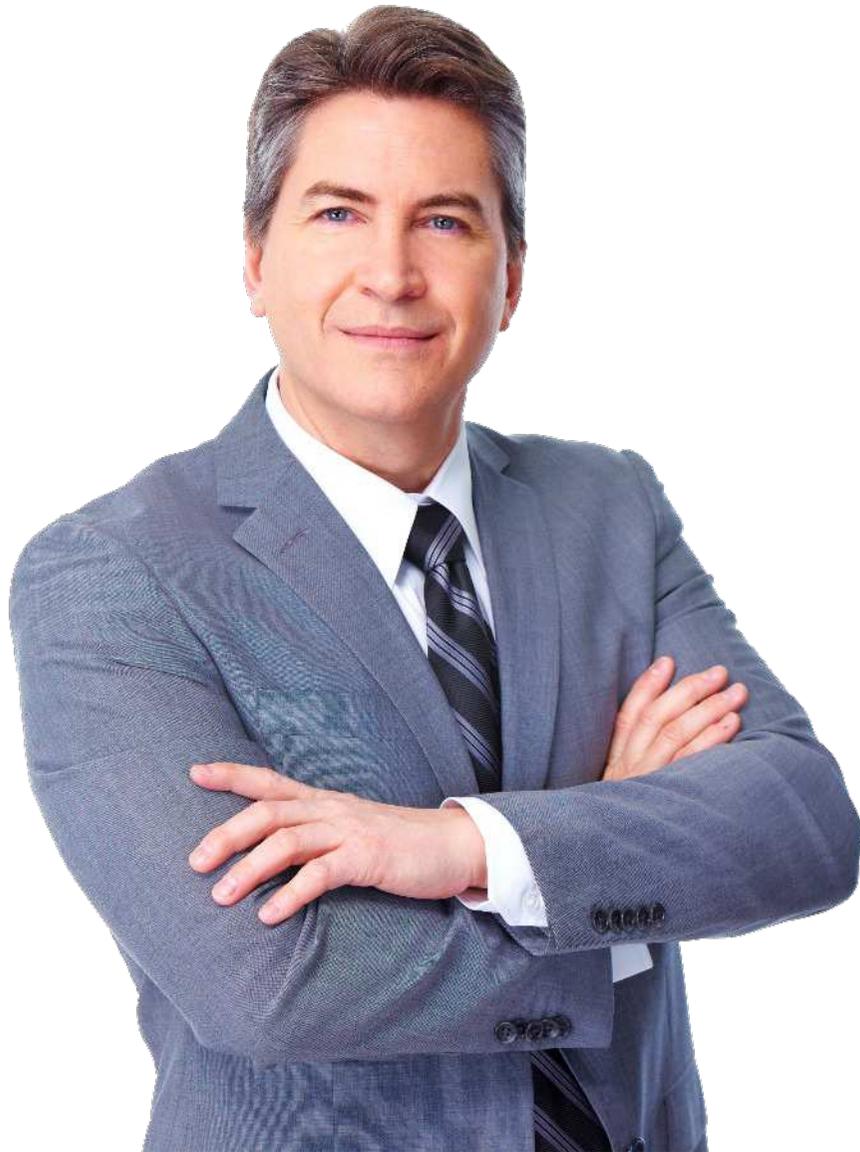


The Art Of Speaking Series

Our Purpose In Studying  
*The Art Of Speaking*





# *Introduction*

A life without a purpose does not count for much. The sooner we decide on our aim in life the more likely are we to win success. What is true of one's life is true also of any particular work that one may undertake.

If our goal is in sight, if we know just what it is we are working for, our energies are aroused and, almost without knowing it, we do harder work and so get better results. Let us, at the start, then, ask and answer this question: "Why should we study the art of speaking?"

Perhaps some one will say, "I do not need to learn to speak well for I do not expect to become a lawyer, a preacher, or a statesman." I hope, however, that when you have finished reading this chapter you will agree that everyone, rich or poor, brilliant or stupid, boy or girl, should study the art of speaking.

## *Earning a Living*

**I**n the first place, it will help you to earn a living, and most of those for whom this book is written will have to do that very thing. It may be that you have decided to take an engineering course.

You have thought that an engineer does not need to know how to talk; that he needs merely to know how to plan and how to work.

But the head of the University of Pittsburgh, when he asked a body of engineers what they considered the most important part of a college course, received a reply about as follows: "

You cannot emphasize too strongly the advantages that come to men from the ability to think on their feet, to express a well-thought-out proposition extempore, to adapt themselves and their conversation instantaneously to changing conditions as they arise."

The young man who wishes to be a successful engineer should study mathematics, it is true, but he should study also that art which will enable him to enlist the cooperation of capitalists, whose funds will be necessary to the promotion of his enterprises.

Of two engineers, one may have the better plan for the building of a bridge; but, if he is unable to present its merits clearly before the city council, the other may secure the contract.

The boy or girl who intends to enter the business world has even greater need for skill in the expression of thought.

