An Analysis of the Speaking Style of Hugh B. Brown, Mormon Orator

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AN ANALYSIS OF THE SPEAKING STYLE
OF HUGH B. BROWN, MORON ORATOR

A Thesis
Presented to the
Department of Speech and Dramatic Arts
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
William E. Morgan, Jr.
August 1968
ACKNOWLEDGEMENTS

I am indebted to many persons for their interest, support, and encouragement in completing this study. Special acknowledgement should be given to the following:

To Dr. Morris Clinger, my major professor, for his valuable advice, criticism, and help in completing this work;

To Dr. Cary Peterson for his valuable and constructive criticisms of this study;

To Dr. Floyd Sucher for his kind cooperation and comments throughout this study;

To Karilyn Southwick and Renee Hankley for typing the thesis;

To my parents who have helped in so many ways to make this effort possible;

To my wife's family who are living proof that patient and loving in-laws do exist;

To Donna, Tammy Lee, and Candy for their constant love and patience which made this study possible.
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CHAPTER I

INTRODUCTION

In the preface of one of his books, *Continuing the Quest*, Hugh B. Brown writes:

As the violinist tunes each string until it responds with an individual tone, capable of harmonious response to a master's hand;

As Handel and Mendelssohn place symbols on paper which when combined with poetic images, become oratories;

As Cicero and Demosthenes used words with such discriminating skill as to make each one do its best and express an exact meaning and then woven them into great orations;

As Milton and Shakespeare arranged incidents into immortal dramas and poetry;

As Lincoln and Churchill hold aloft ideals and inspired their countrymen to save their nations;

So let us try to touch the lives of young men and women; to inspire each to do and be his best, to know that he is unique in God's handiwork and that his contribution is required in the immortal symphony—thus may we help create from life's raw materials something beautiful and everlasting and do it with the throbbing, pulsating, malleable souls of God's children and help him to achieve his avowed purpose—immortality and eternal life for all.\(^1\)

Because Hugh B. Brown has exemplified the above admonition as an honest and able community leader, as an outstanding and stalwart minister of the Gospel, and as an eloquent and powerful speaker, I believe that a study of Hugh B. Brown's speaking style is highly desirable.

\(^1\)Hugh B. Brown, "Raw Materials," *Continuing the Quest* (Salt Lake City, Utah: Deseret Book Co., 1961), p. iii.
Hugh B. Brown is presently the First Counselor to President David O. McKay, spiritual leader and Prophet to the 2,6 million-member Church of Jesus Christ of Latter-day Saints (commonly referred to as the Mormon Church).

Many of President Brown's former students, university colleagues, and church associates have testified to the greatness of this man and his speaking ability. Dr. Sidney B. Sperry, of Brigham Young University, gave his impression of Hugh B. Brown as follows:

The Lord has endowed Elder Brown with some extraordinary talents. One is his power of speech . . . another is his gift to inspire. This gift comes of course, as a result of a long life of devoted spiritual service. In religion classroom few men can equal his ability, energy, and spiritual power. Hundreds of young students at Brigham Young University flocked to his classes to receive a spiritual rebirth. Not long ago a returned serviceman told me about an address delivered by Brother Brown in California to a large number of soldiers. He said the effect upon the men was electric . . . Brother Brown has another gift that should be mentioned, that is his ability to be both leader and companion of young people. He is at once sympathetic and sensitive to their points of view, and they trust and respect his judgment.

In 1937, when President Brown was called to preside over the British Mission, Mr. C. K. Jamieson, Barrister and Solicitor of Canada, wrote an editorial concerning Mr. Brown for the Calgary, Alberta

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2 At the present time, (April 6, 1963), the "First Presidency," or the "highest council of the church of God," (The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1952, p. 196.) consists of David O. McKay, President and Prophet of the Church; Hugh B. Brown, First Counselor; Nathan Eldon Tanner, Second Counselor; Thorpe B. Isaacson, Counselor; and Alvin R. Dyer, Counselor.

3 As of December 31, 1967, the L.D.S. Church membership was 2,614, 340 as reported in the article "Statistical Record Shows Growth," Church Section of Deseret News, (Salt Lake City, Utah), p. 15.

Newspaper, The Albertan. In the editorial, Mr. Jamieson said:

In my opinion Mr. Brown has all the qualifications necessary to represent any organization in any company and under any circumstances. Of good appearance, careful speech, dignified and thoughtful manner, and moderate and tolerant views towards others, he will soon dissolve by his demeanor and manner of living any doubts which strangers might entertain toward the faith which he has always followed. He is a studious man, a sincere and loyal man, and an eloquent man.  

Richard L. Evans, narrator for "Music and the Spoken Word," the widely known rational broadcast of the Salt Lake Tabernacle Choir, has said the following about President Brown:

His power to touch intimately and unforgottably the hearts and lives of young people includes encouragement to question, freely and sincerely—but with faith and with respect for facts, and for authority, and for the eternal truths.

He is an uncommon man—approachable, lovable, human; courageous, forthright; dedicated to lifting lives with a warmth that comforts, that encourages, that gives real and solid hope to the repentant, the wayward, the wandering; to those who have made mistakes, and to those who are sincerely searching and seeking.  

Lynn Southam, 1967 student body president of Brigham Young University, paid the following tribute to President Brown:

Zealous in his testimony;
Inspiring in the majesty of his bearing;
Never ceasing in his devotion to the Church;
Always our brother.

President Brown, for you we are very thankful. Hopefully, you can feel from us, all that we feel for you. This day, as a group of youthful minds and hearts, we feel inclined to listen to one who, as he speaks, impresses us that he has experienced much that we now find in life. Your analogies and personal reflections have fastened bonds of appro-


6Richard L. Evans, "Forward," in Continuing the Quest by Hugh B. Brown, p. x.
ciation upon our affections for you. We in our youth find identity with what you say and find purpose in how you live. There is a noble dignity in your bearing, and your words impel the listening heart to new and better resolves. As one who stands as a latter-day Prophet, you stand especially tall, in our minds, as a man. As we become the Zion of the latter days, we recognize the mastercraftsmen through whom the Lord works. Humbly we pray for you and the brethren who stand with you. Would to God that we might all stand together some day in those eternal worlds. It is more than a blessing to have you here. Our spirits yearn now to feel your message. And from our souls we thank God for you because you are always there for so many of us."

Again, because of the stature of the man, the positions he has held, and the speaking he has done, I believe this study of Hugh B. Brown will be a valuable contribution for those desiring to gain an effective and persuasive speech style, particularly in the area of homiletics.

**PURPOSE**

The chief purpose of this study is to determine the elements of speech style which play the most dominant roles in five of Hugh B. Brown's addresses presented to the studentbody and faculty of the Brigham Young University. I feel that this study is warranted for the following reasons: (1) This is the first study to present a rhetorical criticism of the style of a living Mormon leader; and (2) The addresses analyzed for this study cover a span of years, (1956-1967), in which Hugh B. Brown has become a nationally renowned church and civic leader.

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7Yynn Southam, "Studentbody Head Lands Life of President Brown," Church Section, Deseret News (Salt Lake City, Utah), February 25, 1967, p. 10.
REVIEW OF PREVIOUS STUDIES

An examination of Knowler's index\(^8\) indicates that while there have been several theses written on Mormon speaking movements and orators, no thesis has been written on Hugh B. Brown.

Other Mormon speakers who have been subjects of rhetorical studies include George Q. Cannon, Orson Pratt, B. H. Roberts, George A. Smith, Brigham Young, and Joseph Smith, founder of the Mormon Church. Other investigations of public speaking which have occurred in the Mormon Church include speaking on behalf of the Welfare plan, in the Mutual Improvement Associations, the Missionary System, the General Conferences, the Idaho Suffrage Debates, the Religious Broadcasting of the L.D.S Church, and the Mormon-mormon Controversy in Illinois.\(^{10}\)

The important works concerning Mormon orators which have helped me considerably in formulating ideas for this study are Morris Clinger's\(^{11}\) study of Pratt's speaking and Kenneth Young's\(^{12}\) study of Cowley's speaking. Clinger analyzed twelve of Parley P. Pratt's

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\(^{8}\)Franklin H. Knowler, "Graduate Theses: An Index to Graduate Work in Speech and Drama," Speech Monographs, Research Editions, Vol. II, No. 1, 1935 to and including Vol. XXXIV, No. 3, 1967. Beginning with XVII, the above title excludes the words "and Drama."

\(^{9}\)Mormon is a name commonly used to refer to the Church of Jesus Christ of latter-day Saints.

\(^{10}\)See Bibliography, "Unpublished Theses and Dissertations."


sermons to determine "the elements of speech style, the motive appeals, and use of the elements of interest" which were most characteristic of Pratt's style. Young analyzed forty-five of Matthew Cowley's speeches to determine the amount of illustrative material used and the dominant motive appeals involved in Cowley's public speaking.14

Benignus J. Cloonan's examination of St. Francis of Assisi's speaking style, Virginia C. McCallister's study on Peter Marshall, Wyatt Sawyer's study concerning W. L. Oliphant, and Victor C. Frank's investigation into "The Sermonic Techniques of the Lutheran Hour, 1931-48"15 were read to stimulate thought in methods of procedure. Although the formats of these studies were not used, they served as illustrations of different types of speech analysis.

Finally, in seeking satisfactory criteria for analysis of Hugh B. Brown's speaking style, the following dissertations proved useful: Kenneth W. Robinson's study on "Some Classical Discussions of Style," Harold A. Miller's "Comparison of the Forms of Support used in Contemporary American Protestant Pulpit Address," and Elbert W. Jones' "A Study of 'Interest Factors' and 'Motive Appeals' in Rhetorical Theory with Special Reference to Invention, Style and Arrangement."16 Robinson's study presents definitions of style by classical rhetoricians such as Aristotle, Plato, Cicero, Quintilian, Longinus, etc.; Miller's study cites interesting similarities and differences in supporting materials used in the pulpit as opposed to other forms of public

14Young, Matthew Cowley, p. 2.
15See Bibliography, "Unpublished Theses and Dissertations."
16Ibid.
address; Jones' study proved to be valuable because it discusses the similarities and differences in the definitions of "interest factors" and "motive appeals" as interpreted by prominent rhetoricians.

PROCEDURE

A brief biography of Hugh B. Brown is included so that a better understanding of the man and his speaking may be obtained.

In analyzing the five speeches, each speech has been transcribed from original, unedited tapes. This information was verified by Mr. Dean Van Uitert, Supervisor, Audio-Operations, Brigham Young University.17

All five speeches analyzed for this study were presented to members of the Brigham Young University, (Provo, Utah), studentbody and faculty. The five speeches and the dates of their deliverance are as follows: (1) "Profile of a Prophet," October 4, 1955; (2) "What Is Man and What He May Become," March 25, 1958; (3) "Purity Is Power," September 30, 1962; (4) "Continued Learning--Key to Progress," June 9, 1965; and (5) "Father Are You There?" October 8, 1967. Reasons for selecting these speeches for analysis were: (1) The listeners involved in those addresses are representative of a large and prominent segment, i.e., the college populace, of Mr. Brown's total audience; (2) Unaltered copies of tape-recordings of the original speeches were readily obtainable from the Audio-Operations Department of the Brigham Young University.

17 The verification was in the form of a letter to me from Mr. Dean Van Uitert, Supervisor, Audio-Operations, Brigham Young University, May 13, 1968.
sity; and (3) The dates of presentation are sufficiently distributed to allow for more reliable generalizations to be drawn concerning Mr. Brown's vocal style.

The audience make-up of all five speaking occasions consisted of both sexes and they consisted mainly of members of the Mormon Church. However, I believe this investigation will show some differences in Hugh B. Brown's speaking style due to the different kinds of meetings in which the speeches were presented. For instance, "Profile of a Prophet," and "What Is Man And What He May Become," were delivered during regular, weekly, formal devotional assemblies, which are held in the day time, at the George Albert Smith Fieldhouse on the Brigham Young University campus, with a seating capacity of ten thousand persons; "Purity Is Power," and "Father, Are You There?" were also presented in the George Albert Smith Fieldhouse, but on Sunday evenings, in a more relaxed, informal setting; and "Continued Learning--Key To Progress? was presented during an "Educational Leadership Week" assembly with approximately 500 persons in attendance. During this address, the audience only heard Hugh B. Brown's voice as he answered pre-arranged questions. A large picture of President Brown appeared on a screen, but he was not televised because he was having dental work done during that week.18

Each speech has been analyzed as to (1) date and occasion, (2) the number of words per speech, (3) the dominant "impelling motives," (4) "verbal supporting materials," (5) "factors of attention," and

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18 This information was given to me by telephone on June 20, 1968, by Dr. Earl C. Crockett, Academic Vice-President, Brigham Young University, Provo, Utah.
"figures of speech," (6) "factors of intelligibility," and (7) "factors of flexibility." These "motives" and "factors" represent the prominent criteria of "style" as accepted and presented in many of today's college texts.

Each speech text contains marginal notations to help the reader easily recognize examples of the different criteria involved in this study. The arrangement of the marginal notations is as follows: The left marginal notations without parentheses designate the dominant impelling motives, while the notations within parentheses denote the dominant supporting material. The right marginal notations without parentheses denote the dominant factors of attention, while the notations within the parentheses designate the dominant figures of speech.

Each speech is followed by a discussion of my analysis, evaluation and interpretation of the data obtained from the particular speech. I then give a summary and make conclusions concerning Mr. Brown's style based on the total findings of all five speeches. Tables have been used for clarity when deemed necessary. I conclude this study by offering recommendations for further investigations in regard to Mr. Brown and to other areas not covered by my study.

**CRITERIA OF ANALYSIS AND DEFINITION OF TERMS**

In this study, Arthur Phillips' Impelling Motives have been

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19 For a detailed explanation of these terms, see "Criteria of Analysis," on pages 9-23 of this study.

20 All of the definitions of terms in this chapter have been taken verbatim from the sources indicated. Therefore quotation marks have been eliminated.
used to determine the dominant motive appeals of Hugh E. Brown's speaking style. Mr. Phillips' definitions of impelling motives were chosen because his inventory of impelling motives is one of the most inclusive lists in contemporary speech textbooks. Also, his impelling motives have served as the basis of criteria for other rhetorical studies. Mr. Phillips describes impelling motives as "man's spiritual, intellectual, moral and material wants." The impelling motives are defined as follows:

**Self-Preservation**

The desire for freedom from disease, fire and flood, freedom from personal injury or pain. . . . Freedom from those things not only while on earth but in the hereafter--heaven as opposed to hell. . . .

**Property**

The desire for goods, lands and money--wealth. . . .

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22 This conclusion was reached by me after carefully reading Elbert W. Jones' "A Study of 'Interest Factors' and 'Motive Appeals' in Rhetorical Theory with Special Reference to Invention, Style, and Arrangement" (unpublished Doctoral dissertation, Northwestern University, 1950), pp. 315-433. This study, in addition to examining the teachings of the classical rhetoricians, discusses the use of "motive appeals" and "interest factors" as defined by the following modern day rhetoricians: Arthur E. Phillips, James A. Winans, James M. O'Neil and Andrew T. Weaver, Lew Sarett and William T. Foster, and Alan H. Monroe.


24 Ibid., p. 48-56.
Power

The desire to possess skill, force energy, along every line of endeavor, the ability to be and to do. It includes the desire to possess intellectual, moral and physical strength, the desire for authority and influence—the ability to sway and control men. . . .

Reputation

The desire for good opinion and good will of others. It is born of self-respect and pride. All normal persons seek the esteem and regard of mankind. They find pleasure in being known as honest, upright, kind, generous, noble, intelligent, scholarly, and the like, and they find pain in being known as dishonest, unfair, stingy, ignoble, dull, ignorant. . . .

Affections

The desire for the welfare of others—kindly concern for the interests of mother, father, wife, son, daughter, sweetheart, friends, any being, human or divine. . . .

Sentiments

The desire to be and to do what is right, fair, honorable, noble, true—desires associated with intellectual and moral culture. It embraces duty, liberty, independence and also patriotism considered as a moral obligation. . . .

Tastes

The aesthetic desires, the finer pleasures of touch, taste, smell, hearing, sight—the love of music, painting, sculpture, oratory, poetry, drama, the love of the beautiful and the sublime in the works of man and nature. . . .
Alan H. Monroe and Douglas Ehninger's Principles and Types of Speech has been used to define verbal supporting material, factors of attention, factors of intelligibility, and factors of flexibility. Monroe and Ehninger's definitions have been used primarily because their book, Principles and Types of Speech, is one of the most widely used college speech texts at the present time. Also, their lists compare favorably with others, both classical and modern, of the above mentioned material and factors.

Monroe and Ehninger describe verbal supporting material as "the materials which proved the explanation and proof upon which understanding and belief rest. . . ." The purpose of supporting materials is "to clarify, to amplify, or to establish the major points or contentions of your speech."

Monroe and Ehninger define verbal supporting material as follows:

**Explanation**

An explanation is an expository or descriptive passage, the purpose of which is to make a term, concept, process, or idea clear and intelligible. It may also set forth the relationship between a whole and its parts. Usually explanation involves exposition alone, but sometimes other forms of supporting material also may be used.

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26 Jones, "Study of 'Interest Factors' and 'Motive Appeals'," pp. 315-488.


28 Loc. cit.

29 Itid., pp. 156-172.
An analogy or comparison is a method of explanation in which parallels are drawn between two things that are alike in some way. The purpose of an analogy is to help the audience understand an idea by comparing it to something with which they are already familiar.

**Illustration**

An illustration is a detailed example of an idea or statement. It is the narrative of an incident to bring out the point you are trying to make.

1. **Hypothetical Illustration** - a narrative that is not based on actual events.
2. **Factual Illustration** - a narrative that describes in detail a situation or incident that has actually occurred.

**Specific Instance**

A specific instance is an undeveloped illustration or example. Instead of describing a situation in detail, you merely refer to it, pointedly and succinctly, in passing.

**Statistics**

Statistics are figures used to show relationships among things: to point out increases or decreases, to emphasize largeness, or to show how one phenomenon affects another.

**Testimony**

When a speaker cites verbatim the opinions or conclusions of others, he is using testimony.
Restatement

Restatement ... is not mere repetition; it consists of saying the same thing over one or more times, but saying it each time in a new and different way. ... 

According to Monroe and Ehninger, the factors of attention are those qualities of subject matter which usually capture and hold the spontaneous attention of an audience. The factors of attention include:

Activity

The more active or animated the ideas and events you talk about the more intently people will listen. ... Moreover, the speech as a whole should move. ...

Reality

Interest in ... the immediate, the concrete, the actual. ...

Proximity

A direct reference to someone in the audience, to some object near at hand, to some incident which has just occurred, to the immediate occasion on which the speech is being made ... to some remark of the preceding speaker.

Familiarity

Some things which are not near at hand at the moment are, none the less, familiar to us because of the frequency with which we meet

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31 Ibid., pp. 210-214.
them in our daily lives. . . . The familiar holds attention only when it is introduced in connection with something unfamiliar or when some fresh or unknown aspect of it is pointed out. . . .

**Novelty**

We pay attention to that which is new or unusual. This would appear to be the reverse side of the familiarity coin. . . .

1. Size—objects that are extremely large or extremely small attract our attention. . . .

2. Contrast—at a formal dance, evening clothes pass unnoticed; but let a student come to class so dressed and he immediately becomes the center of amused attention. . . .

**Suspense**

Hold the attention of your audience by pointing out results the cause of which must be explained, or by calling attention to a force the effect of which is uncertain. . . .

**Conflict**

The opposition of forces compels attention—especially if the listeners identify themselves with one of the contending sides. In a sense, conflict is a form of activity; but it is more than that—it is also a clash or struggle between competing desires or actions. Often the outcome suggests uncertainty; but even when there is little doubt of the outcome, the combat itself draws attention. . . .

**Humor**

Laughter indicates enjoyment, and people pay attention to that which they enjoy. Few things, in fact, will hold an audience as well
as the judicious use of humor. It provides relaxation from the tension which other factors of attention often create and thus prevents fatigue while still retaining control over the thoughts of the listener. . . .

The Vital

People pay attention to those things which affect their lives or health, their reputations, property or employment. If you can show a man that what you saw concerns him or his family directly, he nearly always will consider your discussion vital and will listen intently. . . . If the other eight factors of attention are important in speaking, this one is indispensable. . . .

A person's speaking style depends not only on the language he uses, but also how well he uses the language to communicate his message to his listeners. For this reason, I have included, within my criteria factors of vocal style which Monroe and Ehninger describes as the "factors of intelligibility" and the "factors of flexibility."32

In discussing the intelligibility or understandability of speech, Monroe and Ehninger state that five separate but related factors involved are: "(1) the overall level of volume or loudness, (2) the duration of sounds within individual syllables, (3) the choice and sequence of words, (4) the distinctness with which sounds are articu-

32 Monroe and Ehninger, Principles and Types of Speech, pp. 82-98.
lated, and (5) the standard of pronunciation that is observed."

**Volume or Loudness**

Probably the most important single factor in intelligibility is the loudness at which you speak...; voice will be affected by the type of microphone, the amplifying system, and the loud-speaker. No invariable rule can be given since equipment varies widely...

**Syllable Duration**

The second factor that affects a listener's ability to understand what you say is the duration of sound within the syllables you utter...

Experimental evidence seems to show that the intelligibility of speech—how much the listener hears accurately—depends more on syllable duration than on the overall rate of speaking...

**Choice and Sequence of Words**

The acoustic difference between certain individual sounds often is too small for clear differentiation if all the other sounds in the word are the same... Wherever possible, try... to choose words that cannot be mistaken in context...

**Distinctness of Articulation**

Good articulation is chiefly the job of the jaw, tongue and lips...

In English... failure to open the jaws adequately is a serious fault because meaning is largely conveyed by consonant sounds, and these cannot be made effectively unless the tongue is given enough room to move vigorously. Even the vowel sounds are likely to be muffled if the jaws are kept immobile...

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*Ibid.,* pp. 82-89.
The tongue has more to do with the distinct formation of speech sounds than does any other organ. Even when the jaw is opened adequately, the sounds produced cannot be sharp if the tongue lies idle or moves sluggishly. All the vowels depend partly on the position of the tongue for their distinctive qualities.

Finally, a great deal of indistinctiveness could be avoided if speakers took time enough to get each sound out clearly instead of jumbling successive sounds together.

Acceptable Pronunciation

If you fail to pronounce words acceptably, your listeners will not be able to grasp easily and quickly the meaning or significance of what you say. Even if your words are recognized, any peculiarity of pronunciation is almost sure to be noticed by some of the people in your audience; and the mistake not only may distract their attention from your thought but may discredit your knowledge and authority as a speaker.

After discussing the importance of the "factors of intelligibility," Monroe and Ehninger contend that speech "that is easily intelligible may yet be dull to listen to; moreover, it may fail to communicate to the audience the full measure of thought and feeling which the speaker wishes to convey."\(^{34}\) The authors believe that there must be certain "factors of flexibility" if a speaker is to accurately express his shades of meaning and emotion. Monroe and Ehninger list the following factors of flexibility: "(1) rate, (2) force, (3) pitch, \(^{34}\)\textit{Ibid.}, p. 89.\)
(4) emphasis, and (5) vocal climax."35

Rate

Most persons speak between 120 and 180 words a minute; however a uniform rate is not maintained with clocklike regularity. In normal speech, the speech of utterance corresponds to the thought or feeling the speaker is attempting to transmit. Weighty, complex or serious ideas tend to be expressed more slowly; light, humorous or exciting matters more rapidly. . . . However, the enthusiastic but poised individual who is in complete command of his material and of the speaking situation varies his rate, using this variation to convey the intensity of his convictions and the depth of his feelings. . . .

Two elements determine a speaker's rate. These are quantity, or the length of time used in the actual utterance of a sound within a word; and pause, or the cessation of sound between words. . . . The longer the quantity or pause or both, the slower the overall rate; the shorter the quantity or pause or both, the faster the rate.

Force

It is a basic responsibility of any speaker to use adequate vocal force—to talk loudly enough to be heard easily. A certain amount of force also is needed, however, if the speaker is to give an impression of confidence and vigor. Talking too softly suggests that you are not sure of yourself or that you do not believe deeply in what you are saying. On the other hand, continuous shouting wears out an audience and dissipates attention. With force, as with rate, variety should be your guiding consideration. . . .

35Ibid., pp. 89-98.
Pitch

Just as singers' voices differ, . . . so do people in general vary in the normal pitch level at which they speak. . . . Nothing improves the animations and vivacity of speech so much as effective pitch variation. . . .

Emphasis

Obviously, all forms of vocal variety help provide emphasis. Any change of rate, or of force, or of pitch serves to make the word, phrase, or sentence in which the change occurs stand out from those which precede or follow it. . . . And the greater the amount of change or the more suddenly it is effected, the more emphatic will the statement be.

Vocal Climax

Frequently a speaker expresses a thought or feeling that rises steadily in power until it reaches a point where the strongest appeal is made. . . . There are two methods of expressing vocal climax. The first involves increased vocal power; the second, decreased vocal power coupled with increased feeling or emotion. . . . The first method is easier and more frequently used; the second requires more skill but is often more effective.

There are times when these two types of climactic emphasis may be combined or contrasted. The speaker may build a climax of vocal power and then swing rapidly and positively into one of emotional intensity; or he may show an increased intensity of controlled emotion followed by a climax of vocal power. When such a shift of direction is motivated by genuine feeling and enough time is allowed to develop the climactic movement in each direction, the contrasting swing gives
an added momentum to the second climax that can rarely be achieved
by moving in one direction alone. . .

From Aristotle's writings down to today's modern textbooks,
"figures of speech" have been employed to give more lucid and interest-
ing descriptions of man, things, and ideas. Therefore, I believe it
is important for us to try to discover how often and what kinds of
"figures of speech" Hugh B. Brown uses to enliven his addresses.

John F. Wilson and Carroll C. Arnold's Public Speaking as a
Liberal Art has been used to define figures of speech. This text
has been used to define "figures of speech" because, at the present,
it incorporates a majority of more commonly used "figures." The
authors describe figures of speech as "forms of expression other than
those normally used. They serve to intensify meanings. They make
their points indirectly by stating things vividly in terms of some-
thing else. They are not literally meant or interpreted. They enhance
ideas by making them more graphic and appealing. Like all comparisons,
contrasts, and exemplifications, figures of speech are especially
useful in translating the unknown into terms of the known." 37

Wilson and Arnold define figures of speech as follows:

Simile
A stated comparison between things which are essentially

36 John F. Wilson and Carroll C. Arnold, Public Speaking as a
Liberal Art (Boston: Allyn and Bacon, Inc., 1965).
37 Ibid., p. 261.
38 Ibid., pp. 261-264.
dissimilar except for the particular qualities alluded to in the simile. Such comparisons contain the words 'like' or 'as'. . . .

**Metaphor**

An implied comparison between two essentially dissimilar things. Linking words such as 'like' or 'as' are omitted. . . .

**Antithesis**

The paralleled construction of words, phrases, or sentences which contain opposed or sharply contrasting ideas. . . .

**Onomatopoeia**

Word choice in which sound suggests the meaning of the word. . . .

**Alliteration**

Repetition of the initial sounds in words or in stressed syllables within words. . . .

**Personification**

Endowment of objects, animals, or ideas with human attributes. . . .

**Synecdoche**

The substitution of parts for wholes or of wholes for parts of things. . . .

**Hyperbole**

Exaggeration or overstatement for the purpose of emphasizing without deceiving. . . .

**Irony**

Implies something different from, usually the opposite of, what
what is stated . . .

Metonymy

Substituting the name of some closely associated thing for the name of what is referred to . . .

Climax

The arrangement of words, phrases, or sentences in series according to increasing value or strength of impact . . .

Repetition

The reiteration of the same words or phrases or sentences in order to reinforce ideas . . .

A Pun

Substitution of one word for another having different meaning but similar sound . . .

CONCLUSIONS

I believe this study of the speaking style of Hugh B. Brown is a valuable contribution to the field of speech and rhetorical criticism for the following reasons: (1) It introduces an outstanding religious speaker to members of the speech field; (2) It demonstrates that the techniques used by public speakers may be used effectively by those who preach; (3) It presents many excellent examples of the various categories of style; and (4) It shows how greatly, perhaps without fully realizing the fact, Mr. Brown39 uses so many of the fundamentals of

39According to Mrs. Edwin R. Firmage, daughter of Hugh B. Brown, her father has never received any formal speech training. This information was obtained by me in a telephone conversation with Mrs. Firmage on July 15, 1968.
effective public speaking as taught by today's speech teachers.
CHAPTER II

HUGH B. BROWN

Hugh Brown Brown was born on October 24, 1883 in Granger, a suburb of Salt Lake City, Utah. He was the second son and fifth of fourteen children of Homer Manley and Lydia J. Brown. Hugh was born on one of two farms operated by his father. However, most of his boyhood was spent on the second farm four miles north of the first farmhouse. Homer Brown operated fifteen acres of orchard—plums, apples, peaches and other fruit, as well as cows, horses, pigs and chickens. 41

President Brown credits his mother as being a great influence in his life. She was the daughter of James S. Brown, who marched with the Mormon Battalion and who had been on the scene when gold was discovered near Sutter's Hill in California. When Hugh was a child, his mother told him, "The Lord has chosen you to be one of his servants. I expect big things from you. Now behave yourself." 42

When Hugh was fourteen, his father and elder brother journeyed to western Canada to establish a farm. Hugh, his mother and younger

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40 Hugh B. Brown received his middle name from his mother Lydia J. Brown. This information was obtained from a July 11, 1968 telephone conversation with Mrs. Edwin R. Pirmage, daughter of President Brown.


42 Ibid., 466.
brothers managed their Granger farm.

When Hugh was sixteen, he and the rest of Homer Brown’s family joined their father on a 1,000 acre farm at Spring Coulee, on the road between Cardston and Lethbridge, Alberta, Canada. Two years later, in 1900, the Brown family moved to Cardston.\(^43\)

In 1904, Hugh went on a two-year mission to England for his church. While fulfilling this mission, Hugh had a severe case of kidneystones and Heber J. Grant, who was the president of the British mission at that time, suggested that Hugh return home. But Hugh answered that if President Grant would give him a blessing he would not have to go home. President Grant gave him a blessing, and Hugh was made well and completed a successful mission.\(^44\)

Two years after returning from his mission to England, Hugh Brown married Zina Young Card on June 17, 1908 in the Salt Lake Temple. Hugh had known Zina in Cardston and upon returning home Hugh found that his wife-to-be had moved to Salt Lake City and was seriously dating another young man. According to President Brown, he made three trips to Salt Lake City: “First to, tell her my intentions; second, to convince her; and third, to marry her.”\(^45\) Zina Brown is a granddaughter of Brigham Young and daughter of Charles Ora Card, colonizer of Southern Alberta. Card also had the town of Cardston named after him.\(^46\)

\(^{43}\) Loc. cit.

\(^{44}\) Nathan Eldon Tanner, "President Hugh B. Brown of the First Presidency," Improvement Era, LXIV (August, 1961), 573.

\(^{45}\) Ashton, “Council of the Twelve,” 466.

\(^{46}\) Tanner, "First Presidency," 572.
Hugh Brown and his wife eventually became the parents of eight children, one of whom, Hugh Card Brown, lost his life as a pilot in the Royal Air Force in World War II.

During these early years, the returned missionary managed the Cardston Mercantile Company and a hotel. He also took some pre-legal training at the University of Utah.

In 1910, Hugh F. Brown was asked, by the Canadian government, to raise a militia among the Mormon men of Alberta. This he did willingly and with good success. From 1915 to 1918, President Brown served with the Canadian Overseas Forces with the rank of Major.

In the summer of 1918, Major Brown brought 1,500 recruits from Western Canada to a military camp in Petawawa, Ontario, Canada, for training. This group brought the total number of troops at the camp to 6,000.

During this time, the men, many of whom were former prison inmates, were permitted no leave. One evening about midnight Major Brown was informed by a sergeant that the men were ripping up tents and threatening to set fire to the camp. Major Brown, with thirty other officers, all unarmed, went out into the drunken and shouting crowd. The Major climbed up on a table and began to talk to the men. About 2 a.m., a

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47 Sidney B. Sperry, "Hugh B. Brown: Assistant to the Council of the Twelve," Improvement Era, LVI (December, 1953), 934-35.

48 Ibid., 914.

49 Ashton, "Council of the Twelve," 467.

50 Tanner, "First Presidency," 573.

51 Doyle L. Green, "Call to High Office," Improvement Era, LXVI (November, 1963), 933-34.
tent peg struck him on the back of the head, but he continued talking.
While others continued rioting, a small group had gathered around
Major Brown and began to listen. He pleaded for the men's loyalty.
By 5 a.m. order had returned to the camp. This is just one example
of Hugh B. Brown's courage and dependence on the power of persuasion
through words.

At the end of World War I, Hugh returned to Alberta, Canada,
where, in 1921, he was admitted to the Alberta Law Society as a
barrister and solicitor. In 1921, Hugh B. Brown became the first
president of the Lethbridge (Alberta, Canada) Stake. Also, in that
same year, President Brown had his first attack of "tic douloureux."
According to the medical profession, this disease causes the most
excruciating pain of any known malady. For the next nineteen years,
Hugh Brown suffered intermittent attacks, but still managed to ably
carry on his law practice and church duties. Finally, in 1945, while
president of the British Mission, President Brown returned to the
United States for surgery. The operation was successful in that Brown's
life was preserved, but the removal of a segment of the cable nerve
caused a paralysis of the side of his face, including half his tongue.
Although this condition has continued, it has not seemed to bother
his speaking ability. President J. Reuben Clark, Jr., once asked him

52Ashton, "Council of the Twelve," 467-68.

53Tanner, "First Presidency," 572. Webster's Seventh New Colle-
giate Dictionary (Springfield, Mass: G. & C. Merriam Company, 1963),
pp. 71, 830, defines barrister as "a counsel admitted to plead at the
bar in the superior courts of law," and a solicitor as "a person
admitted to practice law and conduct litigation but accorded the right
of audience only in inferior courts."

54Icc. cit.
at the close of a sermon, "Hugh, if you can do that well with just
half a tongue, what would you do with a whole one?"  

In 1927, Hugh B. Brown moved to Salt Lake City and was admitted
to the Utah State Bar. From 1929 to 1935, Hugh B. Brown was presi-
dent of the Granite (Salt Lake City, Utah) Stake. During the national
election of 1934, Hugh B. Brown was an unsuccessful candidate for the
United States Senate.56

President Brown returned to the British Mission. He was there
when World War II began, and helped evacuate the missionaries from
England and other European nations.57 During the war, Hugh B. Brown
served as co-ordinator of Latter-day Saint servicemen, working with
fifteen assistant co-ordinators, who traveled among the thousands of
Church members then in the service. Also, from 1944 until 1946, Hugh
B. Brown again served as the British Mission president.58

Hugh B. Brown returned to the United States in 1946, and became
a professor of religion and co-ordinator of veterans' affairs at
Brigham Young University for the next four years. In 1950, he returned
to Canada, where he served as president and manager of the Richland Oil
Development Company of Canada, Ltd.59

55Tanner, "First Presidency," 572. J. Reuben Clark, Jr., a
former Ambassador to Mexico, was a member of the First Presidency of
the LDS Church from 1934 until his death, at the age of ninety, on
September 6, 1961.

56Loc. cit.

57Ashton, "Council of the Twelve," 468.

58"Three New General Authorities Chosen," Improvement Era, LVI
(November, 1953), 822.

59Sperry, "Assistant to the Council," 984.
On October 4, 1953, in a General Church Conference, Hugh B. Brown was sustained as an Assistant to the Council of the Twelve Apostles. Five years later on April 6, 1958, Hugh B. Brown was called as a member of the Council of the Twelve, and on June 22, 1961, he was called as a member of the First Presidency. The building up of the Church, and the edifying of its members has long been Hugh B. Brown's desired goal. Nathan Eldon Tanner has said of him: "Throughout his life, President Brown has dedicated his energy, his talents, and every effort to the building up of the kingdom of God here on earth." Certainly, as a person investigates President Brown's speaking, he will find that President Brown has used his speaking ability most skillfully as a minister of the Gospel and as an advocate for continuing the quest of the uplifting life.

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60 Tanner, "First Presidency," 572.
61 Ibid., 570.
CHAPTER III

ANALYSIS OF SPEECHES

This chapter contains an analysis of five addresses given by Hugh B. Brown before members of the Brigham Young University student-body and faculty. As indicated in Chapter One, each speech has been studied and analyzed as to the date and place delivered, number of words per speech, average number of words per sentence, approximate number of words and their percentage of the total word count and of each of the items listed under the categories entitled "impelling motives," "verbal supporting material," "factors of attention," and "figures of speech." The statistical data concerning this part of the analysis are taken from Tables 1-5 of this chapter. Interpretations and evaluations were made concerning the above mentioned data.

Interpretations and evaluations concerning "factors of intelligibility" and "factors of flexibility" contained in the five speeches were made after I listened to each entire tape-recording at least four times. Also, when deemed necessary, I listened to different portions of the tapes several times. When Mr. Brown clears his throat or sniffs, those actions are indicated in the speech texts by the use of parentheses, e.g., (cough), (sniff). The audience's laughter is also parenthetically indicated. When indicating vocal phrasing within sentences, virgules (//) have been used.

It is important to note that when I present word counts and percentages, particularly in the categories of impelling motives, and
factors of attention, these word counts and percentages represent a strict interpretation of the above-mentioned categories, i.e., I only give word count credit when words appear to directly appeal to the audience. This has been done in accordance with Phillips' and Monroe's definitions and examples used to illustrate the impelling motives and factors of attention. I realize that the studies by Clinger and Young use a broader interpretation of the definitions of impelling motives and factors of attention. However, in evaluating each speech, I will make comments where necessary, concerning discrepancies or similarities which occur in the figures and percentages given with a strict interpretation of criteria as opposed to those figures and percentages given with a broad interpretation. I believe word counts are necessary as indicators of dominance but in certain categories they should not be used as absolutes.
TABLE I

AVERAGE SENTENCE LENGTH IN FIVE SPEECHES OF HUGH B. BROWN

<table>
<thead>
<tr>
<th>Speech</th>
<th>Number of Words in Speech</th>
<th>Number of Sentences in Speech</th>
<th>Average Words Per Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Profile of a Prophet (1955)</td>
<td>3,300</td>
<td>142</td>
<td>23.20</td>
</tr>
<tr>
<td>II. What Is Man and What He May Become (1958)</td>
<td>3,039</td>
<td>138</td>
<td>29.26</td>
</tr>
<tr>
<td>III. Purity Is Power (1962)</td>
<td>6,669</td>
<td>347</td>
<td>19.29</td>
</tr>
<tr>
<td>IV. Continued Learning--Key to Progress (1965)</td>
<td>3,180</td>
<td>150</td>
<td>21.19</td>
</tr>
<tr>
<td>V. Father, Are You There? (1967)</td>
<td>7,399</td>
<td>409</td>
<td>18.08</td>
</tr>
</tbody>
</table>

Totals for the Five Speeches

23,587                       1,186                       19.87
TABLE 2
HUGH B. BROWN'S USE AND DISTRIBUTION OF IMPPELLING MOTIVES

<table>
<thead>
<tr>
<th>Speech</th>
<th>Self-Preservation</th>
<th>Property</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Profile of a Prophet (1955)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>No. Words Per</td>
<td>Per Cent of</td>
</tr>
<tr>
<td></td>
<td>Speech</td>
<td>Impelling</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Motives</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>II. What Is Man and What He May Become (1958)</td>
<td>77</td>
<td>2.3%</td>
</tr>
<tr>
<td>IV. Continued Learning--Key to Progress (1965)</td>
<td>39</td>
<td>1.2%</td>
</tr>
<tr>
<td>V. Father, Are You There? (1967)</td>
<td>706</td>
<td>7.5%</td>
</tr>
</tbody>
</table>

Total Words Used in Impelling Motives for Five Speeches

<table>
<thead>
<tr>
<th></th>
<th>No. Words Per Speech</th>
<th>Per Cent of Impelling</th>
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</thead>
<tbody>
<tr>
<td>Total</td>
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Total Percentage of Each Method Used in Each Address

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<th>No. Words Per Speech</th>
<th>Per Cent of Impelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Percentage</td>
<td></td>
<td>20.3%</td>
</tr>
</tbody>
</table>

Total Percentage of Each Method in All Speeches

<table>
<thead>
<tr>
<th></th>
<th>No. Words Per Speech</th>
<th>Per Cent of Impelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Percentage</td>
<td></td>
<td>7.5%</td>
</tr>
</tbody>
</table>
TABLE 2 (Continued)

<table>
<thead>
<tr>
<th>Power</th>
<th>Reputation</th>
<th>Affections</th>
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<tbody>
<tr>
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<td>Per. Cent. of Impelling Motives</td>
<td>Per. Cent. of Impelling Motives</td>
</tr>
<tr>
<td>No. Words Per Speech</td>
<td>No. Words Per Speech</td>
<td>No. Words Per Speech</td>
</tr>
<tr>
<td>. .</td>
<td>. .</td>
<td>. .</td>
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<td>213</td>
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<tr>
<td>344</td>
<td>5.1%</td>
<td>398</td>
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<tr>
<td>1,179</td>
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<tr>
<td>386</td>
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<tr>
<td>2,122</td>
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<td>533</td>
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<td>. .</td>
<td>24.3%</td>
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<tr>
<td>. .</td>
<td>8.9%</td>
<td>. .</td>
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</table>
TABLE 2 (Continued)

<table>
<thead>
<tr>
<th>I. Profile of a Prophet (1955)</th>
<th>Sentiments</th>
<th>Tastes</th>
</tr>
</thead>
<tbody>
<tr>
<td>101</td>
<td>3.1%</td>
<td>..</td>
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<table>
<thead>
<tr>
<th>II. What Is Man and What He May Become (1958)</th>
<th>Sentiments</th>
<th>Tastes</th>
</tr>
</thead>
<tbody>
<tr>
<td>290</td>
<td>9.5%</td>
<td>..</td>
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</table>

<table>
<thead>
<tr>
<th>III. Purity Is Power (1962)</th>
<th>Sentiments</th>
<th>Tastes</th>
</tr>
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<tbody>
<tr>
<td>1,679</td>
<td>25.1%</td>
<td>..</td>
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<table>
<thead>
<tr>
<th>IV. Continued Learning--Key to Progress (1965)</th>
<th>Sentiments</th>
<th>Tastes</th>
</tr>
</thead>
<tbody>
<tr>
<td>571</td>
<td>18.0%</td>
<td>..</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>V. Father, Are You There? (1967)</th>
<th>Sentiments</th>
<th>Tastes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,047</td>
<td>14.2%</td>
<td>..</td>
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</table>

<table>
<thead>
<tr>
<th>Total Words Used in Impelling Motives for Five Speeches</th>
<th>Sentiments</th>
<th>Tastes</th>
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<tbody>
<tr>
<td>3,688</td>
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<table>
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<tr>
<th>Total Percentage of Each Method Used in Each Address</th>
<th>Sentiments</th>
<th>Tastes</th>
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</thead>
<tbody>
<tr>
<td>..</td>
<td>42.2%</td>
<td>..</td>
</tr>
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<table>
<thead>
<tr>
<th>Total Percentage of Each Method in All Speeches</th>
<th>Sentiments</th>
<th>Tastes</th>
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</thead>
<tbody>
<tr>
<td>..</td>
<td>15.6%</td>
<td>..</td>
</tr>
<tr>
<td>Speech</td>
<td>Restatement</td>
<td>Explanation</td>
</tr>
<tr>
<td>--------</td>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td></td>
<td>No. Words</td>
<td>Per Cent</td>
</tr>
<tr>
<td></td>
<td>Per Speech</td>
<td>of Verbal</td>
</tr>
<tr>
<td>I. Profile of a Prophet (1955)</td>
<td>..</td>
<td>0.0%</td>
</tr>
<tr>
<td>II. What Is Man and What He May Become (1958)</td>
<td>256</td>
<td>8.4%</td>
</tr>
<tr>
<td>III. Purity Is Power (1962)</td>
<td>118</td>
<td>1.8%</td>
</tr>
<tr>
<td>IV. Continued Learning--Key to Progress (1965)</td>
<td>22</td>
<td>0.7%</td>
</tr>
<tr>
<td>V. Father, Are You There? (1967)</td>
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<td>0.0%</td>
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<tr>
<td><strong>Total Words Used in Verbal Supporting Material</strong></td>
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<tr>
<td><strong>Total Percentage of Each Method Used in Each Address</strong></td>
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<td>2.3%</td>
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<tr>
<td><strong>Total Percentage of Each Method in All Speeches</strong></td>
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<td>1.7%</td>
</tr>
<tr>
<td>Comparison</td>
<td>F. Illustration</td>
<td>H. Illustration</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>No. Words Speech</td>
<td>Per Cent of Verbal Supporting Material</td>
<td>Per Cent of Verbal Supporting Material</td>
</tr>
<tr>
<td>105</td>
<td>3.2% 1,505 45.7%</td>
<td>. . 0.0%</td>
</tr>
<tr>
<td>221</td>
<td>7.2% . . 0.0%</td>
<td>76 2.5%</td>
</tr>
<tr>
<td>283</td>
<td>4.2% 426 6.4%</td>
<td>465 6.8%</td>
</tr>
<tr>
<td>17</td>
<td>0.5% . . 0.0%</td>
<td>. . 0.0%</td>
</tr>
<tr>
<td>416</td>
<td>5.6% 2,437 32.9%</td>
<td>814 11.0%</td>
</tr>
<tr>
<td>1,042</td>
<td>0.0% 4,368 0.0%</td>
<td>1,355 0.0%</td>
</tr>
<tr>
<td>. .</td>
<td>6.1% . . 25.8%</td>
<td>. . 8.0%</td>
</tr>
<tr>
<td>. .</td>
<td>4.4% . . 18.5%</td>
<td>. . 5.7%</td>
</tr>
</tbody>
</table>

38
<table>
<thead>
<tr>
<th>Speech</th>
<th>Specific Instance</th>
<th>Statistics</th>
<th>Testimony</th>
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<tr>
<td></td>
<td>No. Words Per Speech</td>
<td>Per Cent of Verbal Supporting Material</td>
<td>No. Words Per Speech</td>
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<td>I.</td>
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<td>II.</td>
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<td>V.</td>
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Total Words Used in Verbal Supporting Material: 2,375 0.0% 17 0.0% 2,850 0.0%

Total Percentages of Each Method Used in Each Address: .. 14.0% .. .1% .. 16.8%

Total Percentage of Each Method in All Speeches: .. 10.1% .. .1% .. 12.1%
### TABLE 4
HUGH B. BROWN'S USE AND DISTRIBUTION OF FACTORS OF ATTENTION

<table>
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<tbody>
<tr>
<td></td>
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<tr>
<td>I. Profile of a Prophet (1955)</td>
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<tr>
<td>II. What Is Man and What He May Become (1958)</td>
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<tr>
<td>III. Purity Is Power (1962)</td>
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<tr>
<td>IV. Continued Learning--Key to Progress (1965)</td>
<td>270</td>
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<tr>
<td>V. Father, Are You There? (1967)</td>
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Total Words Used in Factors of Attention for Five Speeches: 20,112 (0.0%)  5,550 (0.0%)

Total Percentage of Each Method Used in Each Address: . . (53.8%) . . (14.8%)

Total Percentage of Each Method in All Speeches: . . (85.3%) . . (23.5%)

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40
TABLE 4 (Continued)

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TABLE 4 (Continued)

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Total Words Used in Factors of Attention for Five Speeches

| Total Words of Each Method Used in Each Address | 301 | 0.0% | 1,693 | 0.0% |

Total Percentage of Each Method in All Speeches

| Total Percentage of Each Method in All Speeches | .   | 1.3% | .     | 7.2% |
TABLE 4 (Continued)

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### Table 5

**Hugh B. Brown's Use and Distribution of Figures of Speech**

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<thead>
<tr>
<th>Speech</th>
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**Total Words Used in Figures of Speech for Five Speeches**

- Simile: 99, 0.0%
- Metaphor: 719, 0.0%

**Total Percentage of Each Method Used in Each Address**

- Simile: 1.3%
- Metaphor: 9.8%

**Total Percentage of Each Method in All Speeches**

- Simile: 0.4%
- Metaphor: 3.0%

44
TABLE 5 (Continued)

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TABLE 5 (Continued)

<table>
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<td>Per Cent of Speech</td>
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Total Words Used in Figures of Speech for Five Speeches

<table>
<thead>
<tr>
<th>Synecdoche</th>
<th>Hyperbole</th>
<th>Irony</th>
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<tbody>
<tr>
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Total Percentage of Each Method Used in Each Address

<table>
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<tr>
<th>Synecdoche</th>
<th>Hyperbole</th>
<th>Irony</th>
</tr>
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<td>. .</td>
<td>. .</td>
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</tbody>
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Total Percentage of Each Method in All Speeches

<table>
<thead>
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<th>Synecdoche</th>
<th>Hyperbole</th>
<th>Irony</th>
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</thead>
<tbody>
<tr>
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TABLE 5 (Continued)

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<thead>
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<th>Repetition</th>
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| 130      | 0.0%   | 3,384      | 0.0%  | 1,024 | 0.0% | 25 | 0.0% |
|          |        |            |       |      |     |    |     |
| ..       | 1.8%   | ..         | 46.1% | ..   | 13.9% | .. | 0.3% |
| ..       | 0.6%   | ..         | 14.3% | ..   | 4.3%  | .. | 0.1% |

47
THE PROFILE OF A PROPHET

AN ADDRESS GIVEN TO THE BRIGHAM YOUNG UNIVERSITY STUDENT BODY

ELDER HUGH B. BROWN
Assistant to the Council of the Twelve
Church of Jesus Christ of Latter-day Saints
October 4, 1955

I should like to dispense with all formality, if I may, and simply say to faculty members and student body, alike, my brothers and sisters. I adopt that form of salutation for several reasons: among them being the fact that all or practically all who are here are members of the Church which is sponsoring and maintaining this school; and, secondly, I say brothers and sisters, because in my more mature years, I am coming to realize a little better than I did, the eternal fact of the Fatherhood of God and the brotherhood of men. I say brothers and sisters, too, because I do not intend to undertake a sermon, a lecture, certainly not an oration, but I would like, for just a few minutes,
to bear my testimony to you people.

I'd like to take the witness stand (Metaphor) in defense of the proposition that the
Gospel of Jesus Christ has been restored Familiarity to the earth in our day, and that this
is the Church of Jesus Christ. Now, I Vital
say, I would like to take the witness
stand. I'd like to be able if I could,
for, in just a minute, to give some
reasoning to the hope I have, and for
my allegiance to the Church.

Perhaps I can bring it most Activity
quickly to you by referring to an incident which happened in London, England,
in 1939, in September, just before the
outbreak of the war. I had come to
know rather intimately a very prominent
English gentleman, a member of the
House of Commons, a member of the Cabinet, formerly one of the Justices of the
Supreme Court of Britain, the author of many of the books which we in Canada
studied while we're preparing for law, and in my conversations with this man on
various "vexations of the soul," as he
called them, we talked frequently of
religion.
Just before the outbreak of the war, he called me on the phone and asked if I would come to his office and discuss with him, finally, some phases of the Gospel. "Because," he said, "I've been intrigued by what you've told me. I think there's going to be war. If there is, you'll have to return to America and we may not meet again." The latter statement proved to be prophetic. I went to his office and he said this, in effect: "I'm not only intrigued, but a bit troubled by some things you've told me. And I, I wonder if you would be so good as to prepare for me, a brief on Mormonism."

I may say to you students that brief (sic) is something that men like President Wilkinson prepare when they're going into a court with the intention of presenting their case and giving their reasons for their position on any given question.

He said, "Will you prepare a brief on Mormonism, and come and let me be the judge, and you discuss Mormonism before me as you would discuss a legal problem?"
He said, "First I'd like to say to you that you have said to me, a time or two, that you believe that Joseph Smith was a prophet. You have said to me that you think Jesus of Nazareth and God the Father appeared to Joseph Smith." Now he said, "To me that's fantastic." He said, "The thing I'm troubled about is, to think that a barrister and solicitor from Canada, a man trained in logic and evidence could give himself over to such palpably, absurd ideas." Now this man, brothers and sisters, this--this great judge was one of the--one of the most intellectual men I ever met. I think he had the most incisive mind. His mind--his mind seemed to me to be almost like a steel trap. And when he said, "What you tell me about Joseph Smith is fantastic," I was bold enough to suggest to him that we (Cough) perhaps should prepare or go forward right then with our discussion. I said, "I'd like to present my brief right now." He had intimated that I'd probably take three days, at least to prepare for it, because he said, "I'm going to give you three hours in which
to present it." When I told him I was ready at the moment, I suggested to him that we have what in Canadian and English law, and to some extent in this country, is called an "examination for discovery." An "examination for discovery" is, briefly, the getting together of the opposing sides, the attorneys, and the plaintiff and the defendant, and seeing if they can find some area of agreement. And, thus save the time of the Court later on.

I said, "Perhaps we could have an examination for discovery here, and see whether there is some area of agreement, and from there we can start to discuss my fantastic ideas." He agreed to that quite readily and, I said, "Of course, I am proceeding on the assumption that you are a Christian?"

"Certainly."

"I assume you believe the Bible—Old Testament, New Testament to be the word of God?"

"I do!"

"You believe what's written in the book?"

"Certainly, yes!"
"You say that my statement that God spoke to a man in this age is fantastic and absurd?"

"To me, it is."

"Do you believe that God ever did speak to anyone?"

"Well, certainly, all through the Bible we have evidence of that."

(Specific Instance)  "Did he speak to Adam?"

"Yes."

(Specific Instance)  "Enoch, Noah, Abraham, Moses, Jacob, Joseph, and on through the prophets?"

"I believe he spoke to every one of them."

(Specific Instance)  "Do you believe that kind of contact between God and man ceased at the meridian of time, or when Jesus appeared?"

"No," he said, "it reached its climax, its apex, on that occasion."

"Do you believe that God spoke through Jesus?"

"Yes."

"Was he the Son of God?"

"He was."