The Director of High Schools in Pittsburgh addressed a circular letter' to the business firms of the city, asking them to state what is most necessary in order to fit boys for success in

business. Ninety-nine per cent laid stress on the advantage of being able to write and speak the English tongue accurately and forcibly.

The general manager of an international business house which employs thousands of salesmen said, " I never can get enough men for the more important positions of the firm because there are so very few men who can present their own arguments clearly and overcome the arguments of the other side without giving offence, I have three positions paying \$5000 per year and I am unable to get men of the personality to fill them."

No matter what you have for sale, be it ribbons or real estate, your success will depend somewhat upon the way in which you present its worth.

Do not make the mistake of thinking that you will learn to talk after you have made your start in business. The fact that you are unable to speak for yourself may destroy your chance to make the start. The employer of to-day, whether he be a banker or a member of a school board, is not satisfied with a written application.

He desires a personal interview, and that candidate is most successful who, other things being equal, is best able to present his case.

If, then, we wish to belong to that class which is wanted, if we wish to keep out of the ranks of the unemployed, we must not only be capable but we must also know how to make our capabilities recognized.

## Self Mastery

**W**hile the ability to earn a livelihood is of primary importance and should be given first consideration in planning our education, there is scarcely a human being who does not wish to be something more than a mere healthy animal. We desire the full development of our powers..

We covet that self-mastery which will place us at ease in all the circumstances of our social life. Self-command and the use of well-chosen words are marks of culture which may be exhibited in conversation as well as before an audience. This is well illustrated by the story of a poor French youth who once went in mean attire to call upon one of Napoleon's statesmen. He was received with coldness, but he showed so much intelligence in conversation that the statesman accompanied him to the door, saying, "My young friend, we receive an unknown person according to his dress; we take leave of him according to his merits."

When we first attempt to speak before our classmates, we usually discover that we are not masters of ourselves. Our bodies are not our faithful servants. Our knees tremble, our eyes fear to meet those of our listeners,

and our hands seem too large for the pockets in which we seek to hide them. Even our minds are rebellious and refuse to act freely.

But, if we continue to practice, we shall see, both in ourselves and in others, fear giving place to confidence and awkwardness to ease. It may even be that a few who read this chapter today will become the Wendell Phillipses and the Henry Ward Beechers of tomorrow.

Through a mastery of self they may gain the power to arouse multitudes to right action and to convert howls and hisses into applause and support. Such power can come only as a result of special gifts and diligent study.

The debater who wins a few victories over a rival school has made only a beginning. The study of the art of public speech, like that of painting and music, may well be made the work of a lifetime.

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# Citizenship

**A**lthough many of us have neither the ability nor the desire to become orators, we can all develop our powers so as to make of ourselves valuable citizens; and it is in this aim rather than in the winning of personal success that we shall find our highest motive for effort.

Each one should wish to take an active and useful part in the life of his community and state. In our democratic nation, the one who can speak for himself and his fellows in clear, concise English will have innumerable opportunities for service. Much of the work of the world is now done through organizations.

If we desire to promote the interests of a certain class or group of people, we form a labor union, a grange, a lodge, a woman's club, or a medical association. If we wish to help humanity in general, we organize a church, a Y. M. C. A., a Salvation Army, an Associated Charities, or we call a mass meeting to raise money for those who suffer from flood, famine, or war.

In order that our government may be 0/, by, and for the people, we form civic and political clubs and call meetings to discuss the need of a better road, a larger schoolhouse, or a new charter.

Large bodies of men and women must be moved to action. If those who are wise and good do not help to form public opinion, the unwise . and the evil will do so in order to advance their own selfish interests.

The mere talker, it is true, will always be held in contempt, but the man who can both act and influence others to action will be justly counted a most worthy citizen.

Could an Abraham Lincoln or a Woodrow Wilson have given so large a measure of service to his country if he had failed to study the art of public speech?

Every group of people, large or small, young or old, must have its leaders. Each one who desires the largest usefulness should so prepare himself that when the opportunity comes to cast his influence on the side of what is wise and right he can do so with effectiveness. Opportunities will not be wanting even in the life of the school.

It is evident from the nature of the case that this influence can be exerted most advantageously in the public assembly.

The man who can think only when he writes will be of little use in a crisis when important measures are to be decided.

It has been said that the pen is mightier than the sword, but it is not mightier than the tongue. As Professor Charles Sears Baldwin of Yale University says, "The greatest practical achievement of expression is still, and always will be, a great message by a great speaker."



## Conclusion

**W**hy, then, should you study the art of speaking? Why should you study it with earnestness and perseverance, although you labor under great handicaps and are often discouraged? If you are poor, it will help you to self-support; if you are well-to-do, it will enable you to use your influence as well as your money to some good purpose.

If you are brilliant, it may gain for you the privilege of molding public opinion at some great crisis in your nation's history; if you are stupid in

the use of language, even the slight power which you will acquire may be the means of giving you a chance to show what you can do in other lines.

If you are a boy, it will help you to live a man's largest and richest life; if you are a girl, you may be thankful that you live in an age when it is no less womanly to speak in public than it is to embroider or to cook, and that, with these larger opportunities, come greater responsibilities and greater usefulness.