(Explanation)  "Do you believe, sir"--and I'm going to have to shorten this
considerably, because I said it took me three hours to tell it to him, and I must tell it to you in thirty minutes—

"Do you believe, sir, that after Jesus was resurrected, and after he ascended into heaven—and I assume you think he did ascend into heaven?"

"I do."

"Do you believe that a certain lawyer, sometimes referred to as a tent-maker, by the name of Saul of Tarsus, on his way to Damascus contacted that very individual, namely Jesus of Nazareth, who'd been crucified, and had ascended into heaven? Do you believe that Saul saw a light and heard a voice?"

"I do."

"Whose voice was it?"

"It was the voice of Jesus Christ, for he so introduced himself."

"Then, my Lord (and, that's the way we speak to justices in the British Empire), my Lord, I am submitting to you in all seriousness that it is, has been standard procedure throughout all recorded time for God to talk to man."
He said, "I think I will admit that, except that it stopped shortly after the first century of the Christian era."

"Why did it stop?" (Climax)

"I can't say." (Climax)

"You think that God hasn't spoken since then?"

"I am sure He hasn't." (Climax)

"There must be a reason; can you give me a reason?"

"I do not know." (Climax)

"May I suggest a reason, or several: Perhaps God does not speak to man anymore because he can't. He's lost the power."

He said, "Of course that would be blasphemous."

"Well, then, if you don't accept that, perhaps He doesn't speak to men anymore because He doesn't love us anymore; He's gone off and left us to find our own way in the dark."

"Well," he said, "God loves all men and of all ages, and he is no respecter of persons."

"Well, then, if He could speak, if He loves us, then the only other possible answer, as I see it, is that we don't
need Him. We've made such rapid strides, we're so well educated, we have such great science, we don't need God anymore."

And then he said, and his eyes were moist when he said it, "Mr. Brown, there never was an age in the history of the world, there never was a people or a time when the voice of God was needed as is needed now. And then he said, "Can you tell me why He doesn't speak?"

My answer was, "My Lord, He does; He has spoken, He is now speaking, and all we need is the faith to hear Him."

And, then we proceeded to, rather quickly,—and I must not refer to very much of what we proceeded to do, but—we proceeded to prepare what I have been pleased to call—a "Profile of a Prophet."

Now I wonder if you students would like to fill in the various things that I'm going to mention and add to them as you will. And, then see whether Joseph Smith measures up. Stand him up against that profile and see where he comes in.

We agreed between us, in this, in pursuit of our "examination for discovery" of ground on which we could both...
First, we agreed that any man who claimed to be a prophet of God, also claimed to have been spoken to by God.

We agreed that any man so claiming would be a dignified man--no table-jumping, no whisperings from the dead, no clairvoyance, but a dignified, clear statement of truth.

We agreed that any man claiming to be a prophet of God would declare his message without any fear, courageously, and without making any weak concessions to public opinion.

We agreed that if he were speaking for God he could not make concessions and we agreed that ordinarily what he taught was not in harmony with the generally accepted teachings of the day.

We agreed that such a man would speak in the name of the Lord and say, "Thus sayeth the Lord," as Moses, as Jeremiah and others.

We agreed that such a man would predict future events and predict them in the name of God and that they would come to pass, as Isaiah, and Ezekiel.
We agreed that he would have not only an important message—of—for his time, but, ordinarily, a message for all future time, such as Noah, and Malachi and others.

We agreed that his courage in su--uh--supporting his statement of truth would be such that would enable him not only to endure persecution, but to give his life, if need be for the cause he had espoused, such as Daniel, Hosea, Jo--Familiarity David and others.

We agreed that such a man would denounce wickedness fearlessly; that he would generally be rejected by the people of his time, but that as time went on he'd grow in stature, and that they who put him to death, would find, if they could live on, that their descendants would build monuments to his honor.

We agreed that he would be able to do superhuman things—things that no man could do without God's help. We agreed that as he grows in stature, the consequence of his work would be among the most convincing evidences of his calling. "By their fruits ye shall know them."
We agreed that his teachings would be in strict conformity with scripture. (Alliteration)

We believe—we agreed that his words and his writings would become scripture. Now, I've gone quickly and left out a lot, but you can fill in, but, I ask you, in all seriousness, to stand the Prophet Joseph Smith up against that profile of prophets and see whether he measures up. And, as a student of the life of the Prophet Joseph Smith for more than fifty years, I say to you young men and women, there is no claim which any prophet has made in connection with his prophetic calling which Joseph Smith cannot qualify under. Think it through.

I said to this friend of mine, "I believe that Joseph Smith was a prophet of God because he talked like a prophet, he taught like a prophet, he lived and died like a prophet. I believe he was a prophet of God because he gave to this world some of the greatest of all revelations. I believe that he was a prophet of God because he predicted many things of the future which have come to pass since the predictions, things which only
God could bring to pass."

I said to him and I say to you, I believe Joseph Smith was a prophet of God because John, on the Isle of Patmos, the beloved disciple of Jesus, declared that, "The testimony of Jesus is the spirit of prophecy." And, I submit to you, and I submitted to him, that if any man who ever lived had a testimony of Jesus, and gave his life for that testimony, and was effective in spreading the testimony and bringing convincing evidences of the truth of the statement that Jesus is the Christ, among all the men that have lived, I challenge any man to show one who has given us more real evidences of the divine calling of the prophet Jo--of Jesus Christ--than did the Prophet Joseph Smith.

I believe the Prophet Joseph Smith was a prophet because he did do many superhuman things. One of them was translating the Book of Mormon. Some people will not agree on that, but I submit to you, and I shall refer, I think to some ad--some substantiation--statement--

I submit to you that the Prophet Joseph
Smith in translating the Book of Mormon did a superhuman task. I ask you students to write a Book of Mormon. I ask you to write one chapter of a Book of Mormon. I ask you to write, if you can, any kind of a story of the ancient inhabitants of America; and I ask you to write it without any source material, and I ask you to include in your statements, with respect to the ancient inhabitants of America, some of the things which the Prophet Joseph included in the Book of Mormon. I ask you to write for instance: fifty-four chapters dealing with wars, twenty-one historical chapters, fifty-five on visions and prophecies, and, remember, when you begin to write on visions and prophecies you must have your record agree meticulously with the Scriptures. You'll write seventy-one chapters on doctrine and exhortation, and here, too, you must check every statement with the scriptures or you'll be proven to be a fraud. You must write twenty-one chapters on the ministry of Christ: and everything you claim He said and did and every testimony you write
in your book about him must agree absolutely with the New Testament.

I ask you, would you like to undertake such a task? I would suggest to you too what you're up against in connection with this book you're going to write, or the chapters. You're going to have to introduce here figures of speech, similes, metaphors, narration, exposition, description, oratory, epic, lyric, logic, and parables. Undertake that, will you? I ask those of you who are under twenty to undertake it.

I ask you to remember that the man that translated the Book of Mormon was a young man and he hadn't had the opportunity of schooling that you have had, and yet he dictated that book in just a little over two months and made very few if any, corrections, and for over a hundred years some of the best students and scholars of the world have been trying to prove that the Book of Mormon was not the word of God, and they've taken the Bible to try to prove it, and not one of them has been able to prove that anything he wrote was not in strict harmony with the
scriptures—with the Bible, with the word of God.

The Book of Mormon not only declares its (sic) title page that its purpose is to bring the knowledge of Christ to the people, but the whole of the subject matter has that as its central theme and there is no chapter in all literature sacred or profane which I say to you as a lawyer, has greater evidential value, than the chapters in Third Nephi, where multitudes of people said, "We saw Him; we felt of His hands, and His side, we know He is the Christ."

I said to my friend, "My Lord, I cannot understand your saying to me that my claims are fantastic. Nor can I understand why Christians who claim to believe in Christ would persecute and put to death a man whose whole purpose was to prove the truth of the things they themselves were declaring, namely that Jesus was the Christ. I could understand them persecuting Joseph and the rest of us, if he had said, 'I am Christ,' or if he had said, 'There is no Christ,' or if he had said someone else is
Christ; then Christians believing in Christ would—might—would be justified in some extent, at least in persecuting or disputing with him, at least.

But, what he said was, 'He whom ye ignorantly serve, declare I unto you.' Paraphrasing what Paul said in Athens, 'He whom ye ignorantly worship, declare I unto you.' And Joseph came to Christians and said to them, 'You've been claiming to believe in Jesus Christ, I say to you that I saw him and I talked with him. He is the Son of God.'"

"When Joseph came out of that wood, at least four fundamental truths came out with him, and he announced them to the world—first, that the Father and the Son are separate and distinct individuals; secondly, that the canon of scripture is not complete; thirdly, that man was created in the image of God; and fourth, that revelation or the channel between earth and heaven is open and is continuous."

I'd like to say to you students there's nothing, as far as I'm concerned in all our claims, finer and morechal-
lenging to students, in any field of activity, than the one which says, "We not only believe what God has revealed, and does reveal, but we believe that He will yet reveal many great and important things pertaining to the kingdom of God." (Repetition)

That is a challenge to research, is a challenge to check on what you believe, is a challenge to bring your beliefs, your thoughts, your education, your lives, up to date.

May I just say to you and perhaps some of you are wondering what was the reaction of this judge when we'd finished. He sat and listened intently; he asked some very pointed and searching questions; and at the end of the period he said, "Mr. Brown, I wonder if your people appreciate the import of your message; do you?" He said, "If what you have told me is true, it is the greatest message that has come to this earth since the angels mount--announced the birth of Christ."

This was a judge speaking--a great statesman, an intelligent man. He threw out the challenge, "Do you appreciate
the import of what you say?" He said,
"I wish it were true. I hope it may be true. God knows it ought to be true. I would to God," he said, and he wept as he said it, "that some man could appear on earth and authoritatively say, 'Thus saith the Lord.'"

As I intimated, we did not meet again. But, I bring you just in briefest form two or three reasons why I believe that Joseph Smith was a prophet of God. But undergirding and overarching all the rest, I say to you from the very center of my heart I know that Joseph Smith was a prophet of God. And all these evidences and many others that could be cited may have the effect of giving me, in a sense, an intellectual conviction, but by the whisperings of the Holy Spirit one may come to know, and by those whisperings I say I do know and I thank God for that knowledge and pray for his blessings upon all of you in the name of Jesus Christ, Amen.
INTERPRETATION AND EVALUATION OF FIRST SPEECH

"PROFILE OF A PROPHET"

This speech contains 3,300 words and has an average of 23.20 words per sentence. This average is the second highest of the five speeches given. This is slightly lower than Phillips' average of 23.72 words, which is the lowest average of the ten orators listed in Borchers' "A Study of Oral Style."\(^6\) Borchers' list of orators and their average sentence lengths may be found on page 220 of this thesis. With the advent of radio, motion pictures, and television, the speed of communication from state to state or nation to nation, has increased many times. Today's audiences would not be too favorably impressed with the verbose sentences used by Eighteenth-century orators. Brown's sentence length appears to be keeping with the modern trend toward brevity. As the fashion world is turning to the mini-dress, it seems the world of communications is turning to the mini-address. Some of the reasons for Brown's sentence length in this speech may be: (1) Elder Brown's introductory sentences were rather long, e.g., his first four sentences were twenty-four, seventy, thirty-seven, and thirty-six words long, respectively; (2) Mr. Brown's descriptions often were very lengthy, e.g., the English judge with whom he conversed is described in a lengthy seventy-five word sentence; (3) Brown made lengthy state-

ments concerning the judge's and his agreements as to what a true Prophet of God would be like. The following thirty word sentence is a typical example of those statements of agreement:

We agreed that such a man would predict future events and predict them in the name of God and that they would come to pass, as Isaiah, Ezekiel . . .

and (4) When Elder Brown gave his testimony that Joseph Smith was a Prophet of God, his sentences lengthened out, e.g. one sentence (p. 60) is eighty-eight words in length.

This speech involves telling in chronological sequence, the dialogue which took place between an English judge and Mr. Brown in 1939, in which Brown proposed the life and work of Joseph Smith as substantial evidence of the fact that Joseph Smith was a Prophet of God.

This speech is expertly constructed. There are virtually no wasted words. Elder Brown gives his speech with a short, formal introduction in which he salutes his audiences as "brothers and sisters" because of this belief in the "Fatherhood of God and brotherhood of man." Brown then takes the "witness stand" to offer reasons for his allegiance to the Mormon Church.

Brown builds his case with a series of questions which invoke answers that are beneficial to his case. Each new argument is built upon previous ones, and the arguments continue to build until Elder Brown reaches his conclusion wherein he bears his testimony to the fact that Joseph Smith was a Prophet of God.

As in other speeches by Elder Brown, a personal experience is used to drive home the main ideas. The main points dramatically illustrated by Brown's experience with the British judge were:
(1) Joseph Smith claimed to be a Prophet of God; (2) The world today needs living Prophets of God; and (3) Joseph Smith met the qualification of Mr. Brown's "Profile of a Prophet."

**IMPELLING MOTIVES**

The only category in this speech which Brown directly used to appeal to his audience was sentiments. This category involved 101 words or 3.1 per cent of the total speech. I believe that even with a broad interpretation of *impelling motives*, that this speech had no dominant appeal other than sentiments.

**VERBAL SUPPORTING MATERIAL**

The dominant verbal supporting material used in this speech were factual illustration, specific instance, and explanation.

Factual illustration comprised 1,505 words, 45.7 per cent of this speech. A good example of this particular verbal supporting material is:

'May I suggest a reason, or several: Perhaps God does not speak to men anymore because he can't, he's lost the power.'

He said, 'Of course that would be blasphemous.'

'Well, then if you don't accept that, perhaps he doesn't speak to men anymore because He doesn't love us anymore; He's gone off and left us to find our own way in the dark.'

'Well, then, if He could speak, if He loves us, then the only other possible answer, as I see it, is that we don't need Him. We've made such rapid strides, we're so well educated, we have such great science, we don't need God anymore.'

And then he said, and his eyes were moist when he said it, 'Mr. Brown, there never was an age in the history of the world, there never was a people or a time when the voice of God was needed as it is needed now. And then he said, 'Can you tell me why He doesn't speak?"
This is a good factual illustration because it appeals to both the intellect and the emotions. It appeals to intellect in that it reaches three valid conclusions: (1) God has not lost ability or power to speak to man; (2) God loves all men; and (3) Man urgently needs to hear God speak today. It appeals to the emotions most strongly in the last paragraph where the judge's "eyes were moist when he said it," and then this learned judge pleads, "Can you tell me why He doesn't speak?" Monroe and Ehninger suggest that a factual illustration should (1) be "clearly related to the idea," (2) be a "fair example," and (3) be "vivid and impressive in detail." The above factual illustration aptly fulfills all conditions.

The second dominant verbal supporting material was specific instance, involving 629 words, 19.0 per cent of the total words. President Brown often used this to reach a climax in this speech. The following is a good example:

'Do you believe that God ever did speak to anyone?'
'Well, certainly, all through the Bible we have evidence of that.'
'Did he speak to Adam?'
'Yes.'
'Enoch, Noah, Abraham, Moses, Jacob, Joseph, and on through the prophets?'
'I believe he spoke to every one of them.'

President Brown used explanation totaling 622 words and 18.9 per cent of the total speech. His explanations were usually brief and to the point and he would quickly pass from them to other supporting material such as factual illustration and specific instance. A good example of this technique is the following:

63 Monroe and Ehninger, Principles and Types of Speech, p. 164.
When I told him I was ready at the moment, I suggested to him that we have, what in Canadian and English law, and to some extent in this country, is called an "examination for discovery." An "examination for discovery" is, briefly, the getting together of the opposing sides, the attorneys, and the plaintiff and the defendant, and seeing if they can find some area of agreement. And, thus save the time of the Court later on. I said, 'Perhaps we could have an examination for discovery here, . . .'

Other verbal supporting material used include comparison, 105 words, 3.2 per cent; and testimony, 113 words, 3.4 per cent.

The reader should not be mislead by these percentages and draw the erroneous conclusion that these lesser used figures of speech are of no value. On the contrary, it is these small doses of several different kinds of verbal supporting material and other factors sprinkled throughout this speech that help it come alive, and that helps it gain and hold the attention of the audience.

**FACTORS OF ATTENTION**

While analyzing "Profile of a Prophet," I was impressed with the idea that the total address was composed of the factor of attention known as activity. This activity was sustained throughout the speech by Brown's skillful manipulation of the many different elements of style.

Other dominant factors of attention used were reality, 1,663 words, 50.3 per cent; familiarity, 368 words, 11.2 per cent; and the vital, 100 words, 3.0 per cent of the total words.

Since this speech used factual illustration as one of the major vehicles of communication, the category of reality was involved in more than half of "Profiles of a Prophet."
The figures and percentages given for familiarity and vital represent a strict interpretation of the definition of terms.
Certainly it could easily be shown that the majority of the audience were very familiar with President Brown's subject and that the speech was vital to them because it was such an eloquent defense of their faith. And, therefore, if a broad interpretation is accepted, President Brown indirectly appealed 100 per cent to that which was familiar and vital to his audience.

Other factors of attention sparsely used were proximity, 20 words, 0.6 per cent; and conflict, 42 words, 1.3 per cent. It is interesting to note that no humor was used in this speech.

FIGURES OF SPEECH

The dominant figures of speech include climax, 1,152 words, 34.9 per cent; repetition, 285 words, 8.7 per cent; and alliteration, 111 words, 3.4 per cent of the total speech.

President Brown expertly joins climax and repetition to move his audience to affirm his religious position. The following is a brief example of this climax-repetition combination:

We agreed that any man claiming to be a prophet of God would declare his message without any fear, courageously, and without making any weak concessions to public opinion.

We agreed that if he were speaking for God he could not make concessions and we agreed that ordinarily what he taught was not in harmony with the generally accepted teachings of the day.

We agreed that such a man would speak in the name of the Lord and say, 'Thus sayeth the Lord,' as Moses, as Jeremiah and others.

Some good examples of alliteration used in this speech are:

... various vexations of the soul ...
... proved to prophetic ...
... we proceeded to prepare ...
would find if they could... "Profile of a Prophet"...

Simile, metaphor, antithesis, and metonymy were very sparingly used. However, the overall interestingness of this speech was enhanced because of them.

**FACTORS OF INTELLIGIBILITY AND FLEXIBILITY**

Many of the terms defined under factors of intelligibility and factors of flexibility overlap or work jointly with one another, so that when one factor is involved, several are usually involved. This should be understood, so that when I comment on one factor, the readers should realize that it is only one part of an integrated whole.

It was rather difficult to judge accurately whether or not that President Brown's volume was loud enough for his audience, since I was judging tape recordings rather than live performances. However, the loudness on this tape and the other four tapes, to which I listened, was adequate enough that I did not have to strain to hear any portion of any of President Brown's speeches. Both his articulation and pronunciation usually were quite good. However, there were a few incidents in which Mr. Brown experienced difficulty in saying what he meant to say. These incidents were:

We agreed that his courage in su--uh--supporting his statement... 

... to give his life if need be for the cause he had espoused, such as Daniel, Hosea, Jo--David and others.

... John, on the isle of Patmos, the d--be--loved disciple of Jesus, ...

... show, one who has given us more real evidences of the divine calling of the Prophet Jo--of Jesus Christ--than did the Prophet Joseph Smith.

... and I shall refer, I think to some ad--some substantiationment--statement...
then Christians believing in Christ would—might—would be justified in some extent . . .

it is the greatest message that has come to this earth since the angels announced the birth of Christ.

With the exception of the fourth example above, which will be discussed under "Factors of Intelligibility and Flexibility," of this speech analysis, all of the above were minor mistakes. And, because they were quickly corrected, I believe they did not do any damage to the total effectiveness of the speech.

One reason why many people enjoy listening to President Brown is because he is artistically skilled, in changing or varying his rate, pitch and force, in elongating words in the middle of the syllable, and in effectively using the pause.

President Brown started the speech in a normal low pitch and slow rate. When he began talking about the English Barrister, the pitch rose and rate increased, particularly when their "dialogue" began. Although the sound duration within the syllables decreased at this part of the speech, they were still distinct enough to be clearly understood.

During the "We agreed . . ." part of this speech, President Brown's pitch or rate increases slightly, but each new "We agreed . . ." seemed to be coupled with increased feeling or emotion.

One of the best climactic, forceful, (both pitch and emotional), moments came as President Brown said:

And I submit to you, and I submitted to him, that if any man who ever lived had a testimony of Jesus, and gave his life for that testimony, and was effective in spreading the testimony and bringing convincing evidences of the truth of the
statement that Jesus is the Christ, among all
the men that lived, I challenge any man to
show one who has given us more real evidences
of the divine calling of the prophet Jo--of
Jesus Christ--than did the Prophet Joseph
Smith.

The heightening effect of this paragraph was lessened, unfortunately,
in the last line when President Brown said, "the Prophet Jo--of
Jesus Christ." But, up until that point vocal and emotional impact
was excellent.

A good example of a high pitched climax used by Mr. Brown, is
the following:

... 'He whom ye ignorantly serve, declare
I unto you,' Paraphrasing what Paul said to
Athens, 'He whom ye ignorantly worship, declare
I unto you.' And Joseph came to Christians and
said to them, 'You been claiming to believe
in Jesus Christ. I say to you that I saw him
and I talked with him. He is the Son of God.'

The next line begins, "When Joseph came out of the wood, ..." This
is said in a very subdued pitch and with a mild force. Then that
phrase is followed by one of the most emphatic, forcefully explosive
passages in the whole speech. "... at least four (he really strikes
the word four) fundamental truths came out with him, and he announced
them to the world--first, that the Father and the Son are separate
and distinct individuals; secondly, that the canon of scripture is
not complete; thirdly, that man was created in the image of God;
and fourth, that revelation or the channel between earth and heaven
is open and is continuous."

The following is an example of excellent vocal climax, in which
the pitch is kept low, but the emotional feeling is steadily raised
when the judge is reported to speak:
This was a judge speaking—a great statesman, and intelligent man. He threw out the challenge. 'Do you appreciate the import of what you say?' He said, 'I wish it were true. I hope it may be true. God knows it ought to be true. I would to God' he said, and he wept as he said it, 'that some man could appear on earth and authoritatively say, 'Thus saith the Lord.'

President Brown utilizes almost all of the factors of intelligibility and flexibility in this speech. These vocal qualities, combined with the many different variations of Brown's use of the English language, help this speech to be engrossing and interesting.
SPEECH TWO

WHAT IS MAN AND WHAT HE MAY BECOME

AN ADDRESS GIVEN TO THE BRIGHAM YOUNG UNIVERSITY STUDENT BODY

ELDER HUGH B. BROWN
Assistant to the Council of the Twelve
Church of Jesus Christ of Latter-day Saints
March 25, 1958

President Wilkinson and fellow students, I learned this morning that this is a finishing school: Men are not complete until they're married, and then they're finished. (Cough) (Laughter)

President Wilkinson is always very generous and thoughtful. In fact, he was thoughtful enough this morning to provide a glass of water here, evidently, under the mistaken impression that a windmill can be run by water. (Cough) (Laughter)

I should like to read a text. I may not talk about it. (Laughter)

The psalmist said, as he gazed into the starry heavens:

When I consider thy heavens, the work of thy
fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visit-est him?

Thou hast made him a little lower than the angels, and crowned him with glory and honour.

Thou puttest all things under his feet.

Now, as I look out upon this sea of faces, I feel, I think, somewhat of the awe that inspired those words;

but I believe, brothers and sisters, that what I behold here is potentially grander and greater and more precious than what he saw in the starry heavens.

He saw the handiwork of God: I see His offspring. I say "potentially" greater and it is with a respect to that word I'd like to direct your attention.

I can best express my feelings,

I think, by borrowing a word from Will Durrant: "I feel like a droplet of spray proudly poised on the crest of a wave, undertaking to analyze the sea." But, humbly and prayerfully I approach the subject of "What is man and what is--may be his potential? What are his limitations?" What are
the limits, if any, to his accomplishment, especially as we think of our present-day world? And, as I think of man—potential man—and his relationship to God, his origin, and his possible destiny, and ask what is to be the limit of his accomplishment, I think the answer is found in another question: What will man do with his freedom, and will he bring his life into harmony with the laws of his universe, the laws of God?

We're very grateful in the Church and in this great University that the freedom, dignity, and integrity of man is basic in Church doctrine as well as in democracy. Here we are free to think and express our opinions. Fear will not stifle thought, as is the case in some areas which have not yet emerged from the Dark Ages. But, God himself refused to trammel man's free agency even though its exercise sometimes teaches painful lessons. Both creative science and revealed religion find their fullest and truest expression in an atmosphere of freedom.
But, as you proceed to make your individual "declarations of independence," I hope you will avoid becoming radicals. I hope you will distinguish between freedom and license. I hope you will realize that freedom is only a blessing if it's accompanied by wisdom and intelligence. And so I would say, beware of radicalism. But, at the same time I would urge you to resist the downdrag of mental laziness; someone has said that leads to the premature hardening of the intellectual arteries. I'd urge you, too, and especially, to avoid sluggishness of spirit, which is the worst kind of lethargy. You know there are some men who are phlegmatic to a degree that would make a turtle seem intolerably vivacious.

(Laughter)

I hope you will develop the questioning spirit. Be unafraid of new ideas for they're the stepping stones to progress. But, you will respect, of course, the opinions of others, even of some of us who are older. You know, grandson said, "Grandpa, were, were you
in Noah's Ark?" (Laughter) "No, I wasn't in Noah's Ark." "Well, how's it come you didn't get drowned?"
(Cough) (Laughter)

Well, now I have mentioned the freedom to express your thoughts, but I caution you that your thoughts and expressions must meet competition in the market place of thought, and in that competition truth must emerge triumphant. Only error needs to fear freedom of expression. Seek truth in all fields and in that searching you're going to need at least three virtues:

- courage, zest and modesty. The ancients put that thought in form of a prayer.

They said, "From the cowardice that shrinks from new truth, from the laziness that is content with half truth, from the arrogance that thinks it has all the truth--Oh, God of truth, deliver us."

Science and religion must both avoid dogmatism. Religious people know only what God has been revealed--been pleased to reveal about Himself, and the scientists frankly admit that today's
truth may be modified and amplified by tomorrow's discovery. But, in this search for man's potential--and I'm thinking now especially of these splendid young men who're assembled here on the stand participating in the world's largest basketball tournament; I think of their fine physique, their agile bodies, their minds capable of split-second decisions--

But I am constrained to say, let us not make the mistake of assuming that the body is the man,

David Sarnoff said, "Man is the greatest miracle and the greatest problem in the earth." And President Clark, in that splendid little book of his, Man, God's Greatest Miracle, gives us a learned and a beautiful description of the body of man. But man is also spiritual, he's mental, moral and aesthetic,

And if he is to find satisfaction, it will be the satisfaction of the com--his own complete and true and unavoidable nature. These satisfactions are the things for which we strive. The poet says then:

Know then thyself; presume not God to scan,
The proper study of mankind is man.

Now in the first chapter of our oldest book we read:

(Testimony, Explanation)  
God created man in his own image, in the image of God created he him; male and female created he them. 
And he blessed them, and commanded them to multiply and replenish the earth, and subdue it.

(Explanation)  
Man, then, from the beginning, has had a unique status, a derived and image nature, and to him alone was assigned a participative role in the great scheme of things. The statement "created in the image of God" was never made concerning any other of his vast creations.

Now, when we mention man's potential, we think of the Latter-day Saint view of man. Before the gospel was restored, no one was heard to say, "As God is, man may become," and yet Jesus said, "Be ye perfect, even as your Father which is in heaven is perfect."

Now, does not that injunction imply limitless possibilities? And the Apostle John said, "Now are we the sons of God, (Antithesis) and it does not yet appear what we shall be: but this we know and, when he appears,
we shall be like him; for we shall see him as he is."

Now if any of you have been bothered about the subject of evolution, I submit here an inspired concept of evolution which exalts man rather than debasing him, and relates both his origin and his destiny to the Creator of all that is. There is evolution if you wish to have it, to which you can subscribe with absolute safety. But when we speak of man's potential God-like status, let us not forget that the difference between us and our Heavenly Father now is incomprehensively great. And that concept can only be made tenable in the light of the eternities that lie ahead and in the understanding and application of eternal progress.

Sentiments

Yes, man has a God-like status.

We must hunger and thirst for the satisfactions of the soul. In fact, man's nature does hunger. That hunger is gnawing at the mind and spirit of men who are alive. Remember though, what Weiman said in this search for truth:

(Testimony) "The greatest enemy of truth is man's

(Explanations) (Familiarity) (Antithesis) (Alliteration) (Metonymy, Alliteration) (Vital) (Alliteration) (Repetition) (Alliteration)
tenacity in clinging to unjustified beliefs." You must always be ready to reinterpret your concepts when they fail to pass the test of new-found facts.

Someone has said that prejudice is a vagrant opinion without visible means of support.

As we go forward we will discover that there are certain laws, universal, inexorable, immutable, and eternal, and that all blessings are predicated upon obedience to those laws. We learn some things from the past. We must respect the past for it has much to teach, the past is not dead. "The past," the philosopher says, "is the sum of the factors operating in the present."

Someone has likened our earthlife to a guided missile. But, we were endowed with a divine spark, which made it potentially possible for us to maintain and enlarge our orbit, as we gain intelligence and self-mastery.

And, as we gain intelligence, we'll come to see an overall plan, a grand strategy and we'll try to fit our lives into that plan, by obedience to God's laws.
Now, just as the mechanism of a guided missile, or space ship may deflect, a failure to properly operate, or lead that missile far from its goal or even destroy it, even so, if we do not come to understand and obey the laws of God, our lives will be deflected. We'll be taken from our course, and possibly destroyed.

The most delicate mechanism in all the world, is the mechanism that operates to guide the human soul. That is called the Holy Ghost. That Spirit, that influence, that power, may be insulated or cut off by improper conduct. It may be deflected even by an impure thought. We have perfect freedom to heed or disregard the impulses of that spirit, but we must abide the consequences of our choice.

For each descent from fair truth's lofty way,
For each gross error which delays the soul,
By that soul's gloom and loneliness we pay
And by the retarded journey to its goal.
We need freedom, freedom to think, to act, to take part in activities of all nature, kinds, but we need the steadying hand of intelligence, which is God-given.

Man is more than just what someone has called "a fortuitous combination of molecules." One great scientist has recently reminded us that no atom ever had a thought; no combination of elements ever gave birth to an idea; no natural law ever built a cathedral. Man is more than the scientists can test or weigh or measure. There's always a residue, and no scientific analysis can find that residue, or reach what man really is.

There are various opinions involved and explored and accepted in various fields. Some scientists disagree among themselves, and some religionists, too. And, the two groups don't always agree with each other.

For instance, there are various opinions as to the time involved and the method employed in the great and continuing act of creation, the biblical account of that creation is compressed.
into a few lines. It's obvious that
the Bible was never intended as a
textbook on biology, anthropology,
geology, or the sciences.

In the scriptures, it says
certain things happened "in the begin-
ning," but as Dr. Talmage points out,
the word "beginning" is indefinite.
What was before that "beginning?"
There were other beginnings. And so
we have time, unfathomable time. I
think Joseph F. Smith, President
Joseph Fielding Smith gave us a good
idea when he said: "Life did not
commence upon this earth, life existed
long before our solar system was called
into being." And the apostle-scientist,
Dr. John A. Widtsoe made this remark:
"It seems reasonable to suppose that the
great acts of creation could well have
continued through eons of time." In
fact it's doubtful if man can measure,
according to man's methods of measure-
ment, the time involved, and Dr. Talmage
said the earth passed through ages of
preparation, to us unmeasured and imme-
surable.
Now, I do not propose to discuss fully, for the simple reason that I can't, this problem of creation, and the age of the earth, and the age of man, and the methods employed, but I may refer you to some men whose right it was to declare on these things.

First, I call your attention to some words by President Anthony W. Ivins. He said, "I don't quarrel with the men who say the earth is only six thousand years old. I do not take issue if they say it's six hundred thousand years old or six million. What I know is that we're here on the earth, and God knows why and has told us why we're here. The rest will be revealed in his own due time. And our trouble," he said, "is that we misinterpret the scriptures."

And President Anthon H. Lund said, "Anything that is a tenet of our religion must come through revelation and be sustained by the Church, and we need not do battle for anything outside the works that have been accepted by the Church as a body."

(Repetition)  Familiarity  Vital  (Climax)  (Repetition)  (Alliteration)  (Alliteration)
Thinking of these things, does it not seem, then, that we should keep open-minded and be teachable on all these matters and not give too much time in a discussion of things that have not yet been revealed?

The age of the earth, or the time that it took the Lord to create the body of man doesn't make any difference so far as your salvation is concerned. Now while I've said there's very little said in the scripture about the creation, I call your attention to this fact that God is the author of two accounts of the creation, one is in the Bible supplemented by modern revelation and the other is in the strata of the earth. Now, if you think of it in those terms, you will realize that there cannot be any conflict between those two accounts, because they both had the same Divine author.

Our scriptures, some of them in which we believe, were written by the finger of God, on tablets of stone, and delivered to Moses, and other scriptures were dictated by Him to
His prophet-scribes, and here, both ancient and modern, and here we have the world's finest literature.

But, there's no more fascinating story—and none more accurate when properly interpreted and understood—than the story that is written, also figuratively by the finger of God, on the stony pages of the earth's crust. We can't determine the exact time that was involved. The earth was organized from existing materials. That you cannot get something from nothing is a scientific as well as a spiritual axiom. But, I must not attempt to discuss this matter fully, first, because I can't, and secondly because of lack of time. I only hope to leave with you the thought that you are a child of God and it does not yet appear what you shall be, but what you are to be is largely in your hands.

(Explanatory)

Speaking further, however, for just a moment, of the creation of the earth, and what it's made of, and of its indestructibility, let me read again from Dr. Widtsoe, "It is an established doctrine of the Church that
the ultimate elements which constitute
the universe are eternal, indestructible,
and everlasting. Whether these eternal
realities be in the language of science,
present-day science, molecules, atoms,
electrons or pure energy, is little con-
cern. Whatever is--is the ultimate
reality is eternal. Matter, as we know
it, from which the earth was organized,
consists of eternal elements,"

We learn from the Standard Works, that God is the author, and I'd like now
to bring to you this thought, that while
we are at liberty to examine, to ques-
tion, to dissent, if we're informed,
this central thought must be kept in
mind by all young and old Latter-day
Saints: The Church is lead by revela-
tion, and there is one man through whom
God speaks to the Church. What others
may say or write, are inferences, deduc-
tions, opinions, of the various authors,
but the President of the Church speaks
to and for the Church. From this very
rostrum, just recently, the President
of the Church, David O. McKay, said,
"Whatever the subject may be, the prin-
principles of the gospel of Jesus Christ
may be elaborated upon without fear
of anyone's objecting, and the teacher
can be free to express his honest con-
victions regarding it, whether that sub-
ject be in biology, geology, history
of the world, the millions of years
that it took to prepare the physical
world, whether it be in engineering,
literature, or art——any principle of
the gospel may be briefly or extensively
touched upon, anchoring the student who
is seeking to know the truth."

And, in the ninety-six—ninety-
third section of the Doctrine and Cov-
enants we read:

(Restatement, Testimony)

Man was in the be-
inning with God. In-
telligence, or the light
of truth, was not created,
neither indeed can be. . .

The elements are eter-
nal, and spirit and ele-
ment, inseparably connected,
receive a fulness of joy;
And when separated,
they cannot receive a
fulness of joy.

(Alliteration)

It's interesting to note on this
part of the subject that Elton True-
blood said recently, with penetrating
understanding, "The more we identify
our spirits with the natural order, the more we see matter and spirit mutually— a mutually efficient combination, and the more we are compelled in reason to posit the reality of a transcendent creator of both."

Yes, man has a potential God-like status, and, I think I'd like to read a word from James E. Talmage, on the question of what is man’s potential.

What is man in this boundless setting of sublime splendor? I answer you: Potentially now, but actually to be, he is the greatest and grandest and most precious in all the arithmetic of God, greater than the planets and the suns of space. For him were they created; they are His handiwork; man is his son! In this world man is given dominion over a few things; it is his privilege to achieve supremacy over many things.

'The heavens declare the glory of God; and the firmament showeth his handiwork.' Incomprehensibly grand are the physical creations of the earth and space, they have been brought into existence as means to an end, necessary to the realization of the supreme purpose, which in the words of the Creator are, was:

And, behold this is my work and my
glory—to bring
to pass the immor-
tality and eternal
life of man.

Power

May you have the wisdom and the help of God to be worthy of your origin, equal to your responsibilities, and prepare yourselves for your destiny.

(Comparison)

And now, I see the clock indicates that it's time for the droplet of spray to fall back into the sea. God bless you all. Amen.

(Climax) Vital
(Alliteration) (Repetition)

(Metaphor)
INTERPRETATION AND EVALUATION OF SECOND SPEECH
"WHAT IS MAN AND WHAT HE MAY BECOME"

This speech is composed of 3,039 words and has an average of 29.26 words per sentence, the largest number of words per sentence of the five speeches analyzed.

Mr. Brown's opening remarks are more informal, as is the whole tenor of his speech, than they were in "Profile of a Prophet." Also, he uses humor in his introduction, as well as a few times in the body of his speech.

The construction of this speech is not as tight or as closely related as the first speech. Nevertheless, "What is Man . . . " is an excellent model for speakers in that it uses several different impelling motives, and nearly all of the verbal supporting materials. Also, more factors of attention are used than in the first speech.

This speech is a good contrast from the first one in that this speech is not built around the personal experiences of President Brown. Instead, it is an expository type of speech in which a great amount of quoted material is used. There is a definite pattern of a statement followed by one or several types of verbal supporting material.

IMPELLING MOTIVES

The dominant impelling motives used in this speech were sentiments, 290 words, 9.5 per cent of the total speech; power, 213,
7.0 per cent; and self-preservation, 77 words, 2.3 per cent. With broad interpretation of criteria these would still be the dominant appeals. I believe the percentages of sentiments and power would increase appreciatively using a broad interpretation of criteria, while self-preservation would stay approximately the same. The reasons for the percentages increasing in the categories of sentiments and power is that the language used in this speech exalts man rather than debases him. Self-preservation would stay approximately the same because the Mormon religion emphasizes participation in eternal progression, not simply escape from pain or punishment.

Brown's use of sentiments is well illustrated by the following:

What will man do with his freedom, and will he bring his life into harmony with the laws of his universe, the laws of God?

A good example of President Brown's use of power is:

... what I behold here is potentially grander and greater and more precious than what he saw in the starry heaven. He saw the handiwork of God; I see His offspring.

Self-preservation may be shown by the following:

'The age of the earth, or the time that it took the Lord to create the body of man doesn't make any difference so far as your salvation is concerned.'

The impelling motive of affections was also used to a slight degree (18 words, 0.5 per cent) in this speech.

I believe that the differences between the number of impelling motives used in this speech (six) and "Profile of a Prophet" (one) indicates an artistic versatility in Mr. Brown's speech style.
VERBAL SUPPORTING MATERIAL

The only two verbal supporting materials not used in this speech were factual illustration and statistics. Of the other six that were used, the dominant categories were explanation, 1240 word, 40.8 per cent; testimony, 856 words, 28.2 per cent; specific instance, 332 words, 10.9 per cent; restatement, 256 words, 8.4 per cent; and comparison, 221 words, 7.2 per cent of the total speech.

Mr. Brown's speech covers a variety of subjects with his use of explanation. Some of the subjects touched upon by him in this category include: freedom in the Church, (p. 79); need for wise use of freedom, (p. 80); avoiding dogmatic religion and science, (p. 81); man's unique God-like status, (pp. 83-84); evolution and creation, (p. 84); the mechanism of the Holy Ghost, (p. 86); and the spokesman for the Church, (p. 92). This much explanation, 40.9 per cent of the speech, could have become boring, but did not because of Mr. Brown's abundant use of testimony, specific instance, and comparison.

In supporting his contentions and explanations, Brown uses testimony from the Scriptures, Will Durant, David Saronoff, James E. Talmage, Anthon H. Lund, David O. McKay, and others.

Some examples of specific instance from this speech are:

Seek truth in all fields, and in that searching you're going to need at least three virtues: courage, zest and modesty . . .

But, in this search for man's potential--and I'm thinking now especially of those splendid young men who are assembled here on the stand participating in the world's largest basketball tournament; . . .

Brown also compared the lives of his audience to a guided missile. He warns his audience:

Now, just as the mechanism of a guided missile, or space ship may deflect, a failure to properly
operate or lead that missile far from its goal or even destroy it, even so, if we do not come to understand and obey the laws of God, our lives will be deflected. . . .

Whereas the dominant verbal supporting material of the first speech was factual illustration, this speech has no factual illustration, but rather depends on a greater number and variety of the verbal supporting material in order to secure a communication level with his audience. Again, it appears one of Mr. Brown's strengths is that he has the ability to use many various kinds of appeals or factors for use on different occasions rather than staying in one stereotyped rut.

FACTORS OF ATTENTION

The dominant factors of attention are: activity, 2,814 words, 92.6 per cent; familiarity, 357 words, 11.8 per cent; and the vital, 324 words, 10.7 per cent of the total words.

Activity was present in almost the entire speech. The major exception to this, I believe, was where testimony was used in regards to the "age of the earth" (p. ). This testimony had too much explanation and not enough other kinds of verbal supporting material.

Other factors of attention used include reality, 174 words, 5.7 per cent; humor, 94 words, 3.1 per cent; and conflict, 82 words, 2.7 per cent. It is interesting to note that reality was used almost 45.0 per cent less in this speech than in "Profile of a Prophet." I believe this lack of reality occurs because Mr. Brown relies on abstract explanation and testimony in this speech whereas factual illustration dominated "Profile of a Prophet."
Although many subjects were briefly discussed and well illustrated, I believe that the changes from one topic to another usually were too abrupt. The lack of transitional sentences tended to slow down the otherwise, steady progress and activity of this speech. However, for the most part, this speech had good, interesting activity. The activity occurred because of the use of several different kinds of verbal supporting material, which has been described previously.

FIGURES OF SPEECH

Mr. Brown used ten of the thirteen categories under figures of speech. The dominant figures of speech included climax, 530 words, 17.4 per cent of the total words; alliteration, 124 words, 4.1 per cent; and antithesis, 111 words, 3.6 per cent. A good example of climax from this speech includes:

'From the cowardice that shrinks from new truth, from the laziness that is content with half truth, from the arrogance that thinks it has all the truth—Oh, God of truth, deliver us.'

Some examples of antithesis are:

... 'Man is the greatest miracle and the greatest problem in the earth.'
... 'In this world man is given dominion over a few things; it is his privilege to achieve supremacy over many things.'

Brown used a great deal of alliteration in this speech. Following are some examples:

... potentially grander and greater and more precious ...
... the integrity of man is basic in Church doctrine as was in democracy.
... they're the stepping stones to progress.
Other figures of speech used include simile, 29 words, 1.0 per cent; metaphor, 82 words, 2.7 per cent; personification, 39 words, 1.3 per cent; synecdoche, 6 words, 0.2 per cent; hyperbole, 80 words, 2.6 per cent; metonymy, 19 words, 0.6 per cent; and repetition, 84 words, 2.7 per cent of the total speech.

As previously mentioned, these items, while sparsely used, nevertheless, give President Brown's speeches variety and interestingness they otherwise would not have.

**FACTORS OF INTELLIGIBILITY AND FLEXIBILITY**

This speech, did not have any noticeable extreme changes of pitch nor did it build *vocal* climaxes as was done in the first speech. Brown gave his speech with slow deliberate rate of speed, and with low pitch. And, although President Brown does raise his *pitch* level, it appears to be a sign of a change in thought rather than a change in pathos. It appears that in this speech Brown relys more on the forceful and climactic elements within the language of his speech to communicate his important ideas and emotions, than on his vocal style.

However, this does not mean that his speech is boring. There is continuous vocal activity produced by Mr. Brown's rate variations. Usually, when Brown desires to emphasize a thought-provoking or emotionally moving phrase, his pitch is usually lowered, not raised.

I discovered no errors of articulation or pronunciation in this speech. However, the following are four incidents in which Mr. Brown has difficulty with unnecessary repetitions:

... can only made--be made...
'... whatever is--is the ultimate reality
is eternal.'
... ninety-sixty—ninety-third section of
the Doctrine and Covenants ... 
... mutually—a mutually efficient combin-
ation; ... 

These examples appear to indicate that Mr. Brown knew what he wanted to say, but instead, he accidentally added, omitted, or changed a word when expressing his thought. I believe that all of the above mistakes were so quickly recognized and corrected by Mr. Brown that none of them significantly interfered with Mr. Brown's presentation.

This speech gives many good illustrations of how Brown breaks up long sentences into several small prolonged phrases each followed by brief pauses. Mr. Brown uses the pause most effectively. Usually Brown uses the pause to place importance on words which have recently been uttered, and to let the audience have a short time to think about the words he has spoken and to contemplate the meanings of these words. At other times, Brown pauses prior to expressing an important thought, in order to prepare his audience for that forthcoming thought. In these incidents, Elder Brown may pause immediately after a preposition or infinitive. The following are examples of this kind of pausing and phrasing:

... I would urge you to resist the down-drag of/mental laziness; ... We have perfect freedom to/heed or disregard the impulses of that Spirit, ... 

Generally, the duration of sounds within these infinitives or prepositions is prolonged. This technique of effective pausing combined with Brown's emphatic phrasing are characteristic of all of the speeches analyzed in this study.
Monroe and Ehninger state "that the ability to pause for emphasis or clarity is an indication of poise and self control."64 I believe this speech and the other addresses analyzed in this study would certainly indicate that Hugh B. Brown is a man of "poise and self control."

On four separate occasions during this speech, President Brown, after saying something humorous, cleared his throat.65 This would appear to be a nervous habit. Also, it was noticed that Mr. Brown also "sniffed" during the speech.66 Although I have discovered these mannerisms during my investigation of Mr. Brown's speaking style and believe I am obligated to report them, it is my opinion that they are rather minor and insignificant and do not interfere with his excellence or effectiveness in speaking.

Elder Brown's vocal style is not greatly dramatic, or pathetic in this speech. But, with the combined elements of interesting language and a variable rate of speaking, our attention is held quite well by the speech.

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64 Monroe and Ehninger, Principles and Types of Speech, p. 91.
65 These incidents are designated by "cough."
66 See "sniff" on page 86.
SPEECH THREE

PURITY IS POWER

AN ADDRESS GIVEN AT A B.Y.U TRI-STAKE FIRESIDE

PRESIDENT HUGH B. BROWN
Counselor in the First Presidency
The Church of Jesus Christ of Latter-day Saints
September 30, 1962

Whenever I am introduced as a former army man, I am reminded of what happened just after President William Howard Taft left the Presidency and was asked to address a large audience in New York, and on the same program there was a veteran who had recently come home, and he also was to speak. President Taft spoke first and he spoke for an hour and a half, and when he sat down, most of the audience arose to leave. And, the chairman, in desperation, arose and said, "Just a moment folks, just a moment, you mustn't leave now, this man went through hell for us, and now it's up to you to do the same for him." (Laughter) (Cough)

The informality of a fireside, (Climax)
where all, figuratively, sit on the floor around the fire (laughter), and this is some fire (laughter)—such a gathering is conducive of forthright frankness, unstudied discourse, and an easy exchange of ideas.

Sometimes from this rostrum, the speaker must acknowledge the presiding officer, must salute the president of the university, the faculty, the honored guests, and say "Ladies and gentlemen," or some other inaccurate description.

(Laughter) And, then, he's supposed to show dignity that he doesn't feel, (laughter) wisdom that he doesn't have (laughter) and if he thinks he's a wit, he's only half right. (Laughter)

(Cough) Incidentally, this is the voice of experience speaking (laughter). But, tonight we shed all that sort of thing, and I feel right at home with you folks. Tonight, we have no president or faculty official here, no honored guests, no ladies and gentlemen (laughter). Just an obstreperous aggregation of young, vibrant, wonderful students. And, no man could
ask for such an audience. And any man who faces such an audience if he is to, in any way, be successful, is going to need a lot of help.

Good many of you folks are here for the first time. You've come from various parts of the country. I met quite a number of students coming in, some from Pennsylvania, Massachusetts, and a little country just to the west of us here, I think, California, I believe they call it. (Laughter) (Cough) But one young girl from one of the countries said, "I just come here to be went with, and I ain't yet. (Laughter)

But, I hope whatever we say tonight, though we shall try to say some serious things, I hope we'll retain the spirit of happiness and good cheer. Happiness is conducive to health, while the surly bird catches the germ. (Laughter) And so let's—let's be happy.

And I'm wondering whether we might speak tonight, a little, about some of the following things, not all
of them, I hope, you hope. (Laughter)  
May we, rather than discourse, may  
we just talk together, think together,  
and if, in the course of what I have to  
say, I should sound a warning to you  
young folk, I know you'll not take of-  
fense. Some may wonder if a warning's  
necessary at the B.Y.U. But, I want  
to tell you that I've never been any  
place in the world, where Satan was  
not there too, and there's temptation  
to be met.  

(Self-Pres-  
ervation)  

So, shall we talk, say of cars,  
and clubs, and cavorting; or dances,  
and dates, and danger; perhaps of parties,  
and people, and petting; 'bout wooing,  
and weddings, and widows (slight laugh-  
ter); about rules, and regulations, and  
religion; self denial, and self-esteem,  
and sanctity; about honor, and home, and  
heaven; about the truth, and triumph, and  
tranquility? Shall we talk about doubt,  
and the devil, and damnation; about self,  
and sex, and salvation; or shall we talk  
about life, and love, and laughter? Or,  
shall we just browse around, like a  
bovine in a pasture, it's up to you.

(self-Pres-  
ervation)
What shall we say? All of the subjects and many others which I've referred to and I sometimes call them "vexations of the soul," have been present with people from time immemorial. Your parents and my parents met, coped with, overcame and were overcome by some of the very things you and I have to face. And, they had some very good common sense with which to face their problems. And, the way they met what they had to meet determined how they came out of the struggle and in the main they met it with faith, and fortitude, and courage.

And so, tonight, I'd like to leave with you a thought with a respect to your duty. It's well expressed in a little couplet:

Your task, to build a better world, God said;
And, I answered, How?
This world is such a large vast place,
And so complicated now,
And I so small and useless am,
There's nothing I can do.
But the Lord in all his wisdom said,
Just build a better you.
That's the challenge he holds out to every one of us.

Sentiments

Each one of you, male or female, has a central hope, an ambition, an ideal; it supercedes and overshadows all other things in my estimation, so far as ambition to be, and, to become and to have is concerned. It is the most valuable, the most beautiful, and is designed to be the most enduring possession which man had ever imagined or achieved.

Affections

I speak of a happy L.D.S. home where love, pure and undefiled, binds its members together, husbands and wives, and parents and children, in an eternal bond. Whoever has a home like that is rich, and whoever may have one and meanly misses it has played the fool. The home, under the divine plan, is intended to last throughout eternity. To protect its foundation is the obligation devolving upon both man and woman.

Sentiments

Purity involves self-denial and preserves self-respect. In the foundation of every enduring home there must be purity, fidelity, integrity. The hope of mankind, in view of the present
state of the world rests on the perpetuity of the home and the family. And, one of the most direct, persistent, and effective attacks being made on our civilization today is that which is centered against the home, and the attack is coming from many directions and from many sources. I'd like to quote—read a word from Fosdick. I like it 'cause he says it better than I've heard it said before: "The gripping appeal for self-denying purity is not negative."

Sentiments

And now, if I begin to talk about purity and chastity, I hope none of you will wonder if I'm going to tread on old, worn-out ground.

Self-Preservation

I mentioned that perhaps some would wonder why I would sound a note of warning. During the first World War, and some of you were not born in nineteen-fifteen. (Laughter) (Cough) But, during that time, it frequently became my privilege and duty to talk to officers who were to lead men into battle. And always, it was deemed wise to warn those officers of the
size, and the disposition and tactics of the enemy. And in so warning them, I'm sure no one of them ever questioned in his mind whether we doubted their integrity. We simply wished to forewarn and forewarn them by telling them something about the enemy, so that they might be prepared. Going on then with Fosdick:

You, young man... the girl whom you are going to marry is now alive. You may never have met her, but somewhere she is walking down a path which in the providence of God will some day cross yours. Wherever she may be, she keeps herself for you, and in her imagination you are even now a prince whom some day she'll gladly marry. Not for the wealth of the world would she be grossly untrue to you. How, then, are you living, young man? You have no right to take such a girl a smirched character, smirched with unchastity. If you do, there is a secret shame that you will never outgrow, a pang that you will feel whenever children clamber to your arms. To have a home free from all that, with memories high and beautiful, is worthy--is worth anything that it may cost. Those who have such a home do not call the price of them self-denial. It's all clear gain. They have
surrendered dust for diamonds. For this is the deepest truth about self-denial: men positively set their hearts upon some high possession which they greatly want, and paying the price for them in self-restraint, they count themselves happiest of men to possess their treasure. Self-denial is not a negative repression, but the cost of positive achievement.

If we will not deny ourselves for a Christian home, we shall deny ourselves a Christian home! What more appalling self-renunciation can there be? If we will not deny ourselves a loose and unchaste life, then we shall deny ourselves self-respect and conscience not fit to live with. If we will not deny ourselves bad temper and a wagging tongue, then we shall deny ourselves friendship and God pity us. If we'll not deny ourselves those habits of thought and life that keep divine fellowship away from human hearts, then we shall deny ourselves God. In short, if we will not give up evil for good then we shall surely give up good for evil. Whence—

Where there is a will there's a won't. Self-denial is inescapable. It is not the negative, forbidding amputation of self from which men often shrink. It is the price men pay when they have positively set their hearts upon some chosen goal. At its highest, it is the privilege life offers us of buying

(Metaphor)

(Alliteration)

(Antithesis)

(Antithesis)

(Alliteration)

(Metaphor, Alliteration)

(Synecdoche)
the best at the sacrifice of something less desired.

Young folks, every one of you may be the cornerstone in that kind of a home.

**Affections**

But, prerequisite to an ideal home and happy marriage is mutual respect. And there can be no mutual respect if there isn't self-respect. And, so I'm coming to the subject of what are you going to do with the temptation which will certainly face you, constantly is facing all of us. The devil sees to that. But, you must live with yourself throughout eternity. And, you now, and for the balance of your time on earth and after, will be determining the kind of person you're going to live with throughout eternity. It's up to you.

**Sentiments**

Each person should revere and honor the sanctity of life and live on the high plateau where self-respect is paramount. This he will do if he
remember that his life proceeds from God. That thought gives me great hope in the young people of the church. We travel all over the church. We meet hundreds of thousands, and in the main we have every reason to be proud of the young people of the Church. We trust you; we love you; we count on you. But we are anxious for you because we know something from experience of the power and the tactics of an enemy—and hence this warning note!

Dr. Millikan made this statement, and I like it, "There're only two kinds of moral conduct. The first is due—two kinds of misconduct—The first is due to indifference, thoughtlessness, failure to reflect upon what is the common good. In other words, carelessness, impulsiveness, unreflective living on the part of people who know that they, at least, ought to try to think things through." And, then, he says, "Ninety-nine percent of people do wrong thoughtlessly, recklessly, without considering the consequences. And, very frequently the consequences are so difficult to meet, and, seemingly so out of proportion
to the wrong doing."

I remember—again I'm going back
almost a hundred years, but I can't help
that (laughter)—when we landed in
England in nineteen-four, as mission-
aries, President Heber J. Grant, who
was then one of the Twelve, instructed
us, warned us, as I'm trying to warn
you. And, I was a little surprised
that he warned us, because I had the
idea, having just come from a farm
up in Canada, and having met some
difficulties and temptations, I had
the idea that when I got in the mission
field, and the work of the Lord, I
wouldn't have any problems, or any
temptations. President Grant, among
other things, said, "Young men, be care-
ful in your relationship with the girls.
Keep them at arms length." On our way
down to our assigned field of labor,
one of the Elders who was with me said,
"Does he think we're not smart enough
and men enough to have a little fun
and yet behave ourselves?" He says,
"I'm glad he didn't say which end of
the arm to keep them at." (Laughter)
He said, "I'm going to have a good time, but I'm going to behave myself." I was young, but somehow, had a little of the serious side in my otherwise jovial nature, I said, "Brother, that was a Prophet of God speaking, you'd better look out." Six months later, I walked with that young man from the mission home to the railway station, and handed him a ticket home. And, as we walked, he said, "Elder Brown, if I had the courage, I'd jump off the boat on the way home. I'd rather die a thousand deaths, than meet my parents, and my friends, but I don't have the courage." I watched that man's life--through life, and though he tried hard, he never overcame the effects of that false step.

Ralph Waldo Emerson said, and I like it: "Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the sufferage of the world."

I'm calling upon you young people tonight to hold a high opinion of yourselves. My mother taught me that when I was just a boy. She said, "My son,
repeat each morning when you grow—
get up, the little prayer—"Help me,
O God, to hold a high opinion of my-
self."

When you're tempted to do things
which you instinctively know you should
not do, you're losing your self-respect,
and you'll never feel quite the same
again, if you yield. Oh, I am one who
is always preaching the gospel of
repentance and I would not discourage
those, too much, who make mistakes.
But, do you remember that little poem?
I heard it long ago. I think it illus-
trates the point, just here, if I can
recall it:

Sentiments
(H. Illustra-
tion)

I walked into my garden
where sweet the thrushes sing,
And saw between my—be-
low my window
A bird with a broken
wing,
I healed its wing,
And each morning it sang
The same refrain,
But the bird with the
broken pinion
Never soared as high
again.

I saw a young life
Stricken by sin's seduc-
tive art,
And, touched with a
Christlike pity,
I took her to my heart;
I healed that wound,
And each morning she tried to sing again, But the life which sin has smitten, Never soars as high again. (Personification)

Self-Preservation

Young people, be on guard.

The righteous man is a courageous man. The man with a pure heart and pure thoughts has nothing to fear; he's invincible. And, of course, when I say man, I mean women as well. What was it, was it Tennyson? "My strength is as the strength of ten, because my heart is pure." And, the Psalmtist asks, "Who shall ascend into the hill of the Lord, or who shall stand in His Holy place? He that hath clean hands and a pure heart." (Repetition)

(Testimony)

Vital

(Familiarity)

Familiarity

(Climax)

Metonymy

Synecdoche

Sentiments

The richest diadem in all the world is worn only by those who are pure in heart. God grant that you may wear it. No other treasure can be likened unto it. (Metonymy)

(Explanations)

Vital

(Antithesis)

There's a difference between innocence and purity. One is positive; and the other is negative. Somebody parodied one of Ella Wheeler Wilcox's poems in the following words:
Easy enough to be virtuous
When nothing tempts you to stray,
When without and within
no voice of sin is luring your soul away;
But it's only a negative virtue
Until it is tried by fire.
And the soul that is worth
the blessings of earth
Is the soul that resists desire.

One time some shepherds saw an eagle leave a cliff, a crag and sail majestically out into the blue, and they watched it, and suddenly, one wing dropped and then the other. And the proud bird fell swiftly to the ground.

They ran hastily to see what happened, and they found, that while it was resting on the crag, a little serpent had fastened itself upon the eagle, and had made its way through the feathers, and had inserted its poisonous teeth into the flesh. The eagle didn't know the serpent was there.

This could be true (sic) story of many a life. Some secret sin has been eating its way into the heart, and at last, a proud life lies soiled and dishonored in the dust.

Every virile, young man--and we...
meet thousands of them who wear the badge of purity with the grace and comeliness of a virgin—has evidences that he's a child of God. And when we meet these men, who are clean from the center of their hearts outward, we feel, almost, to bow the knee to God's image. (Cough)

**Sentiments**

Virtue is protected by modesty and should garnish the thoughts and adorn the lives of our people, young and old. We want our people to be known for their decency, their propriety, their culture, their integrity.

**Reputation**

Let our thoughts, our words, our deeds, our dress, our general deportment, indicate that we have belief in the sanctity of body as the temple of God, even as Paul said:

... for ye are the temple of the living God; and God hath said, I will dwell in them, and walk with them; and I will be their God and they shall be my people. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

**Testimony**

(Metonymy, Metaphor)

(Synecdoche)

(Vital)

(Climax, Alliteration)

(Simile)

(Vital)

(Familiarity)

(Metaphor)

(Repetition)

(Metonymy)
Sentiments

Sometimes, I've heard young people say, "Well, everybody's doing it." Do not allow yourselves to be fooled with the idea that numbers doing wrong, makes wrong right. I like this from Doctor Sorkin:

(Testimony, Specific Instance, Comparison)

In this country, he says, there're large number of automobile drivers who have a habitual contempt for traffic laws. They speed, they forget to signal, and obstruct fire-plugs when they park. But, their growing numbers does not make their crimes all right.

And then he says:

(Testimony, Specific Instance, Comparison)

We know that their short-sightedness, selfish behavior, is a threat to everyone on the road. And, we try by means of traffic courts and educational propaganda to persuade them to show some consideration for society.

Affections

Sexual behavior, like any other kind, must be tested its rightness or wrongness by your own conscience. Will it harm your community? Your family? Yourself?

Sentiments

Then it is wrong, and you cannot make it right by proving that fifty per cent of the people do likewise!

Sentiments

You've got to stand out as individuals, and stand for the right, 'cause
I want to say to you young folks tonight, that never in all the history of the world has the adversary been so organized, so numerous, and so expertly lead by Satan, himself, as today. And, we're going to face, you're going to face an avalanche not only of men in arms, missiled bombs and so on, but an avalanche of sexual impurity which is being spread over the world, like a poison. For that reason, I'm emphasizing this particular subject tonight to you young people, you boys and girls who are having the freedom of this campus.

God bless you that you may not be shortsighted. I like this thought of Sorkin. He says,

Some biologists spend their lives studying lower forms of life--animals, insects and plants--and they observe that the entire life circle of a potato bug or a fire fly is devoted to insuring the survival of the species. But you are not potato bugs. (Laughter)

Humans, like any other form of life are concerned not only with the survival of the species, but with what kind of lives we live. And, what kind
of species were trying to preserve. That's your task, and yours is the job of holding high the torch, which, your parents sent on to you.

Now, I'm talking very frankly to you young people, maybe frank--more frankly than you've been talked to before about this matter. But, I'm talking to you as an older brother, let's change it and say, I'm talking to you as a father would talk to his daughter and his son. I'm saying to you, that every-one of you is equipped with a sex urge. You don't need to be afraid of it, you need not be ashamed of it because it's God-given, and has a high and holy purpose. But, when it is abused, or if you let it take command, or if you think you can go right to the edge of sin and then come back, I want to tell you, it is the most dangerous thing in all the world to the peace and happiness of any young man or woman.

I remember reading of a man in Canada who advertised for a man to drive six horses on a stagecoach over a mountainous road. There were quite
a number of applicants, but of three
we'll speak. One came in and the man
said, "How close could you drive to
this precipice on a winding road
without going over?"

"Well," he said, "I think I
could drive within six inches of it
and be safe."

The next man who heard the first
one thought he'd outdo him and when he
was asked the question, he said, "Why,
I could just crowd the dirt off the
edge of the precipice and be all right."

And, when the third man came up
and was asked that question, he said,
"Sir, I don't know how close I could
come and be safe, but this I know, I'm
going to keep just as far away from the
edge as I can get." Which one of them
do you think he hired? You know.

Sometimes young people say,
and they're short-sighted when they
say it, that it's nobody's business,
what we do to ourselves or between
ourselves. Young people that's a very
short-sighted and flimsy rationaliza-
tion.
Nobody lives in a vacuum. No person is an island. Who is concerned if a member of the B.Y.U. becomes immoral? Is it nobody's business but his own? His family is concerned, his parents, his brothers and sisters, his hometown, his ward, his stake, his church. And God is concerned, and He's disappointed. It is someone's business how we behave ourselves.

Young couples, married or not, must know that improper sex conduct is not a private affair and many innocent people are seriously affected.

I like this from Hill and Duvall, in a book titled *When You Marry*. They say morality makes sense because:

One, our society is organized around moral behavior as a norm;

Two, conscience needs to be reckoned with, and it's more comfortable to be moral;

Three, insight rests on understanding of the social order—on a knowledge of the consequences of behavior;

Four, social approval of friends is important to personal security, and the older we get the more conservative our friends become on moral issues;
Five, self-realization, freedom to grow, and freedom to work—work with others all lie in the direction of moral living; and

Six, the consequences of immorality are harmful to the personality and to members of society.

And, I want to say to you too, that sin is stealthy—it sneaks up. Young people should know that, generally speaking, people do not lose their virtue in one impulsive act. Putting in my own words, "Men don't go to hell in one jump." What's that other quotation? "Sin is a monster of such hideous mean that to be hated needs but to be seen, yet, too oft, familiar with his face, we first pity, then endure, and then embrace." On the other hand, "Heaven is not reached by a single bound, but we build the ladders by which we rise from the lowly earth to the vaulted skies, and mount to its summit, round by round."

Yes, sin is stealthy, and salvation is an ongoing process designed to continue throughout eternity.

They who are guilty of immodesty, necking and petting—I'm not quite sure that I know the meanings of those terms.
Self-Preservation (Specific Instance)

Exactly—they're somewhat modern—the terms are. (Laughter) I think what they indicate is not modern. I think Eve ate Adam out of house and home. (Laughter) But they, who are guilty of necking and petting and other and immodest, and secret and unwholesome practices, should know that they are on the very brink of disgrace. They're voluntarily—voluntarily permitting themselves to be led down the road to misery and shame.

Self-Preservation

Some young people pride themselves on the fact that they don't go further than petting. They seem to be unconscious of the fact that they've already gone disasterously too far.

(Explanation)

Petting is prompted by lust, but lust is not abated by petting—it's whetted and it's a gateway to disaster. And if you allow yourself to tempt yourself, or be tempted, or tempt others with the false idea that you can play with fire and not get burned, I warn you as an older brother, as a father, keep away from fire. And, this God-given instinct, this powerful urge,

Sentiments Power

Humor

(Vital)

(Hyperbole)

(Vital)

(Repetition, Antithesis)

(Repetition)

(Simile)

(Metonymy)

(Metonymy)
will exalt you in the highest degree of the Celestial Kingdom, if you'll keep yourselves clean.

Reputation If it's a choice, girls, between being a poor sport or a darn fool, don't be a fool. Don't be afraid of being called a poor sport. Decent-looking men who are looking for wives and the mothers of their children don't want women who are immodest and permit fondling and other intimacies. They want wives and the mothers of their children of a kind that'll set the right example for their children. And, it will not be long before you--you freshmen here will be fathers and mothers and you'll be concerned for those who are to come after you.

(Explanation) God, Himself, sanctified and glorified virginity and motherhood by using it as a vehicle through which His Son came to this earth.

(Explanation) The sin of unchastity which is listed in the Ten Commandments as among the "Thou shalt nots," is compound of or calls in as allies, most of the misbehaviors known to men.
The Adversary intends it to be followed by a chain reaction. Satan's never satisfied with one conquest, but attempts to cut off all retreat by tempting his victim to follow detours, by lying and cheating and in various ways. And, all this in reliance on Satan's promise of self-protection.

(Specific Instance) There're various types and degrees of infidelity, lewdness, licentiousness. There're various ways in which men and women tempt themselves, permit themselves to be tempted, to commit adultery. And, Lucifer uses every one of them, even the secret thoughts of the heart and the unclean conversation.

(Sentiments) Young people, I plead with you, keep the air pure. Do not make it fowl by telling unclean stories. And they who listen willing to them are inhaling germ-laden gas. Personally, I rebel when anyone wants to hold my head over a manhole into a sewer and that's what happens, I think, when men or women permit themselves to tell or listen to unclean stories.

(Comparison) (Metaphor, Metaphor)
Another thing is, don't you let anyone—tem—be—uh—tempt you to believe that what you do is secret and won't get out. The devil'll see to that. Lucifer and his agents have unfortunately devised ways and means where men may partially protect themselves against the natural physical results of their indecency. Many have, thereby, been led into shameful acts. They're told, "It's no longer dangerous," and, "No one will ever know." And, with these false assurances, thousands who might have been deterred by fear of consequences, if nothing else, have been lured into transgression.

Here's a word from Margaret C. Banning. I wish you girls would let this be stamped on your hearts. If any of this talk is printed, I hope this one paragraph will be. And, I wish you would put it under the glass on your dresser where you could see it every day. Listen to Mrs. Bann-Banning:

... Each girl's chastity is the inter-
weaving of her moral code, her nervous system, her physical being, and her mind. Does she realize how profoundly that interwoven fabric may be altered in a few yielding moments? Even without a sense of sin against religion, the 'guilt sense' persists always.

Bowman, said this:

| (Testimony) | When all is said and done, there's usually nothing gained by pre-marital adventure except immediate pleasure and that at tremendous cost and exorbitant risk. |
| (Comparison) | No really intelligent person would burn a cathedral to fry an egg, (slight laughter) even to satisfy a ravenous appetite. |

Sentiments

And, that's figuratively, what you do when you surrender the most priceless thing which God has entrusted to your care. And, the remarkable thing is that he has entrusted it to us because he believes in us, and he gave us our free agency.

Mrs. Chatting (sic) says some other things, shall not take time to read tonight. But, this I like:

| (Testimony, Explanation) | ... Experts, doctors, psychologists, and friends advise, direct, but they do not decide in the end. This |
is one of the social problems which is broken up into individual cases for decision. Out of this tangle of impulses, some of them inherited and some the product of immediate environment, the burden of the race as well as individual happiness is laid upon every boy and girl. The attitude toward chastity is as important a matter as may come to each one of them in a whole lifetime. That means that their effort, the effort of their elders should be kept—to keep plainly before them all the scientific and spiritual, and historical equipment and arguments for chastity. This will strengthen their own moral resistance and make them equal to any test.

Power

"If you would be among the noble, you must be noble. If you would be among the wise, you must be wise. If you would be among the pure in heart, you must be pure in heart." The password to these select groups is, "Are you worthy?" Oh, you may get by, by falsifying, but if you do—and I hope you'll remember this—if you do get by, by falsifying, you'll have to suffer the misery of seeing your own

Reputation

vital (Repetition) (Alliteration)
mediocrity unmasked in the presence of greatness. It's our painful duty, all too frequently, to have young people, and older people unmasked before us, and there's no heartbreak equal I think to the heartbreak of humiliation. Sometimes you wonder why the Church makes so much of this sin; why we emphasize it so much. I'll tell you one reason. We think that immorality, sexual immorality, is the most—one of the most serious of all because by it a person is warring against himself.

It may be called "individual civil war," because no man can do wrong and feel right about it. There's always something in him that protests, and so, if he does it, he's fighting against himself. And, we don't want our young people, nor the older ones, to be guilty of things of which they cannot approve themselves.

Sentiments If you do a good thing, a gracious act, a noble deed, everything about you rejoices in that thought. But if you do that which is wrong, most about you rejects it, complains about it, cautions and warns, and asks you not to do it.
There's a lot of consequences; secret marriages, hurried marriages, temple recommends refused, unhappy marriages--being married to one you wouldn't have married under any circumstances, unless it was necessary.

Oh, you just can't take the chance! And undue familiarity and permitting intimacies which are disgusting and indecent, and unhappy--these are the things that I'm telling you about tonight as I told the el--the soldiers in the first World War about the methods, and the size and the disposition and the tactics of the enemy. And, I'm warning you young people tonight, God expects you to rise above it. The world is being inundated by a wave of immorality, and we're calling you to repentance.

Young people, keep close to your Heavenly Father. Talk to him every day of your life. Talk to him in the morning and tell him where you are going and what you are going to do. And, then, all through the day remember you're going to talk to him again in the evening and tell him what you did do. If you'll
remember that, when you're tempted to do wrong, "I've got to go back and report to the Lord tonight." You don't need to tell him, He'll know, because God is everywhere by his Holy Spirit.

And, you were made in his image; keep on speaking terms with him. Keep active in the Church. I'm grateful for the organization of these stakes on the campus.

And, girls, will you please not follow too closely the fashions of the day? Now, I know I'm on thin ice there. (Laughter) If you girls knew the kind of females that initiate a good many of the fashions, and if you knew the purposes they have in mind, you wouldn't follow them. No decent man is pleased with improper exposure of the body. When girls expose themselves, the wicked leer and lust; decent men blush and are ashamed.

Fathers and husbands weep for those they love. Girls be modest and don't be responsible for inciting in the thoughts of men and boys things which perhaps, will get out of hand.
If you knew how good men, decent men, look upon indecent women, you'd be very careful not to be classed among them.

One other thing, (sniff) be careful in your speech. Don't give way to swearing, to vulgarity of any kind. Live above the fog. Keep your head among—up in the clouds, but keep your feet on the ground.

I said, a minute ago, that I believe in the doctrine of repentance, principle of repentance, and I do. If you've made a mistake, and are sorry for it, and want to make a new start, you have a loving Heavenly Father who will hold out his hand to you and say, "My child, come back." And, you may start again. But, "there is a law irrevocably decreed in heaven upon which all blessings are predicated," and for every broken law, there's a penalty:

There is no swift repentance can retrieve a violated principle, No crying, 'I believe!' No you must wear it out by patient years, For each descent from fair truth's lofty way, For each gross error which delays the soul,
By that soul's gloom and lonelines we pay
And by the retarded journey to its goal.

Yes, I believe in the doctrine of repentance.

Now, I want to say this, God has no favorites. You cannot say that I can do this and get away with it because of who I am, or whose child I am, or where I came from. A live electric wire will shock or kill a prince as well as a pauper. The folly of the ignorant or the sophistication of the self-styled elite will neither excuse nor mitigate.

Immodesty in thought, word, deed, dress assails a person's integrity at its very foundation. And, integrity is the very bulwark of life. Refuse to come down from the pedestal my young friends. Refuse to sell out and be cheap or unclean, or indecent. I like what Abraham Lincoln said, speaking of his home:

<table>
<thead>
<tr>
<th>Self-Preservation</th>
<th>(Specific Instance)</th>
<th>Sentiments</th>
<th>(Testimony)</th>
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<td>Here is my heart, my happiness, my house. Here inside the lighted window is my love, my hope, my life. Peace is my companion on the pathway winding</td>
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Yes, I believe in the doctrine of repentance. Vital (Repetition) (Metaphor) (Antithesis) (Alliteration)

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to the threshold.

Inside these portals dwells
new strength, security,
serenity, and the radiance
of those I love above life
itself.

Here two will build new
dreams--dreams that tomor-
row will come true,
The world over, these are
the thoughts at eventide
when footsteps turn
toward home,
And the haven of the hearth-
side is rest and peace and
comfort.

Each of us could well offer the prayer
tonight which the poet penned:

Sentiments
(Testimony)

Refining fire, go through
my heart,
Illuminate my soul;
Scatter thy light through
every part,
And sanctify the whole.

And then, that matchless promise of
the Lord himself:

Sentiments
(Testimony)

... let virtue
garnish thy thoughts
unceasingly, and then
th--shall thy confi-
dence wax strong in the
presence of the God
and the doctrine of the
priesthood shall distill
upon thy soul as the
dews from heaven. The
Holy Ghost shall be
thy constant companion
and thy scepter, an
unchanging scepter of
righteousness and truth,
and thy dominion shall be
an everlasting dominion,
and without compulsory
means it shall flow into
thee forever and ever.
My dear young friends, one of the duties which forms part of the charge that is given to every man who becomes one of—a member of the Council of the Twelve is that he shall bear witness of the Christ, and become a special witness.

When Peter was asked by Christ, "Whom do you say that I am?" Peter said, "Thou art the Christ, the Son of the living God." And Jesus said that flesh and blood didn't reveal it to him, but his Father which is in Heaven. Young people, humbly, but with the same authority with which Peter spoke, I say to you tonight, and, to Him, in answer to the same question, "Thou are the Christ, the Son of the living God." And I know it as Peter know it, by the revelation from God, my Heavenly Father. And, I know too that every one of you and all of us, were—was made in the image of God, children of our Father, brothers and sisters of the Savior of the world.

Christ died for us and he asks us to be worthy of his sacrifice. I
want to leave that testimony with you, because I may not have a chance to bear that testimony to many of you again. And, another bless—another obligation and privilege given to us is that we may bless the people. And now, at the beginning of a new season, a new school year, a first school year for many of you—standing on this great campus, established by inspiration, continued and maintained by the Prophet of God making appropriations—standing on this campus before this magnificent audience of young men and young women, I humbly pray God to bless you.

Father, bless and protect these young men and women. Protect them against the viles of the adversary. Give them the good sense, oh God, to be clean. Help them to be worthy of the blessings which are here offered to them. I pronounce this blessing upon you, my young friends, and I say to every one of you, you would be more than equal to any temptation that may come to you provided you meet it with firmness when it first appears. For I
repeat, "No man goes to hell in a single jump." Be careful of the first appearance of evil.

I leave with you, the blessing of peace, of happiness, of companionship, of joy and happiness, and the blessing that comes through education—the educating of the mind and the education of the heart. I bless you that you may be made worthy of the parents who sent you here, and who are supporting you. I bless you that you may have a testimony of the Gospel of Christ and that you may be worthy of the name you bear. I leave this blessing and this testimony with you, tonight, and gratefully thank you for your patience during this long hour. And, I leave it with you in the name of Jesus Christ, Amen.
INTERPRETATION AND EVALUATION OF THIRD SPEECH

"PURITY IS POWER"

There are 6,669 words in this speech with an average of 19.29 words per sentence. The style of this speech is very similar to the expository style of "What is Man and What He May Become," in which, usually there is a main contention presented, followed by one or more verbal supporting materials. However, of the two speeches, "Purity is Power" is the better speech. I believe this for several reasons: (1) Although "Purity is Power" touches on several different topics as did the second speech, it is much better organized, and its different areas of discussion generally are more tightly fitted together by appropriate transitional phrases or sentences; (2) There is less explanation, and restatement in "Purity is Power;" the speech's progression is not halted or slowed down, i.e., once a statement is made and verbally supported, President Brown goes on to a new topic and does not retrace his steps; (3) The amount of humor is almost doubled; and, (4) The number of impelling motives and the frequency of their direct appeal to the audience is greatly increased.

INPELLING MOTIVES

This speech directly appeals more frequently to the impelling motives of self-preservation, 953 words, 14.2 per cent; reputation, 398 words, 5.9 per cent; affections, 486 words, 7.3 per cent; and
sentiments, 1,679 words, 25.1 per cent; than any other speech analyzed.

VERBAL SUPPORTING MATERIAL

The only verbal supporting material not used in this speech is 
statistics. The dominant categories are: testimony, 1,350 words, 
20.2 per cent; explanation, 979 words, 14.7 per cent; specific instance, 
679 words, 10.1 per cent of the total speech.

President Brown uses over 290 words of testimony from Harry 
Emerson Fosdick. Brown also quotes from Millikan, (p. 114); Tennyson, 
(p. 118); Emerson, (p. 116); Sorokin, (pp. 121-122); Hill and Duvall, 
(p. 125); Banning, (p. 131); Lincoln, (p. 138); and the scriptures, 
(p. 138).

Most of the explanation is very brief and succinct, and is often 
followed and aided by other types of verbal supporting material.

A good example of the several specific instances used in this 
speech is the following:

I'm calling upon you young people tonight to hold 
a high opinion of yourselves. My mother taught me 
that when I was just a boy. She said, 'My son, repeat 
each morning when you grow--get up, the little prayer--
'Help me, O God, to hold a high opinion of myself.'

Other verbal supporting material used to a significant degree 
in this speech includes: hypothetical illustration, 465 words, 6.8 
per cent; factual illustration, 426 words, 6.4 per cent; and comparison, 283 words, 4.2 per cent. Whereas "Profile of a Prophet", the 
first speech analyzed, combined factual illustration and explanation 
for 64.6 per cent of the speech's content; and the second speech, "What 
Is Man and What He May Become," excluded factual illustration and 
consisted of all the other verbal supporting material (except statistics); "Purity Is Power" combined both of the above methods to provide
its listeners with virtually the widest possible range of activity through verbal supporting material.

FACTORS OF ATTENTION

Because of the many different factors of style used in this speech, this speech is completely vital and active.

Other factors of attention used to a significant degree in helping this speech to be vital and active are the factors of reality, familiarity, and humor.

The factor of reality composed 692 words, 10.3 per cent of the total speech. While this percentage is not too high, nevertheless it adds to the overall activity and interest of this speech.

Familiarity, 671 words comprise 10.0 per cent of the speech which directly appealed to the audience. However, by using a broad definition, almost all of the speech engaged ideas and ideals that were familiar to President Brown. Most of the authors quoted by Brown were familiar to his audience, (see Verbal Supporting Material above), although much of the material may have been fresh to them.

President Brown uses almost twice as much humor, 5.1 per cent as the total first two speeches combined. Over two thirds, 276 words, of the humor in "Purity is Power" occurs in President Brown's introduction.

FIGURES OF SPEECH

The two dominant figures of speech used in this address are climax, 737 words, 11.0 per cent and alliteration, 427 words, 6.4 per cent.
Some good examples of climax are:

Tonight, we have no president or faculty official here, no honored guests, no ladies and gentlemen.
And, the Psalmist asks, 'Who shall ascend into the hill of the Lord, or who shall stand in His Holy place? He that hath clean hands and a pure heart.'

His family is concerned, his parents, his brothers and sisters, his hometown, his ward, his stake, his church.

The following is an excellent example of alliteration:

So, shall we talk, say of cars, and clubs, and cavorting; or dances, and dates, and danger; perhaps of parties, and people, and petting; 'bout wooing, and weddings, and widows; about rules, and regulations, and religion; self-denial, and sanctity; about honor, and home, and heaven; about the truth, and triumph, tranquility?

Other figures of speech used to a significant degree include:

antithesis, 278 words, 4.2 per cent; repetition, 233 words, 3.5 per cent; and metaphor, 138 words, 2.1 per cent.

FACTORS OF INTELLIGIBILITY AND FLEXIBILITY

The excellence of President Brown's vocal style is well illustrated in this speech. His words are well articulated and pronounced with clarity, and are delivered, for the majority of the speech, in a low key and at a fairly slow rate of speed.

In this speech President Brown's pitch variation plays the larger, more significant role in creating vocal variety, while his over-all rate of delivery remains generally constant, and deliberate.

Force and vocal climax are used several times in this speech.

Some examples of these in this speech are: when President Brown warns against the "adversary's attack on the home," (p. 110); the "sexual avalanche" which is about to cover the nation, (p. 122);
and when he compares listening to a dirty joke to be similar to holding his head "over a manhole into a sewer," (p. 146).

Again, in this speech, President Brown divides his sentences into smaller phrases. Some of the phrases are prolonged; others are delivered more rapidly, apparently dependent on the kind and amount of emphasis he wishes to place on a certain group of words. The following are good examples of this: (virgules will be used to indicate pauses)

Whenever I am introduced as a former army man, I am reminded of what happened/just after President William Howard Taft/ left the presidency and was asked to address a large audience in New York,/and on the same program there was a veteran/who had recently come home,/and he also was to speak.

Sometimes from this rostrum,/the speaker must acknowledge the presiding officer,/must salute the president of the university,/the faculty, the honored guests,/and say 'Ladies and gentlemen,/' or some other inaccurate description.

Again in this speech, there were places in which President Brown retracted his words to be certain he said what he meant to say. The following are examples of some of Brown's retracing:

I'd like to quo--read a word from Fosdick.
   . . . with memories high and beautiful, is worthy--is worth anything . . .
   Whence--Where there is a will, there's a won't.
   . . . repeat each morning when you grow--
   get up, the little prayer . . .
   . . . and saw between--below my window . . .
   . . . 'Drivers who have habitual cont--
   contempt for traffic laws. They speed, they forget to signal, . . .
   . . . but an ava--avalanche of sexual impurity . . .
   . . . I'm talking very frankly to you young people, maybe frank--more frankly . . .

After carefully re-listening to the tape-recordings of these incidents of retracing, it is my opinion that these incidents had little
or no disruptive influence on the flow of effective communication. I believe the main reason that there was virtually no disruption was because President Brown usually corrected himself very rapidly.

President Brown appears to have a good sense of timing when telling jokes or anecdotes. Humor was used on eleven different occasions. Only twice out of those eleven occasions did Brown clear his throat after telling a joke or humorous anecdote.

Finally, Mr. Brown occasionally used a higher degree of explosive force than in the previous addresses. The following are examples of explosive and forceful situations in this speech:

... we're going to face avalanches, not only of men in arms, missile bombs and so on, but an ava-- avalanche of sexual impurity which is being spread over the world like a poison.

Putting it in my own words, 'Men don't go to hell in one jump.'

... I warn you as an older brother, as a father, keep away from fire.

Personally, I rebel when anyone wants to hold my head over a manhole into a sewer, and that's what happens, I think, when men or women permit themselves to tell or listen to unclean stories.

If a speech teacher or student were searching for a good, modern, speech model, I would recommend this speech by Hugh B. Brown. I would recommend it because of nearly all the items of style used which have been covered in this study.
SPEECH FOUR

CONTINUED LEARNING--KEY TO PROGRESS

AN ADDRESS GIVEN AT AN "EDUCATIONAL LEADERSHIP WEEK" ASSEMBLY

PRESIDENT HUGH B. BROWN
Counselor in the First Presidency
The Church of Jesus Christ of Latter-day Saints
June 9, 1965

Question One:

Our stock of knowledge is doubling almost every ten years. The physical sciences lead the way, but much is new also in the social sciences and the humanities. Many things learned in one decade are obsolete in the next, and even the great unchangeable truths must be applied to new and shifting circumstances. Now my question is this: What will be the impact of this flood of knowledge upon members of the Church? What counsel, President Brown, would you give to Latter-day Saint learners in view of this rapid advance in knowledge?

Answer:

In my opinion, there are no people vital in the world to whom the challenge is
more direct and more imperative, than
is the challenge of continuing our edu-
cation. In fact, one of the great and
eternal truths enunciated by the Prophet
is a man is saved no faster than he
gains knowledge; and, again he said:
"We cannot be saved in ignorance." "The
glory of God is intelligence."

Well, among the things, then,
which we have to--uh--incorporate in
our education is a hunger and thirst for
knowledge, a continuing quest. If the
question were asked of any group what
they would change if they could live
their lives over again, I think the
answer would be, "My education." Edu-
cation has been said to be a continu-
ous life-long process. And, from the
revelations of the Lord we find that it
is an eternal process. What one knew
at twenty-one, at thirty-five, or at
sixty is never enough to last a life-
time. The degree of our intelligence
in business, profession, home life,
family life, social affairs, civic
life--in fact, our religious and per-
sonal philosophy--is largely determined
by our education.

The wise know too well what their weaknesses are to assume infallibility, and the man who knows the most knows how little he knows. I am thinking now in terms of the people who are listening there in your audience—many of mature, many of them college graduates who have gone out into life.

Now, teachers tell us that the aim of a liberal education is the improvement of the mind, that the mind grows with the acquisition of knowledge and skill, As our understanding deepens and as we gain new insights, our capacity to do and to be and to become increases.

There’re limitless areas all about us which are as yet unexplored, and they become increasingly evident as we push back the horizons of our knowledge.

It seems to me that all adult people should be deeply impressed by ideas. There is a set of books recently published known as the Great I—Great Books of the Western World. It is a complete set given to the explanation of ideas and in that we
find a discussion of the ideas of the great men of the past two or three thousand years. All self-educated men and women continue to plunge, as it were, into the sea of books and try to think their way out of an apparent wilderness of ideas. They fight and struggle for knowledge and undertake to coordinate and systematize it. This quest for knowledge becomes, then, an important and necessary part of life. And, it does not end— in fact, it does not even begin sometimes—in college.

In the first place, it is of utmost importance that we feel and appreciate the need for keeping abreast of what's going on in the world. I am concerned with the Latter-day Saints as a group, that they shall never feel that because we have the truth that our search for truth has therefore ended. What we have is truth, but truth—there's much truth that has not yet been revealed and we must keep open minds and be inquiring constantly into the latest ideas, inven-
tions, propositions, that are available to us in current literature. Our acceptance of the gospel is just the beginning or our education. This must be added upon.

We should therefore be students of current events, read assiduously a few of the best magazines and current books in order to meet informed and intelligent people and to discuss the gospel with them in the light of the latest discoveries of students and scholars in the physical and social sciences, in the humanities and the arts.

Let us measure all so-called "new truths" by the standard of basic truth, which is the Gospel of Jesus Christ. These truths do not become obsolete, nor do they change; but our interpretation may be faulty and incomplete. In fact, we know it is.

No one of us can, in a lifetime, know even a part of what there is to be known. Therefore, we must select from what is current and up to date a course of study in which we find the greatest interest become pro-
ficient in it by reading and discover-
ing everything that appears or is avail-
able in that field. Then, in addition
to our special interest, we should
learn something about other fields of
knowledge and thus gain and increase
our general understanding of knowledge
of as many subjects as possible. But
we should know some one subject well
eough to teach it to others.

When the gospel was restored, the
Lord advised us, through the Prophet
Joseph Smith, that a great and marvel-
ous work was to come forth. Since that
time there's been a revolution in
knowledge in all fields of human en-
deavor. It is therefore incumbent upon
us to be well informed and proficient
through study and reading and prayer.

The Lord never puts a premium on sluggish (Repetition)
thinking and, sluggishness of spirit is
the most deplorable. We must be pre-
pared to meet men of science and knowledge
and present to them the gospel in the
light of what they already have. You
asked for suggestions on how we may
acquire a working knowledge of the
classics in literature and thought, also, that I name some books out of which one may find words of wisdom. I'm here, I think infringing a bit on your second question. I wonder if you'd like to read it at this point?

**Question Two:**

President Brown, you enjoy a very wide acquaintanceship with the classics in literature and also in current thought. Could you give us one or two suggestions on how one might acquaint and acquire himself with this working knowledge?

**Answer:**

(Explanation)

Well, of course, I immediately refer to the Standard Works of the [Familiarity] Church. In man’s quest for God and the good life, there is one book which continues to be inseparable. Let me quote a word from Leon Gutterman, [Activity] editor of the *Wisdom* magazine. He says:

<table>
<thead>
<tr>
<th>(Testimony) Sentiments</th>
<th>The Bible has been</th>
<th>more widely, more carefully, and more critically read than any other book. In this book are infinite wisdom and infinite love. It is a book</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Specific Instance)</td>
<td>[Familiarity]</td>
<td>Reality</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Activity</td>
</tr>
<tr>
<td></td>
<td>(Repetition)</td>
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of faith, a book of morals, a book of religion. It teaches man in his own--his own individual responsibility, his dignity, and his equality with his fellow men.

Affections

Power

(Specific Instance)

If we would find joy in sorrow, strength in weakness, light in darkness; if we would learn how to bear adversity and scorn and how to fight life's battle courageously; if we would find the best way of living, the noblest way of thinking, the most comfortable way of growing, it would be well for us to consult God's chart and steer our lives by it. It will show us where the harbor is and how to reach it without running on the rocks, and will keep us from the bottom of the sea.

Self-Preservation

He continues:

(Explanation) Men cannot be well educated without the Bible, for it is, in itself, a liberal education. No person who wishes to become in contact with the world of great thought can afford to be ignorant of the Bible.

(Restatement) I sometimes fear our own members are not as well acquainted with the Bible as they ought to be. I quote again:

(Testimony) Reading the Bible will not, of itself,
satisfy the needs of faith. There must go with it a proper interpretation and a necessary understanding.

That's the end of the quote. Now, we as people have not only the Bible but other books from which we can quote and which we often read. They help us with our understanding of the meaning of the words contained in the Bible or in this set of books which is known as holy scripture. Reading the Bible helps us to release our minds and makes us---enables us to lay hold on the vaster meanings of life. It gives us faith that dispels darkness, conquers fear and inspires courage. We need to refresh and deepen our lives and keep them from becoming hard and dry, short-sighted and spiritless.

May I quote from the late John F. Kennedy, who wrote shortly before his death:

The moral precepts and phrases of the Bible are worn into the fabric of our national---woven into the fabric of our national life. It's wisdom has traveled with
our people because it helped them to live creatively, helpfully, victoriously. It will travel with mankind in all his adventures.

Today the Bible has been published in eleven hundred and sixty-five different languages or dialects, which are spoken by ninety percent of the world's population. These translations are inestimable value. It's not enough the Bible be translated, published, and distributed. The Bible must be read.

While—that's the end of the quotation, While making a lifetime study of the Standard Works of the Church, one should also become familiar with classics, with Shakespeare and Milton and Tennyson, and Wordsworth. Should read something of the philosophers and scientists, should find out how boundaries of knowledge have been altered and extended in religion and in literature. One should know something of the writings of Plato, of Aristotle, of Socrates, and the later proph--philosophers, who, while they err in many respects, will start a man thinking independently and courageously on the meaning of life and its purpose.

A man should study the lives of
great men also. But before pursuing

that thought may I, in addition to what

I said about the Bible, draw attention
to the value of the Book of Mormon in

our reading. The Book of Mormon has

many forms of liter--literary technique.

They employ figures of speech, such as

similes, metaphors, hyperboles, and

others; narration, exposition and des-

cription, oratory, epic--the travels of

Alma and the dealings of Nephi and his

brothers. Here, you will find lyric

and logic in Moroni's argument to

unbelievers; parables as in the parable

of the tame and the wild olive tree.

Three interesting types of Hebrew liter-

ature--literary forms are to be found in

the Book of Mormon.

None of us can afford to overlook

the value of the Doctrine and Covenants

as we undertake to read what the Lord

has said to us in this time. There's

nothing finer that can be written or

read anywhere than some words written

in the hundred and twenty-first sec-

tion of the Doctrine and Covenants,

where we read:
How long can rolling
waters remain impure?
What power shall stay
the heaven? As well
might man stretch forth
his puny arm to stop the
Missouri River or to tur--
in its decreed course, or
to turn it up stream, as
to hinder the Almighty
from pouring down know-
ledge from heaven upon
the eds--heads of the
Latter-day Saints.

End of quote. Now, if we're to
have the benefit of that kind of reve-
lation from the Lord, we must keep
open and inquiring minds and never allow
ourselves to be in a position of what
might be termed the "hardening of intel-
lectual arteries." You perhaps have
other questions you'd like me to dis-
cuss at this point.

Question Three:

Now, do you have any other books
that you'd like to suggest? You've
suggested the Bible, the Book of
Mormon, our Standard Works.

Answer:

And, I suggested, I think,

Shakespeare, and Milton, and Tennyson, and
Wordsworth. I'd like to start
from there now, and suggest that every-
one become familiar with the lives of
great men by reading biographical histories. There's no more profitable reading than biographical history of Abraham Lincoln as written by Carl Sandburg, he will there learn how to live, what to do and what to refrain from doing. And, he'll be given courage to meet life's problems.

It would be well for us to read the writings of men like Churchill and Woodrow Wilson, to know something of Thomas Edison and other inventors, become familiar with philosophy. And, here, you'll do well to read Will Durant's *Introduction to Philosophy*. Become acquainted with James, with Overstreet, St. Augustine. In short, view the gospel through the eyes,--eyes and lives of great men. Then, one's appreciation of the gospel will be enlarged, and his ability to present it effectively to educated people will be increased. In that connection we should not overlook the poets, for the poets have been and are, in a real sense, prophets. We should become fa-
miliar with the great poems, the epic poems, and the more recent writings of the best poets we have today. All of this together, and much more of course, will help to make an educated man. I think you have another question.

Question Four:

What are some of the things you do President Brown that would help us?

Answer:

Well, really, I would not wish to hold myself up as an example to anyone, I, uh have had to pretty well educate myself. Uh, I think I can without boasting, say, that I seldom go anywhere without a book. I without boasting again, might add, that I very frequently start my reading at three o'clock in the morning. I find the best time to read is when I'm fresh and if I can read from three to six o'clock in the morning, I'm then ready to come back to the office and take up the regular duties of life. I might suggest, to your group there, that thirty minutes of reading every day will, in a very short time, take one through a lot of good reading—philoso-
phy, religion, science, the arts, and so on.

Question Five:

Would you please rank, in order of importance, three or four kinds of knowledge for which we should continually seek?

Answer:

I'd be glad to suggest some things, although I wouldn't presume to have this, uh, known as a outline for students or scholars, because I lay claim to neither of those categories. I think, however, if I were to try to, out of my own experience, list the kinds of knowledge that I would be searching for, I would of course in the first instance seek a knowledge of man, the science of living. I would try to learn something of anatomy, and of chemistry, physiology and psychology, pedagogy, history, sociology, political economy. All of these and other subjects come to my thought when I'm thinking of what I would read first.

They help me to understand myself and my relationship to God. Man is more than the mere chemical substances which
constitute the tissues and humors of his body. Man may be a poet, a hero, or a saint. He is prodigiously complex, but our knowledge of him is founded in—on imprecise data.

The materialists and the spiritualists accept the same definition of crystal of sodium chloride, but they do not agree with one another on the subject of man and what he is, what he may become. In fact, our ignorance on the subject of man is profound. Many of the questions on this subject remain unanswered.

But to Latter-day Saints, man is a child of God with the seed of godhood in him. Aside from the prophets, the ancients had not even the most elementary notion of the structure and function of the brain, the liver, or the thyroid glands. Life and existence, moral suffering, craving for the unknown, are all phenomena to the student unless he relates them to the gospel and sees in man a child of God destined to become like that from which he came. A study of the spiritual life and philosophy attracted greater men than the
study of medicine. Our minds delight in contemplating simple facts. We have a certain repugnance to attacking complex problems. We love to discover the meaning or life, but we do not possess the technique capable of penetrating the mystery of the brain and the harmonious association of its cells.

I think in other words, that our first study should be the study of man, not only as such, but his relationship to Deity. And, in the study of man, come to make a study of God, of His word, and of His wishes with respect to man. Someone has said, "God speaks to us--and when--when we read the Bible; and we speak to Him when we pray."

All men should be praying men, should devote themselves not alone to kneeling in prayer, but engaging in prayer wherever and whatever they're doing, that they may keep contact with the spirit of the Divine. That will lead them into an investigation of the meaning of life. That will lead them into inquiring into what the great men of the past have thought, and said,
and written. That will help them to understand why they're here and where they're going, as well as where they came from, so that the first and most important study for any of us is the study of man. Well, you can't understand man without knowing something about anatomy, and chemistry, and physics, and all the other things which men are interested in as of today.

I would suggest then, to this fine group that are assembled—and I wish I could see them; I think I might get a little more inspiration from the audience if I could see them; but simply talking to you on the telephone I would say—seek out of the vast volume of material that has been published—seek the best that can be had. There are too many of the books that sell readily and appeal to the lowest level of intelligence, the mediocre taste of the day. In our searching for books to be read, we should not be moved by the desire for amusement, excitement, or diversion.

This country is flooded with worthless books, magazines, and newspapers which
excite for the day and are forgotten, while thousands of good books remain unsold and unread. We live in a sense in the back alleys and sometimes eat almost out of garbage cans. There are—they are an unmitigated curse to human- 

As Fielding said:

I think I've wandered rather a lot. What I've said has been largely extem- 

oporaneous. But, I would like to leave with the group where you're standing now, and before whom I wish I was standing,

I would like to leave with them a blessing and pray that God will bless these adult
students that they may give them-selves to a study of the meaning of life, a study of the meaning of man and his relationship to God. I pray that God will bless this group of fathers and mothers, husbands and wives, and their children and children's children, that they may live up to the great challenge of the Lord. "Seek ye wisdom out of the best books" and remember always man is saved no faster than he gains knowledge. "The glory of God is intelligence." And, man's glory, whatever it may be, will be determined by the intelligence which he acquires, thereby becoming more like God. May He help and guide us in our search for truth. Thank you very much.
INTERPRETATION AND EVALUATION OF FOURTH SPEECH

"CONTINUED LEARNING--KEY TO PROGRESS"

This speech is different from the other four in this study for the following reasons: First, it consisted of a series of prearranged questions and answers; and Secondly, President Brown spoke, by telephone, to an unseen audience of approximately 400 students. There were 3,180 words in this speech. The average sentence length was 21.19 words per sentence.

The significant impelling motives used were power and sentiments. This speech is conspicuous because of its lack of humor and factual or hypothetical illustration. President Brown relied mainly on explanation, specific instance, and testimony to support his contentions. Of the thirteen categories under figures of speech, only four, antithesis, climax, repetition, and metonymy, were used significantly.

This speech was well organized. With the help of adequate transitional statements, the speech generally proceeded smoothly from one topic to another.

Although the language and organization was good, I believe the overall effectiveness was hindered by the lack of an interesting vocal presentation. This criticism will be discussed in greater detail under "Factors of Intelligibility and Flexibility." There was some unnecessary repetition which tended to hinder the progress of smooth communication. This repetition was caused usually by the fact that parts of some questions were answered prior to the questions and then
the answers were repeated after the questions were asked.

**IMPELLING MOTIVES**

The dominant impelling motives in this speech include **power**, 1,179 words, 37.1 per cent of this speech; and sentiments, 571 words, 18.0 per cent.

Power is heavily stressed in this speech. President Brown, in discussing education, advocates becoming impressed with ideas, (p. 150); keeping up with current events, (p. 152); gaining as much knowledge as possible, (p. 153); being familiar with the standard works of the Mormon Church, (p. 154); reading about the lives of great men, (p. 160); and understanding man's relationship to God, (p. 162).

In using the impelling motive of sentiments, President Brown challenges his audiences to become impressed by ideas, to continue to read and think about what they've read, to be aware of current events, to have an understanding of as many subjects as possible, and to know one subject well enough to teach it to others.

**VERBAL SUPPORTING MATERIAL**

The dominant verbal supporting material was **explanation**, 945 words, 29.7 per cent; **testimony**, 438 words, 15.6 per cent, and **specific instance**, 347 words, 10.9 per cent of the total words.

While the percentage of the usage of explanation is not excessive, the explanation becomes slightly boring because of the sparsity of other verbal supporting materials such as factual or hypothetical illustrations and comparison.

The majority of the testimony was taken from Scriptures, although quotes from John F. Kennedy and Leon Gutterman are included.
The following are examples of specific instance taken from this speech:

'It is a book of faith, a book of morals, a book of religion.'

. . . become familiar with classics, with Shakespeare and Milton and Tennyson, and Wordsworth.

They employ figures of speech, such as similes, metaphors, hyperboles and others; . . .

No other verbal supporting material was utilized to any significant degree.

FACTORS OF ATTENTION

Over half of this speech was directly vital, 1,923 words, 60.5 per cent, to President Brown's unseen audience. Strictly interpreted, the total speech used vital as its main factor of attention. However, familiarity (broadly interpreted) was used almost wholly throughout the speech. Specific and direct instances of familiarity comprised 369 words, 11.6 per cent of the total word count. No other factors of attention were used in any appreciable quantity.

FIGURES OF SPEECH

The dominant figures of speech were those of climax, 182 words, 5.7 per cent; repetition, 161 words, 5.1 per cent; antithesis, 78 words, 2.5 per cent; and metonymy, 25 words, .8 per cent. The following is a good example of a climax in this speech:

The degree of our intelligence in business, profession, home life, family life, social affairs, civic life--in fact, our religious and personal philosophy--is largely determined by our education.

Some examples of antithesis include:

And, it does not end--in fact, it does not even begin sometimes--in college.

If we would find joy in sorrow, strength in weakness, light in darkness; . . .
Metonymy is shown in the following examples:

... push back the horizons of our knowledge.
... sea of books ...
... consult God's chart ...

**FACTORS OF INTELLIGIBILITY AND FLEXIBILITY**

The telephone appeared to slightly muffle President Brown's voice. However, the pronunciation was clear and easily understood. Usually, his words flowed quite easily, however, there were fifteen errors of articulation, or unnecessary repetition. The following are a few examples of the difficulties encountered in the speech:

Therefore, we must select from what is current ...
... 'phrases of the Bible are worn into the fabric of our national--woven into the fabric of our national life.' ...
... 'pouring down knowledge from heaven upon the eds--heads of the Latter-day Saints.'
There's no more profitable reading than biography.

I believe these mistakes were due, largely, because of the fact that Mr. Brown was having dental work done, and did not have visual contact with his audience. I believe this speech would have been given at a slower rate with more effective pausing and emphasis if the above-mentioned difficulties had not been presented. His rate of speaking appeared to be more rapid in this speech than in the others included in this study. It did not give his audience the time to think about what he said. Mr. Brown almost sounded as if he were rapidly reading a large part of his answers from a manuscript.

In this speech, as in the others analyzed, President Brown uses the pause to break single sentences into several phrases.

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67See Crockett, p. 8 of this study.
However, generally his pauses are not prolonged. This is also true in regards to the duration of sounds within his words and syllables used.

There are no noticeable pitch changes or vocal climaxes. President Brown's volume was good, and his voice was very forceful. However, I believe the rate at which he spoke coupled with too much explanation without sufficient, interesting verbal supporting material and factors of attention hurt the effectiveness of the total speech.
SPEECH FIVE

"FATHER, ARE YOU THERE?"

AN ADDRESS GIVEN TO THE BRIGHAM YOUNG UNIVERSITY EIGHT-STAKE
FIRESIDE AT THE GEORGE ALBERT SMITH FIELD HOUSE

PRESIDENT HUGH B. BROWN
Counselor in the First Presidency
The Church of Jesus Christ of Latter-day Saints
October 8, 1967

My dear fellow workers, this is an Activity
once a frightening and an inspiring situation to be in, standing before what is
Estimated as about twelve thousand students. It's humbling; it makes one
realize how dependent he really is for guidance, and humbly to seek that guidance.

I've appreciated very much the

(Statistics)

(Comparison)

(Repetition)

(Alliteration)

singing of this wonderful chorus. It's amazing to me as I travel around the Church to see how many fine choruses we have in all parts of the Church, and I've been in almost all of the stakes. But I think nothing finer can be or has been given than these numbers tonight by this chorus. 'Course I don't profess to be much of a judge of music, I fear I
may be a little like couple of fellows who were sitting in the bandstand. The band was playing, each wanted to impress the other with his knowledge of music, and one said, "Do you know what the band's playing?" He said, "Why, yes, that's Tannhauser." "No it isn't. It's the second movement of Chopin." The man said, "Well, I'll go down and find out." He went down toward the bandstand; came back shortly. Said, "No, we're both wrong. That was the 'Refrain from Spitting.' I saw it on the sign out there."

There's only one justification for telling a story like that on an occasion like this, and that is the speaker needs a little tranquilizer, (laughter) and to have you respond by laughter helps in a sedative way, to get one's bearings.

I was amused at a recent dinner that was given by someone in the Hotel Utah, I think Monday, and--uh--one of the General Authorities was telling how, while he was visiting one of the stakes, stayed at the home of the stake president, a large family, and in that family,
as in many L.D.S. families, they had the habit of taking turns in offering the evening prayer. On this particular occasion the young girl, three years old, was praying. And she prayed for the bishop, and the stake president, and the General Authorities, and for President McKay who "stands on his head in the Church." (Laughter) (Cough)

How easily we can be misled (Laughter) when someone tells us something that we don't quite understand. (Laughter) (Cough) I do not intend to attempt to give an oration tonight. I'd like merely to talk about this and that with you, as it is a fireside. I'd like to be free to depart from any text that my introductory remarks may indicate, and just talk about various things as they may present themselves to our minds. (Sniff)

As we, as students, approach life, we of course, feel humble. At times we indicate that we're not very humble, but I'm sure as a general rule the young people of the Church are humble, humble in the sense that they seek divine guid-
ance, and I know they try to live so as to warrant an answer to their prayers. I'm thinking now in terms of what we were. Some of us, nearly a hundred years ago and others of us barely eighteen or twenty years ago, but all of us at one time were little children. We came into this world rather helpless; the encircling arms of our mothers were the only protection we had, and the only thing we knew was her love. A little later she put us in the crib, and there, too, the precautions had been taken against any accident that might occur to us. We're protected and guarded. A little later we're out of the crib and in the room, crawling on the floor, Mother ever near to protect us. And then we find there're other rooms in the house and we do a little exploring, sometimes to the discouraging attitudes of our mothers. But later on we're permitted to go out in the yard and there too there're hedges and fences to restrict and restrain and protect us. And then, later, we learned to read and to write. Someone helped us across the road, we went to church and school. And
from there we found that there were
other towns than our own and we went to
larger cities on visits. From there,
perhaps, across the ocean to other
foreign countries, and perhaps some of
us might have had an opportunity to fly.
And, some of you may have an opportunity
to get into outer space.

And, so your, your conduct so far
has been measured very largely by a
process of pushing back your horizons,
making inquiries, investigations,
wondering, learning, studying. And,
that has been the process.

Now, life is very much like a
journey. Those of you who live in
Provo or those of you who are visiting
here have undoubtedly sometime or other
wanted to go to either New York or San
Francisco in a car. Perchance you have
been offered a big reward if you'd arrive
there and with high ambition you've
started on the journey. First you took
the occasion to seek out someone who'd
been over the road. You'd take advice
from those who know the way. You study
ros--road maps and familiarize yourselves
with what perhaps may lie ahead. In other words, you prepare for the journey, and on the journey you find there are road signs; there are flashing signs indicating sometimes danger, soft shoulders, sometimes perhaps road out of commission or a bridge out. And wh--you heed those warning signs. We hope ya do, and if you do not, you will find that there are rules and regulations all the way through life with warning signs to help us to avoid danger.

Now, I'm wondering if you folks, you young men and women who are here tonight, are aware of the fact that a plan was laid out for you before you came here, a plan devised by the greatest of all Beings, your Heavenly Father--a plan which had in its--in its intention your development, your growth, and that plan is founded on law. Observance to law must become a rule in your life. Any rebellion against law is an evidence of weakmindedness. Any observance of law--willing observance--is evidence of a willingness to be led and guided and protected as we were as little children.
If you started from here to Provo--to New York in a car, you perhaps might have had some trouble in Denver, shall we say. Perhaps there's a blowout; other dangerous things might happen and you wonder whether you are going to make it. You might get discouraged and give up and quit the road and come back home. If you do, you're foolish, because there's a reward waiting at the other end. What you really will do is make amends, repairs, buy extra parts, learn something about the car you're driving, and then carry on.

Now, in this battle of life the car in which you travel is your own body, and you should learn all you can about it and then keep it in good order. And, you'll find there are very definite rules and regulations governing human conduct. I'm wondering if in all of our experiences in life we do not need constantly the protective influences of those who love us. We said a moment ago our mothers were guarding us, protecting us, guiding us, helping us cross the road. But gradually this parental care...
and concern is withdrawn measurably and we're given more freedom to do as we will and, we go from place to place with considerable freedom, and yet we're always aware of the fact that our freedom is limited by our conduct. Obedience to law is liberty, and we learn that as we go forward.

Now, on this journey of life you're not headed for New York or San Francisco. You're headed for immortality, eternal life and eternal increase. And, when I mention eternal increase I'm referring not only to increase of posterity, but to increase of knowledge and the power that comes with knowledge when it's set on fire. I'm referring to the increase of unfolding knowledge, the increase of wisdom, which is a proper use of knowledge; the increase of intelligence, which is the glory of God, and will be the glory of man. And, the measuring rod by which it may be determined where he's going.

I think every young person should decide rather early in life where he wants to go, what he wants to be, and what he's
willing to pay to achieve the ends; and in paying there is involved some self sacrifice, a lot of self discipline. And, if a young man or a young woman loses control of themselves in the folly of association with others, and if they lose the discipline which keeps them on the track, they're liable to lose all. I would mention, then, as one of the definite controlling factors of all life, self discipline—that which a man uses when he is tempted by someone or something to do something or say something that he knows he ought not to do or say. And, when he gets the courage and the stamina to say no and mean it, then he can take charge of his life and go forward.

I think it very important that we understand the meaning of self discipline. In the army I learned a little about discipline—not very much, but a little. (Laughter) I learned enough to know that if I was told to do a thing I'd better do it, and a number of you have learned the same thing in the army. There're good things in the army, as well as some
things that are not so good, but discipline is one of the things that I appreciate in my military experience.

Incidentally, the introduction indicated that I had been in many different activities (sniff) at different times. I think that would indicate to most of you that I must be 'bout a hundred and ten years old. (Laughter) I think I'm very near that, (laughter) but a little, a little time is left, I think for some of us...

I think one of the first things that every young person should do is attempt to get acquainted with God, and, I mean that in a very literal sense. (Repetition) I mean it in the sense that he's able to go to Him and obtain the kind of help that he needs. I remember when I was quite a lad--and that's remembering a long way back--I remember my mother said to me when I went to go on my mission in nineteen-four--and that's before some of you were born--(laughter) she said, "My boy, you're going a long ways away from me now. Do you remember," she said, "that when you were..."
a little lad you used to have bad dreams
and get frightened?" She said, "Your
bedroom was just off mine, and frequently
you'd cry out in the night and say,
'Mother, are you there?' And I'd answer,
'Yes, my boy, I'm here--everything's all
right. Turn over and go to sleep.'"
And she said, "You always did. Knowing
that I was there gave you courage."

"Now," she said, "you'll be about
6,000 miles away, and though you may cry
out for me I cannot answer you." She
added this: "There is one who can, and
if you call to Him, He'll hear you when
you call. He'll respond to your appeal,
and, you'll just say, 'Father, are you
there?' and yo--there'll come into your
heart a comfort, a solace such as you
knew as a boy when I answered you."

I want to say to you young people
that many times since then in many and
varying conditions I have cried out,
"Father, are you there?" I made that
plea when in the mission field we were
mobbed almost every night, we're driven
from place to place. We were beaten,
expelled from cities, threatened, our
lives threatened and every time before
I went out in those meetings (cough) I'd say, "Father, are you there?" And though (Climax)
I didn't hear a voice and I didn't see
His person, I want to tell you young
people He replied to me with the comfort and assurance, a testimony of His presence. It made me unafraid, and with that presence, I am grateful to say, we did not suffer much.

I think it important that we get acquainted with Him. I wonder if I should tell a story. Sometimes I've been accused of doing that. (Cough) (Comparison) (Laughter) I can't help it. Just like a man having fits. (Laughter) When a man has fits, is going to have one, he feels it coming on, he has it. (Laughter) When I feel a story coming on the only possible thing for me to do is to tell it. (Laughter) This story has to do with an experience of my own.

(F. Illustration) It has been indicated as I was asked to come down from Canada at a time when I was drilling oil wells, at a time when I thought I was almost a millionaire, a time when it looked like nothing could (Repetition)
save us from becoming millionaires.

(Laughter) I didn't want to be saved;
(laughter) and yet, I had, at that time,
I had a sort of feeling, that I wanted

to know whether it was right for me to
pursue the course I was taking. I awoke
one morning about 3 o'clock in the morn-
ing--mornings come early up there in
summertime. I was in a little cot--
cottage (cough) up in the Canadian Rock-
ies. I was worried and bothered. I got
out of my bed, dressed, and went up into
the mountains, far back in the hills,

(Comparison)
rememvering that the Savior often went
to the mountains for His communications
with His Father.

(F. Illustration)

When I got up in the mountain on
top of a peak, I was all alone, I re-
moved my hat and in loud voice I said,
"Oh, God, are you there? You know that
I'm about to be a millionaire, or think
I am. Father, if this is not to be good
for me or my family, don't allow it to
happen. If it's going to rob my family
of their faith, don't allow it to happen."
I talked to Him as a man would talk to
another man. I didn't seem to get an
answer. I stayed up there for some time. Young people, it's a comforting thing to talk to God.

I drove that evening back to Leth---back to Edmonton, hundred and seventy miles I think, and upon arriving, I said to Sister Brown, "I think I'll not want any supper tonight. I think I'll go in the back bedroom and sleep. You'd better stay in the other room because I fear I'm going to have a wakeful night."

I went into that bedroom, closed the door, and I was conscious of a blackness such as I had never known. There was something in that room that made me feel very sincerely that I'd like to be rubbed out—I'd like to cease to be. I didn't intend, or think of suicide, but I did think seriously if there's any way that I could be washed out, that would be the best thing could happen to me.

I spent the night in that attitude, in that aura of awful blackness. Early in the morning Sister Brown came in—heard me walking the floor. When she closed the door she said, "My goodness,
my dear! What's in this room?"

I said, "The devil is in this room, and he's trying to destroy me."

Together we knelt at the bedside and prayed for guidance and deliverance. We didn't seem to get it. Next morning I went down to my office in the city. It was Saturday, I knew there would be no one there, and wanted to be alone. I knelt by my cot and pleaded to God for giv--deliverance, for that awful blackness was still on my soul. And it seemed to me the sun came up. I obtained peace of soul, serenity of spirit and I phoned Sister Brown and told her, "Everything's all right. I don't know what's happened, but it's all right."

And, that night, I was taking a bath. I told you it was Saturday night. (Laughter) (Cough) And, we observe Saturday night up in Canada. (Sniff) (Laughter) I was having a bath. (Laughter) The difference between a bath and a bath (laughter)--a bath is what an Englishman takes once a week, a bath is what an American takes every day. (Laugh-
(Cough) I was taking a bath.
(Laughter) (Cough)

Telephone rang. Sister Brown came to the door and said, "Salt Lake is calling."

I said, "Who in the dickens wants to talk to me at this time of night?"

It was ten-thirty. I went to the phone. I said, "Hello." (Laughter) If I had known what was going to happen, I think I would have reversed that salutation.

(Laughter) I can see—I can see that I've got to stop telling stories, because—(laughter) you folks are so responsive, we'll be here all night.

(Laughter) And when I said hello, (laughter) I heard a voice. (Laughter) The voice said, "This is David O. McKay calling."

I said, "Yes, President McKay."

"The Lord wants you to give the balance of your life to the Church.

This is the closing session of conference tomorrow. Can you get here in time for the afternoon session?"

I told him I couldn't as there were no planes flying.
He said, "Come as soon as you can." (Alliteration)

You know, I didn’t think to ask him what there was in it. That’s what I would do in an ordinary business deal.

But, I hung up, and that night—this was the night following the night of blackness in our lives—Sister Brown and I spent another wakeful night, but it was a night of bliss. Not that we were looking for position, but to think that the God of heaven would reach out twelve hundred miles and touch a man on the shoulder and say, "Come," to think that I would be that man was almost more than I could understand!

I told the President when I came down 30 days later about this experience and as far as I know, every man that’s called into the General Authorities has to wrestle with the devil. You have to have a lot of courage if you come off victorious. (Sniff)

Do I know God lives? Do I know the devil lives? I want to tell you young people there’s a constant war between the two, and the war is over you and your soul. The adversary would
take you and destroy you if God would permit it. He has many devices, many means of attack, many avenues of approach, and you must be on guard.

Young people throughout the world today, there's a situation unlike anything that's ever happened in the world; and the situation is affecting the young people of the world and some young people on the university campuses are taking part in activities that are not only deplorable, but they're degrading. Now, I want to say to you young people of B.Y.U., the eyes of the whole Church are upon you, expecting you to stand firm, to have faith and fortitude and courage, and keep yourselves absolutely clean from the center of your heart to the ends of your fingers and toes. That is the challenge I issue to you tonight.

Beware of the approaches of the adversary and know always that God stands ready to help. You can call on Him and He will help.

Now, you're going to make some mistakes. You're going to do wrong things—all of you, all of us. But the
Lord has been good enough to make provision for us so that we can be forgiven of our sins.

I thought I'd like to read you just a word or two about forgiveness.

You know, the devil is very cunning in his approach, and when a boy or girl has done something wrong he whispers in their ears, "Now you have committed an unpardonable sin, there's no hope for you in the future." And he tells them that they might as well go on sinning, because they have taken the first step and there's no turning back.

I want to say to you, my young friends, that is a lie from the champion of all liars. God wants you to be forgiven. He wants you to change your course. He wants you to call for help, and He stands ready and willing to help. I trust that every man and woman here tonight will take courage in the fact that God is real, and He's as close to you as you'll let him be. I shall not be able to turn to the page I had in mind, in fact, I'm disregarding all the notes I took.

(Sniff) But, there's one scripture
that I remember. The Lord said, in the Doctrine and Covenants, that He had--
could not--take any cognizance of
wrong doing or of sin. But, He said,
if the sinner will repent, I will for-
give him.

I wanted to leave that word of
encouragement, for every one of us needs
to have that forgiveness. I pray that
you may need it less and less as you go
forward. I pray that we may be able,
as young people and older ones, to so
order our lives that we may keep in
touch with the Master, keep in touch
with the Shepherd, keep in touch with
our Heavenly Father.

Now, you know that palm trees do
not grow from acorns--only oaks come
from acorns. And, the reason is that
somehow oaks are involved in acorns,
and that which is involved can evolve.

Now, young people, God is your Father--
in a very real and genuine sense He's
your Father, and therefore He is involved
in you. And, if you will conduct your-
selves properly you may evolve into
something like Him. But again I say, if
we yield to the temptation to do what
we ought not to do and continue to yield,
then we will not develop and grow and un-
fold into our possibilities. That which
is involved can evolve, and God is in-
volved in you. I pray you resolve tonight
that you’re going to evolve into some-
thing like that from which you came.

I said it’s a great thing to know
the Shepherd. Sometime ago—here’s
another story coming on—(laughter)
sometime ago, a great actor in the city
of New York, he gave a wonderful per-
f ormance. There was thunderous applause
at the end of the performance.

And, some man in the audience
thought they’d like to hear this man
read and he rose and said, "Sir, would
you read for us the 23rd Psalm?"

Then the actor, being a great
speaker, great elocutionist, said,
"Why, yes, I know the words of the 23rd
Psalm." And as such a man would read,
he did read that wonderful Psalm. And,
when he finished, again there was
thunderous applause.

But the man arose and signaled for
silence, and said, "I appreciate your response, but there's a man sitting down here whom I happen to know. He's an elderly man. I'd like for your benefit to have him come and really read the 23rd Psalm."

The old man, of course, was frightened, but he yielded to the invitation, staggered to the stand, and read as only such a man could read the 23rd Psalm.

In quavering voice he said:

(Alliteration)

(Testimony)

The Lord is my shepherd;
I shall not want.
He maketh me to lie down
in green pastures; leadeth
me beside the still waters.
He restoreth my soul;
he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through
the valley of the shadow of death, I shall fear no evil;
thy rod and thy staff they comfort me.

Thou preparest a table
before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

And, He sat down, and there was silence; there were many wiping their eyes. And, the great actor arose and said, "Ladies and gentlemen, as I told
you, I know the words of the 23rd Psalm, but his man knows the Shepherd." Oh, what a difference!

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|            | Be true to Him, and thereby true to your parents who love you so much. Some of you are freshmen—first time away from home. There's not a day passes but what your parents connect your name with the name of God. Remember that and be worthy of their trust. Be unaffected by any association that you may have by those who have, as they say, become somewhat sophisticated. Be unafraid to be yourself and to be your better self. I think it's a very good thing for every man to examine himself occasionally—stand himself up against the wall and look himself over (sniff) and say to him, "You're an elder, a high priest, a seventy, or whatever. What kind of man are you?" And then answer. Remember, you're talking to yourself, and you can't deceive the man you're talking to, nor can you deceive God. Examine yourself, your selfish self, your greedy self, your amorous self, and then try and find

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that inter--inner self which lighteth every man that comethin into the world.

I pray that God'll help us, that as we examine ourselves we may be un-ashamed and unafraid.

There's one awful thing that's happening in this world of ours today, and I'm indebted to Truman Madsen for what I'd like to read, if I may, having to do with the use of drugs. Some may think it unnecessary to mention that here, and yet I happen to know that it is making its inroads, and as I said, the adversary's doing everything in his power to get control of the minds and hearts and souls of men, and he wants the young people because you are the future leaders of the Church and of the world, and if he can defeat you he's won a great victory.

Many years ago the great American psychologist, William James--all of you students have heard of him--performed an experiment on himself. Lacking, as he believed, any solid religious experience, he set out to induce some artificially by taking nitro-oxide, known as laughing
gas. He came to have a series of unusual fantasies. Later he wrote a book and titled it, *The Verities of Religious Experiences*. James began and ended with a scientific curiosity. May I add in parenthesis there are seventy-five thousand addicts in New York who every day must have their drugs, and provisions being made to meet their necessity. The nitrous-oxide that James used is comparatively harmless, but many of today's drugs are lethal. James saw his trial as artificial, superficial, but in no way beneficial. I think that's a great testament coming from that type of man.

Many today, both among the impoverished and the elite, profess to have been—had all forms of religious experience while they were under the influence of drugs. For the life of me I cannot understand how any sane man or woman could presume that to deaden their natural God-given senses would enable them to have a religious experience.

The ecstasy of religious experience comes from a clean soul, and only as we
clean up our lives and avoid the downdrag of drugs and other forms of deadening of the human intellect and soul are we going to be successful in what we undertake to do.

I'd like to call your attention to what happens to a man in this Church when he's converted to the truth. I hope you're all converts. I was in a meeting not long ago and I asked how many were converts. Probably 50 per cent raised their hands. I said, "I advise the rest of you to get converted." (Laughter)

You need to become converts. And, I'd like to say this in passing, that in the years that have passed, and they are many, I have continued to be a convert to The Church of Jesus Christ of Latter-day Saints, and for that I thank God. He's been good to me in that He has headed me off when I would have gone my own way. He has known better than I knew what was good for me, and He has been willing, gracious enough to make provision for the things that He could see and I couldn't would happen to me, unless He took a part, and
He took it. For this I am extremely grateful.

I said I've had contact with Him. (Sniff) I don't know if this clock's right or not, you don't know what it says anyway. (Laughter) I can feel another story. (Cough) (Laughter) In nineteen-four, I went to England on a mission. President Grant sent me down to Norwich--Norwich to you. And, when I got into Norwich the president district (sic) sent me down to Cambridge. He said, "I want you to go with Elder Downs." He was a man 45 years old, I was 21. He said, "Elder Downs will leave the morning after you get there for France, because his mission's completed. There's not another Latter-day Saint within 120 miles of Cambridge, so you'll be alone." He said, "You might be interested to know, Brother Brown, that the last Mormon elder that was in Cambridge was driven out by a mob at the point of a gun and was told the next Mormon elder that stepped inside the city limits would be shot on sight." (Laughter) He said, "I thought you'd
be glad to know that."  (Laughter)

I wasn't glad to know it, but I thought it was well that I did know it.  
(Laughter)  (Sniff)

We went down to New--to Cambridge.  Great signs all over the city--
they'd heard we were coming.  They had signs indicating their antipathy.  That
was their method of welcoming us.  One big sign at the railway station was a
large man with a long beard a woman lying at his feet with her head on a
block.  Underneath it said, "Will you go into polygamy or won't you?"  That was
the reception we received.  

Well, Elder Downs left the next morning, after telling me how to fix
my tracts, and I went out as (sic)
Friday morning, I tracted all morning
without any response except a slammed
doors in my face.  I tracted all after-
noon with the same response, and I
came home pretty well discouraged.
But decided I'd tract Saturday morning,
although it wasn't required.  And I
went our and tracted all morning and the
same result.  I came home dejected and
downhearted, and I thought I ought to go home. I thought the Lord had made a mistake in sending me to Cambridge.

I was sitting by that little alleged fire they have in England, (laughter) with a big granddaddy clock at the side of the so-called fire. (Laughter) I was feeling sorry for myself, and I heard a knock at the front door. The lady of the house answered the door. I heard a voice say, "Is there an Elder Brown lives here?" I thought, "Oh, oh, here it is!" (Laughter)

She said, "Why yes, he's in the front room. Come in, please."

He came in; he said, "Are you Elder Brown?"

I was not surprised that he was surprised. I said, "Yes, sir."

(Alliteration)

He said, "Did you leave this tract at my door?"

Well, my name and address was on it. (Laughter) Though I'm attempting at that time to get ready to practice law, I didn't know how to answer it. (Laughter) I said, "Yes, sir, I did."
He said, "Last Sunday there were 17 of us heads of families left the Church of England. We went to my home where I have a large room. Each of us has a large family, and we filled the large room with men, women and children. We decided that we'd pray all through the week that the Lord would send us a new chap--a new pastor. When I came home tonight I was discouraged, I thought our prayer had not been answered. But when I found this tract under my door, I knew the Lord had answered our prayer. Will you come tomorrow night and be our new pastor?"

Now, I hadn't been (sniff) in the mission field three days. (Laughter) I didn't know anything about missionary work, and he wanted me to be his pastor. But I was reckless enough to say, "Yes, I'll come." (Laughter) And I repented from then 'til the time of the meeting. (Laughter)

He left, took my appetite with him! (Laughter) (Cough) I called in the lady of the house and told her I didn't want any tea. I went up to my room and

Humor

Hyperbole

Irony

Climax
prepared for bed, I knelt at my bed, My young brothers and sister, for the first time in my life I talked with God, I told Him of my predicament. I pleaded for His help. I asked Him to guide me. I pleaded that He'd take it off, off my hands. I got up and went to bed and couldn't sleep and got out and prayed again, and kept that up all night—but I really talked with God.

The next morning I told the lady, landlady I didn't want breakfast and I went up among the—on the campus of Cambridge. I walked all morning and came in at noon to tell her I didn't want any lunch. And, I walked all afternoon. I had a short-circuited mind—all that I could think of was I've got to go down there tonight and be a pastor.

I came back to my room 'bout six o'clock and I sat there meditating, worrying, wondering. Let me in parenthesis tell you that since that time I've had the experience of sitting beside a man who was condemned to die the next morning. And, as I sat and watched
his emotions, I was reminded of how I
felt that night. (Laughter) I think I
felt just as bad as he did. The execu-
tion time was drawing near. Finally it
came to the point where the clock said
fifteen minutes to seven and I got up
and put on my long Prince Albert coat,
my stiff hat which I had acquired in
Norwich, took my walking cane, which
we always carried in those days, my
kid gloves, put a Bible under my arm,
and dragged myself down to that (laugh-
ter) building, literally. I just made
one track all the way. (Laughter)

Just as I got to the gate the man
came out, the man I'd seen the night
before. He bowed very politely and
said, "Come in, Reverend, sir." I'd
never been called that before. (Laugh-
ter) But, I went in and I saw the room
was filled with people, and they all
stood up to honor their new pastor, and
that scared me to death. (Laughter)

Then I had come to the point where
I began to think what I had to do, and
I realized I had to say something about
singing, and, I suggested we sing "O
My Father." (Laughter) Well, I was met with a blank stare. (Laughter) We sang it—it was a terrible solo—(laughter) cowboy solo. And, then I thought, if I could get these people to turn around and kneel by their chairs, they wouldn't be looking at me while I prayed. (Laughter) And, I asked them if they would and they responded readily. And, they all knelt down and I knelt down, and for the second time in my life I talked with God. All fear left me. I didn't worry any more. I was turning it over to Him.

And, I said to Him, among other things I remember, "Father in Heaven, these folks have left the Church of England. They've come here tonight to hear the truth. You know that I'm not prepared to give them what they want, but Thou art, O God, the one that can; and if I can be an instrument through whom You speak, very well, but please take over." (Laughter)

When I arose most of them were weeping, as was I. Wisely I dispensed with the second hymn, (laughter) and I started to talk. I talked 45 minutes—
I've been talking that long now--(laughter). I don't know what I said, I didn't talk--God spoke through me, as subsequent events proved. And He spoke so powerfully to that group that at the close of that meeting they came put their arms around me, held my hands. They said, "This is what we have been waiting for. Thank God you came."

I told you I dragged myself down to that meeting. On my way back home that night I only touched the ground once, (laughter) I was so elated that God had taken off my hands an insuperable task for man.

Within three months every man, woman and child in that audience was baptized members of the Church. I didn't baptize them because I was transferred. But, they all joined the Church and most of them came to Utah, Idaho. I've seen some of them in recent years. They're elderly people now, but they say they never have attended such a meeting, a meeting where God spoke to them.

Well, now, I have a number of things (Antithesis) here I was going to say, and haven't
said any of them. What shall we do, shall we have another meeting? (Laughter) I wouldn't dare suggest it.

I read the other day again from Longfellow's works in his poem called "Morituri Salutamus," meaning of course "We who are about to die salute you." That would seem to be quite appropriate tonight. We who are about to die salute you young folks. I don't mean I'm going to die tomorrow, but I think I'll die within the next fifty years. (Laughter)

And within this poem he tells a legend. Most of you students perhaps have read it. I think you're not so familiar with Longfellow as we used to be, but I like the old fellow. (Laughter)

And, he said this, and it is a description of what's happening in the world today:

**Sentiments (H. Illustration)**

In medieval Rome, I know not where, There stands an image with his arm in air, And on its lifted finger shining clear A golden ring with a device, "Strike here!" Greatly the people wondered, though had none guessed The meaning that these words but half expressed, Until a learned clerk, who

**Humor**

**Hyperbole**

**Pun**

**Activity (Alliteration)**
at noonday
With downcast eyes was passing
on his way,
Paused, and observed, and
marked it well,
The spot whereon the shadow
of the finger fell;
Coming back at midnight, he
delved, and found
The hidden stairway leading
under ground.
Down this he passed into a
spacious hall,
Lit by a flaming jewel on
the wall;
And opposite, in threatening
attitude,
With bow and shaft a brazen
statue stood.
Upon its forehead, like a
coronet,
Were these mysterious words
of menace set:
"That which I am, I am; my
fatal aim
None can escape, not even yon
luminous flame!"

Midway the hall was a fair
table placed,
With closs--cloth of gold, and
golden cups encased
With rubies, and the plates
and knives were gold,
And gold the bread and viands
manifold.
And, around it, silent, motion-
less, and sad,
Were seated gallant knights in
armor clad,
And ladies beautiful with plume
and zone,
But they were stone, their hearts
within were stone;
And the vast hall was filled in
every part
With silent crowds, stony in face
and heart.

Long at the scene, bewildered and
amazed
The trembling clerk in speech-
less wonder gazed;
And then from the table, by his
greed made bold,
He seized a cup and a knife
of gold,
Suddenly from their seats the
gues--guests upsprang,
The vaulted ceil--ceiling with
loucl clamors rang,
And, the archer sped his arrow,
at their call,
Shattering the lambent jewel
on the wall,
And all was dark beneath
and overhead;--
Stark on the floor the luck-
less clerk lay dead!

(Explanati
ation, Comparison)
The writer of this legend records
Its ghastly application in these
words:
The image is the Adversary old,
Whose beckoning finger points to
realms of gold;
Our lusts and passions are the
downward stair--
That leads the soul from a
diviner air;
The archer, Death; the flaming
jewel, Life;
Terrestrial goods, the goblet
and the knife;
The knights and ladies, all
whose flesh and bone
By avarice have been hardened
into stone;
The clerk, the scholar whom
the love of pelf
Tempts from his books and from
his nobler self.
The scholar and the world!
The endless strife,
The discord in the harmonies
of life!
The love of learning, the
sequestered nooks,
And all the sweet serenity
of books;
The market-place, the eager
love of gain,
Whose aim is vanity, and whose
end is pain.
But why, you ask, should this
tale be told
To men grown old, or who are

(Metaphor, Alliter-
ation)

(Repetition)
I think we need to learn a lesson from these solemn words. The luckless clerk lay dead because of greed. I'll read another line:

It is too late! Ah, nothing is too late,
Until the tired heart shall cease to palpitate.

Cato learned Greek at eighty then
he tells of several others who did their best work after they'd reached more than four-score years, and then he adds,
"These are indeed exceptions, but they show how far the gulfstream of your youth may flow into the arctic regions of your lives where little else but life itself survives."

I think we need to learn a lesson from these solemn words. The luckless clerk lay dead because of greed. I'll read another line:

Wealth is not the things we own,
Stately house upon a hill,
Paintings, rugs, and tapestries,
Or servants taught to do one's will.
In luxury a man may dwell
As lonely as in a prison cell.

Wealth is not a plenteous purse,
The bonds that one has stored away,
Boastful balance in a bank
Nor jeweled baubles that fools display.
Things that really gratify
Are the things that money cannot buy.

Wealth is health, a cheerful heart,
An ear that hears the robin's
song,
A mind content, some treasured friends,
And fragrant memories lingering long.
Living is an inward art,
All lasting wealth is in the heart.

(Testimony) One of the things President McKay says to all the men who are called to Quorum of the Twelve is this: (sniff) "You are to become a witness of Jesus Christ, a special witness. Wherever you go you're to bear that witness and bless the people."

My young friends, with all the solemnity of my soul, speaking from the very center of my heart, I say to you, knowing that I'm on the very brink of eternity, I say to you, Jesus of Nazareth is the Son of God, the Redeemer of the world. He is pleading for you tonight, His younger brothers and sisters. He is the Son of the living God and He's come again in our time and He will come again and rule and reign on this earth for a thousand years of universal peace known as the millenium. That time's coming, and they who are worthy, by reason of the determination to avoid the downdrag of life, they who

(Familiarity) Vital (Alliteration) (Metonymy)

(Explan-ation) (Alliteration)
are worthy will be caught up to meet
Him when He comes.

Sentiments  I plead with you that you'll take note of every act and every word and
every thought. Remember, you are the
captain of your own soul. You cannot
blame others who may tempt you. It's up
to you. Young ladies, behave yourselves as ladies. And young men, treat them
as ladies, and do not degrade one ano-
ther by immoral and unrighteous actions.

Sentiments  Heavenly Father, wilt thou bless this wonderful audience of young people.
Let Thy spirit be with each of them, that they may know of Thy presence and be
lifted up thereby, that they may keep themselves clean and pure in Thy sight,
that when the Savior shall come again,
they may be numbered among those who are worthy to meet Him at His coming.
I pray for this blessing upon you, leave you this testimony, and my own special blessing humbly, in the name of Jesus Christ, Amen.
EVALUATION AND INTERPRETATION OF FIFTH SPEECH

"FATHER, ARE YOU THERE?"

This speech is composed of almost every element of style listed in the criteria for this study. There seems to be an excellent blend of all of the worthy elements of style used in the other four speeches in this thesis.

Although there are 7,399 words in this speech, the average word per sentence is only 18.08 words, the lowest average of the five speeches. This average is five words shorter than the Phillips' sentence length,\(^68\) which is 23.72 words per sentence.\(^68\)

This speech uses six of the seven impelling motives. Only property is not used as an appeal to the audience. The only verbal supporting material not used is restatement. All of the factors of attention are employed with the exception of statistics. I believe activity is involved throughout the entire speech. I believe that the factor of the vital is implied in approximately 95 per cent of this speech. President Brown used humor most effectively in his introduction to obtain the attention of his audience. In this speech, President Brown utilizes 11 of the 13 categories listed under figures of speech.

I believe this speech could serve as an excellent model for speech teachers and students, because of its language composition

\(^68\)Borchers, "Oral Style," p. 75. For other sentence length averages, see page 220 of this thesis.
and organization, as well as its dynamic vocal style.

**IMPELLING MOTIVES**

The dominant impelling motives in this speech include: sentiments, 1,047 words, 15.2 per cent of the words in this speech; and self-preservation, 706 words, 9.5 per cent.

President Brown uses the impelling motive of sentiments when he challenges his audience to: be humble, decide upon their life's goals, understand the meaning of self-discipline, and seek forgiveness when they err.

In utilizing self-preservation, President Brown compares man's life to a journey from Utah to New York and talks about the "danger signs" and "warning signs" that a person should be aware of if he is to preserve his life. He also informs his audience that there is a constant war between God and Satan, for the souls of men.

Other impelling motives used in this speech include power, 386 words, 5.2 per cent; reputation, 135 words, 1.85 per cent; and affections, 68 words, 0.9 per cent.

**VERBAL SUPPORTING MATERIAL**

The dominant verbal supporting material used by President Brown in this speech is factual illustration, 2,437 words, 32.9 per cent of the total speech. I believe this category is the most important one in contributing to the success of this speech. The major factual illustrations are taken from President Brown's personal experiences. In this speech, they involved President Brown's first missionary experience and his calling to work full time in the Church. They are expertly organized and excellently presented.
In addition to factual illustrations, other verbal supporting materials used significantly were: explanation, 765 words, 10.3 per cent of the total speech; comparison, 416 words, 5.6 per cent; specific instance, 388 words, 5.2 per cent; and hypothetical illustration, 814 words, 11.0 per cent.

It is interesting to note that hypothetical and factual illustrations account for nearly 5.0 per cent of the speech material. While illustrations by themselves would probably have made this a good speech, I believe it is an excellent one because of the judicious use in varying degrees of many different elements of style throughout the speech.

**FACTORS OF ATTENTION**

Because of the excellent blending of impelling motives, verbal supporting material, and other factors of attention, I believe the speech incorporates activity throughout the entire text.

Excluding the abundant humor of this speech, I believe the vital constitutes approximately 95 per cent of this speech, although only 913 words, 12.3 per cent of the vital directly involves the audience.

Other factors of attention which are significantly used in this speech include reality, 2,530 words, 35.0 per cent; conflict, 1,350 words, 18.2 per cent; and familiarity, 602 words, 8.1 per cent. It should be noted that, indirectly, the audience was familiar with virtually all of the topics discussed. Humor accounted for 795 words, 10.7 per cent of the total speech. This percentage was double of that of any other speech.
FIGURES OF SPEECH

The dominant figures of speech included: climax, 783 words, 10.5 per cent; metaphor, 440 words, 5.9 per cent; and alliteration, 360 words, 4.9 per cent.

A good example of the climax in this speech is:

And though I didn't hear a voice and I didn't see his person, I want to tell you young people He replied to me with the comfort and assurance, a testimony of His presence . . .

A good example of metaphor is President Brown's comparison of our earth-life to a journey from Utah to New York. The following are samples of the alliteration used:

. . . to restrict and restrain . . .
Obedience to law is liberty . . .

Although their percentages are not very high, other figures of speech such as simile, antithesis, synecdoche, hyperbole, irony, metonymy, repetition, and the pun, also were used to help this a most active and interesting speech.

FACTORS OF INTELLIGIBILITY AND FLEXIBILITY

This speech was delivered in October, 1967. President Brown was nearing his eighty-fourth birthday. Certainly the vitality and vigor with which President Brown presented his address would belie the fact. There was no hesitancy in his presentation, only forthright, dynamic forcefulness. President Brown's pitch was moderate and manly, not shrill or harsh.

Brown's prolonging of vowels and middle syllables; his effective use of the pause to indicate that something important or significant has been said or is about to be said; his careful breakdown of long sentences into short, meaningful phrases of thought; all help to make
Hugh B. Brown a most interesting and enjoyable speaker in "Father, Are You There?"

Although there were many, and varied inflections, the pitch range was generally constant throughout the speech. There were a few times when his pitch and loudness dropped slightly for emotional emphasis. A good example of this was President Brown's reading of the twenty-third Psalm. Although there were a few instances where pitch or volume dropped slightly, there were no instances where the pitch was raised for any appreciable time.

Of the five speeches analyzed for this study, no speech gives a clearer picture of Hugh B. Brown's expert ability in handling the pause and syllable duration. President Brown's rate of speaking varied according to the thoughts he wished to express. His rate was faster when telling a joke, slower when reading the Twenty-third Psalm.

This speech is a good demonstration of what well organized and interesting material, coupled with dynamic vocal qualities, may produce. Certainly it shows that Hugh B. Brown is a master craftsman in the art of speaking to inspire.
CHAPTER IV

EVALUATION AND INTERPRETATION
OF TOTAL DATA OF ANALYZATION

Hugh B. Brown continues as a beloved and prominent spiritual leader and speaker. The speeches analyzed in this study represent an important segment of that total, because they were delivered after President Brown became a nationally known Church leader, and because they were presented to an important segment of the Mormon Church, i.e., students of the Church-sponsored college, Brigham Young University.

The audience for four of these speeches numbered in the thousands. Only "Continued Learning--Key to Progress" had an audience of less than a thousand. The addresses analyzed in this study were presented between the years of 1955 and 1967. The reasons for selecting these speeches for this study are: (1) Brown's prominence as a Church leader and speaker have been the greatest during this period, and (2) Most of Brown's available recorded discourses were given during this period.

There appears to be very little variance in the degree to which President Brown used the elements of style during this 12 year period. Any evident variance tends to be a factor of occasion rather than

69See Crockett, p. 8 of this study.
period of time. All five speeches have a universality about them. They are just as timely, relevant, and appropriate as when they were first delivered.

The information in this chapter on the evaluation of President Brown's use of impelling motives and verbal supporting material was taken from Tables 1-5 on pages 33-47 of this study.

The evaluation of factors of intelligibility and factors of flexibility are gleaned from the evidences presented in the summaries following each of the analyzed speeches.
GENERAL FINDINGS

Analyzation of the five speeches revealed:

1. Total number of words in the five speeches—23,587.
2. Average word length of the five speeches—4,715.
3. Total number of sentences in the five speeches—1,186.
4. Average words per sentence—19.89. The average sentence length of Hugh B. Brown's speeches is considerably shorter than the famous orators listed in Borcher's study.\textsuperscript{70} The list is given for comparison:

<table>
<thead>
<tr>
<th>SPEAKER</th>
<th>AVERAGE WORDS PER SENTENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Huxley</td>
<td>38.94</td>
</tr>
<tr>
<td>2. Gladstone</td>
<td>33.54</td>
</tr>
<tr>
<td>3. Balfour</td>
<td>32.44</td>
</tr>
<tr>
<td>4. Roosevelt</td>
<td>32.25</td>
</tr>
<tr>
<td>5. Bryce</td>
<td>31.99</td>
</tr>
<tr>
<td>6. Wilson</td>
<td>28.65</td>
</tr>
<tr>
<td>7. Lincoln</td>
<td>27.17</td>
</tr>
<tr>
<td>8. Morley</td>
<td>26.70</td>
</tr>
<tr>
<td>9. Emerson</td>
<td>25.85</td>
</tr>
<tr>
<td>10. Phillips</td>
<td>23.72</td>
</tr>
</tbody>
</table>

According to Clinger, Parley P. Pratt's speeches averaged 34.26 words per sentence.\textsuperscript{71} Pratt's average sentence length is nearly fifteen words longer than Brown's. The comparisons just mentioned would seem to indicate that today's speech sentences are becoming

\textsuperscript{70}Borcher, "Oral Style," p. 75. The average words per sentence for all ten orators was 25.13 words.

\textsuperscript{71}Clinger, "Parley P. Pratt," p. 162.
shorter.

USE OF IMPPELLING MOTIVES

The approximate number and percentage of impelling motives used in the total speeches was 8,747 words, 36.4 per cent.

Sentiments

1. 42.2 per cent of impelling motives was sentiments.
2. Sentiments comprised 15.6 per cent of the total speeches.
3. Sentiments were used almost twice as much as any other category of impelling motives.
4. President Brown appears to enjoy challenging all people, but particularly members of his church, to do what is right, true, and honorable.

Power

1. 24.3 per cent of impelling motives used was power.
2. Power comprised 8.9 per cent of the total speeches.
3. It appears that one of President Brown's main desires is to spiritually uplift his audiences by reminding them of the power which may acquire by living the Gospel of Jesus Christ.

Self-Preservation

1. 20.3 per cent of impelling motives used was self-preservation.
2. Self-preservation comprised 7.5 per cent of the total speeches.
3. Self-preservation was the third most dominant impelling motive used.

4. This motive is not emphasized as much by President Brown because he is a religious speaker (most usually), not a secular one.

**Affections**

1. 7.2 per cent of impelling motives used was affections.

2. Affections comprised 2.7 per cent of the total speeches.

3. The audiences were often reminded to prepare for and to continue striving for a happy home. They were reminded of the concern and love which their parents had for them. And, they were admonished to live honorable lives so as to be worthy of the blessings promised them by their Heavenly Father.

**Reputation**

1. 6.1 per cent of impelling motives used was reputation.

2. Sentiments comprised 2.3 per cent of the total speeches.

3. While reputation was not a dominant motive, President Brown often reminded his audience to remember who they were and what they stood for as members of the Mormon Church.

**Property**

1. There were only two words in the five speeches which met the definition of property.

2. The gain of earthly wealth or possessions is not
emphasized with religious subjects or audiences.

Tastes

1. I could find no examples of *tastes* in the five speeches.

**USE OF VERBAL SUPPORTING MATERIAL**

The approximate number of words and percentages of *verbal supporting material* used in the *total speeches* was 16,954 words, 71.9 per cent.

**Explanation**

1. 26.8 per cent of *verbal supporting material* used was *explanation*.

2. Explanation comprised 19.3 per cent of the *total speeches*.

3. This was the dominant *verbal supporting material*.

There were occasions when Brown's explanations were simple, succinct, and interesting. The interestingness often depended on the quantity and quality of the other verbal supporting material, factors of attention, and figures of speech which supported the explanation.

**Factual Illustration**

1. 25.8 per cent of *verbal supporting material* used was *factual illustration*.

2. Factual illustration comprises 18.5 per cent of the *total speeches*. This was only slightly less, 1.2 per cent, than the number of words used in *explanation*.
in the total speeches.
3. The great majority of Brown's factual illustration were taken from personal experiences.

Testimony
1. 16.8 per cent of verbal supporting material used testimony.
2. Testimony composed 12.1 per cent of the total speeches.
3. Scriptures and poetry were the main sources of testimony.

Specific Instance
1. 14.0 per cent of verbal supporting material used was specific instance.
2. Specific instance was often used when President Brown wished to create a language or vocal climax.

Comparison
1. 6.1 per cent of verbal supporting material used was comparison.
2. Comparison composed 4.4 per cent of the total speeches.
3. Brown's comparisons were usually simple and familiar to his audience. They often contained humor.

Hypothetical Illustration
1. 8.0 per cent of verbal supporting material used was hypothetical illustration.
2. Hypothetical illustration composed 5.7 per cent of the total speeches.
Restatement

1. 2.3 per cent of verbal supporting material used was restatement.

2. Restatement comprised 1.7 per cent of the total speeches.

Statistics

1. Statistics composed less than 0.1 per cent of the total speeches.

USE OF FACTORS OF ATTENTION

The approximate number of words and percentages of factors of attention used in total speeches was 37,383 words, 158.5 per cent. The reason that the number of words under factors of attention exceeds the total number of words in the speech is because many words could be placed simultaneously in more than one category.

Activity

1. 53.8 per cent of factors of attention used was activity. Activity is actually a composite of many different factors, supporting materials and figures of speech. Activity makes the speech move, and carries the audience with it.

2. Activity comprised 85.3 per cent of the total speeches.

3. I believe all of the speeches, with the exception of "Continued Learning--Key to Progress," virtually contained one hundred per cent activity.

4. I believe "Continued Learning--Key to Progress"
substantially lacked activity because there was a preponderance of explanation coupled with an insufficient number of other factors of attention, verbal supporting material, and figures of speech.

5. Normally, Hugh B. Brown's speeches move, not only because of the large quantity of factors of attention, but also, because of the interesting and various combinations in which they are vocally presented.

**Vital**

1. 16.1 per cent of factors of attention used was vital.
2. Vital composed 25.6 of the total speeches. If a broad interpretation is used, I believe that vital material would be found in excess of 75.0 per cent of the total speeches.
3. The subjects which President Brown covered, i.e., the need for a Prophet of God, the potentialities of man, purity, continued learning, and the need for divine guidance, were vital to his audience.

**Reality**

1. 14.8 per cent of factors of attention used was reality.
2. Reality composed 23.5 per cent of the total speeches.
3. President Brown referred to present, concrete items such as guided missiles, mini-skirts, and the preservation of the home in modern day society, to maintain
the interest of the audience.

**Familiarity**

1. 6.3 per cent of factors of attention used was **familiarity**.
2. Familiarity comprised 10.0 per cent of the total speeches.
3. Using a broad definition of familiarity, I believe that a minimum of 95.0 per cent of the total speeches was devoted to topics which were relevant and meaningful to Mr. Brown's audience.
4. The combination of a high degree of familiarity and reality and activity and vital greatly contributed to the effectiveness of Hugh B. Brown's style of speaking.

**Conflict**

1. 4.5 per cent of factors of attention used was **conflict**.
2. Conflict comprised 7.2 per cent of the total speeches.
3. Usually, the conflict used in the speeches analyzed was concerned with intangibles, e.g., Brown's conflict within himself as to whether he should become a millionaire and his "wrestling with the devil," in "Father, Are You There?"; and his explanation about the war between Satan and God for men's souls in "Purity is Power."
Humor
1. 3.3 per cent of factors of attention used was humor.
2. Humor composed 5.2 per cent of the total speeches.
3. In "Profile of a Prophet," humor was not used, and its absence was not noticeable, largely because of the excellent factual illustrations used in the speech; however, "Continued Learning--Key to Progress," which also totally lacked humor, could have utilized it or some of the other factors of attention to make Brown's explanations more interesting. "Father, Are You There?" is an excellent example of how humor may be used as introductory material to gain the attention of the audience, and then to help continue that interest throughout the speech.

Suspense
1. 0.8 per cent of factors of attention was suspense.
2. Suspense was used in 1.3 per cent of the total speeches.
3. Usually, Brown's audience knew what the outcome of any given situation would be and Brown did not try to use suspense as often as other factors of attention. "Father, Are You There?" builds some suspense when President Brown has to wrestle with the devil, (p.186); and when he receives a phone call from Salt Lake City at ten-thirty in the evening, (p.188).
Proximity

1. 0.2 per cent of factors of attention was proximity.

2. Proximity was used in 0.4 per cent of the total speeches.

3. President Brown very seldom referred to specific individuals. He usually used collective words and phrases such as "you students here," and "members of the B.Y.U."

Novelty

1. I found no incidents of novelty in the five speeches.

FIGURES OF SPEECH

Climax

1. 46.1 per cent of figures of speech was climax.

2. Climax was used in 14.3 per cent of the total speeches.

3. "Profile of a Prophet" offers an excellent example of a series of consecutive climaxes when President Brown lists areas of agreement between the learned, English judge and himself. "Purity is Power" gives several examples of short phrases or sentences which are climactic in nature.

4. Usually the climaxes of the language were accompanied by a build up of vocal elements such as rate, emphasis, and force.

Alliteration

1. 14.8 per cent of figures of speech was alliteration.
2. Alliteration was used in 4.6 per cent of the total speeches.

3. President Brown seemed to be aware of the importance of alliteration as evidenced in one example from "Purity is Power" (p.107), in which there are eighty examples of alliteration.

**Repetition**

1. 13.9 per cent of figures of speech was repetition.

2. Repetition was used in 4.3 per cent of the total speeches.

3. Usually, President Brown's use of repetition performed its proper function, i.e., reinforcement of ideas. However, there were a few occasions in which repetition unnecessarily recalled previously covered ideas without reinforcing them. This was particularly true in "Continued Learning--Key to Progress."

**Metaphor**

1. 9.8 per cent of figures of speech was metaphor.

2. Metaphor was used in 3.0 per cent of the total speeches.

3. This was a favorite method of President Brown's in explaining Gospel principles. Metaphors often helped aid the understanding andInterestingness of Brown's ideas.
Antithesis

1. 7.2 per cent of factors of attention was antithesis.
2. Antithesis was used in 2.2 per cent of the total speeches.
3. "What is Man and What He May Become" and "Purity is Power," have several good examples of President Brown's use of antithesis.
4. The use of antithesis seemed to help sharpen the focus on many of Brown's central ideas.

Other forms used less than 5.0 per cent of the total figures of speech or of the total speeches include simile, personification, synecdoche, hyperbole, irony, metonymy, and the pun.

It should be strongly emphasized that, while the above methods did not comprise a large quantity of the total speeches, they were most important in giving variety and activity to Brown's speeches. The quality of Brown's speeches was enhanced and enriched by his frequent use of these various figures of speech. The only factor of attention not used in any speech analyzed was onomatopoeia.

FACTORS OF INTELLIGIBILITY AND FLEXIBILITY

The most notable disclosure of this study in regards to intelligibility and flexibility is the fact that not only did President Brown abundantly use the factors of intelligibility and flexibility, but that he usually used them in relationship to the language of his speeches. These factors enhanced the interpretations, the interestingness, and the understandability of Brown's speeches. There are but few instances where Mr. Brown
used these factors inappropriately. Virtually all of the inappropriate usage occurred in "Continued Learning--Key to Progress."

President Brown always appeared to speak loud enough to be heard clearly and distinctly. The loudness was accompanied by appropriate force. The force was generally achieved more by reducing the loudness of words, coupled with increased energy, than by merely increasing the loudness. This method was also used when Brown desired to develop a vocal climax, in which his force was decreased, but his intensity of feeling was increased.

President Brown seemingly had no pronunciation problems. His accenting of words was generally accurate and acceptable for his audiences. Usually, Brown's articulation was good. When errors of articulation occurred, I believe, they were due mainly because of Brown's desire to deliver the most appropriate word after he had already begun to say a different word. In general, I do not believe that Brown's errors of articulation occurred because of any sluggishness of his articulators.

Brown's rate of speaking ranged from moderate to slow, and usually was very definite. There was much variety in his speaking, but Brown's rate of speaking generally conformed to the thoughts he spoke. Brown's pitch was normally round and full-toned. Usually, if he wanted to emphasize a particular thought, the emphasis occurred more often because of an increase of forcefulness rather than a raising or lowering of his pitch. When pitch was used to emphasize a thought, it was usually lowered rather than raised. However,
President Brown's speeches had an abundance and variety of both upward and downward inflections which were usually geared to the thoughts or moods expressed. Another noticeable characteristic of Brown's speaking was his breaking of sentences into small phrases according to the ideas or emotions he wished to communicate.

The speeches analyzed in this study would seem to indicate that President Brown is a skilled craftsman in the use of syllable duration and the pause. Brown's elongation of syllables, and especially the vowels, helped his words to be clearly understood. This elongation often helped him to emphasize thoughts and words which needed emphasis. Brown's pauses always seemed to be used to add emphasis or importance to what had been said or to what was about to be said. They did not give the appearance of awkwardness or unsureness, but usually seemed to add strength and believability to his words.

CONCLUSIONS

Hugh B. Brown is a religious speaker whose audiences in these speeches are composed mainly of members of his own faith. That he has the ability to attract and stimulate the young people in regards to their faith, is attested to by the fact that thousands of college age students have attended his discourses.

I believe that this study gives ample evidence that one of the main reasons that President Brown is well liked as a speaker is because of his abundant use of many of the principles of effective public speaking.

This study reveals that nearly every category described under
impelling motives, verbal supporting material, factors of attention, figures of speech, and factors of intelligibility and flexibility is employed by Mr. Brown to gain, hold, instruct, and inspire his audiences. Not only are many categories used several times, but they are used judiciously in promoting an understandable and spiritual communication with his audience.

Because Hugh B. Brown is so prominent as a well-known religious speaker and leader, and because he so often uses so many devices of modern, effective public speaking, I believe this study would be of value to anyone desiring to increase his homiletic or public speaking ability. Also, I believe that anyone reading this study would be inclined to conclude that Hugh B. Brown is a worthy speaker and spiritual model to emulate. As Wendell J. Ashton recalls:

"Hugh B. Brown has a way of making young people want to be good for the sheer adventure of it. He can take truths that otherwise seem dull, and give them an exciting freshness. His messages have a poetic manliness that sinks right into the sinew of the soul . . ."71

CHAPTER V
SUMMARY AND CONCLUSIONS

PURPOSE
The main purpose of this study was to determine the elements of speech style which played the most dominant roles in five of Hugh B. Brown's addresses presented to the studentbody and faculty of the Brigham Young University. My reasons for this study were:

(1) It presents to the speech world, the first analysis of a living Mormon orator, and (2) Because of Hugh B. Brown's prominence as a Church and civic leader, his speeches and speaking style merit rhetorical criticism.

PROCEDURE
In order to ascertain the dominant elements of style, the five addresses mentioned above were transcribed from the original tape-recordings. Each speech was examined as to date of address, word length of the speeches, number of sentences, and average number of words per sentence.

Each speech was then analyzed as to the following categories of style: (1) impelling motives, (2) verbal supporting material, (3) factors of attention, (4) factors of intelligibility and flexibility. The first three categories mentioned above were analyzed by reading the speeches and then making marginal notations of the elements of style that were discovered within each speech. Evaluations of the
the dominant elements in the first three categories were taken from statistical tables contained in Chapter Three of this study. The last category was analyzed and evaluated by me after listening to each tape-recording at least four times.

GENERAL FINDINGS

1. Brown is primarily a religious leader. The addresses analyzed were delivered by him after he became a prominent leader in the Mormon Church.

2. Brown does not have one single, set style, but rather uses a variety of the various elements of modern, effective public speaking for different speeches and occasions.

3. Although dominant elements of Brown's style have been emphasized in this study, it was found that, usually, all factors, whether dominant or not, contributed to the overall effectiveness of Brown's speaking style.

4. The dominant *impelling motives* used by Brown, in order of dominance, were *sentiments*, *power*, and *self-preservation*.

5. The dominant verbal supporting material used by Brown were *explanation*, *factual illustration*, *testimony*, and *specific instance*.

6. The dominant *factors of attention* used by Brown were *activity*, *reality*, *vital*, and *familiarity*.

7. The dominant *figures of speech* used by Brown were *climax*, *alliteration*, *repetition*, *metaphor*, and *antithesis*.

8. Brown made abundant use of *factors of intelligibility and flexibility* which related to the language of his speeches.

9. Brown usually spoke loud enough to be heard and understood. This *loudness* was accompanied by appropriate *forcefulness*.

10. The *forcefulness* used by Brown was most often achieved by reducing loudness and increasing energy, rather than by increasing loudness.
11. When developing a vocal climax, Brown's force was decreased, but his intensity or feeling was increased.

12. President Brown had no pronunciation problems in these speeches. He did have a slight number of errors of articulation, which were mainly due to his desire to deliver a more appropriate word after he had already begun saying a different word. I do not believe the errors occurred because of any sluggishness on the part of his articulators.

13. Brown's rate of speaking ranged from moderate to slow and, usually, was very definite. However, there was much variety in his speaking, and his rate and pitch generally conformed to the thoughts spoken.

14. When Brown's pitch was used for emphasis, it was usually lowered rather than raised.

15. A noticeable characteristic of Brown's speaking was his breaking of sentences into small phrases according to the ideas or emotions he desired to express.

16. President Brown skillfully used elongated vowels or syllables and the pause to add emphasis or importance to what had been said or to what was about to be said.

CONCLUSIONS

This study indicates that one major reason that Hugh B. Brown is so well liked as a speaker is that he constantly uses many of the principles of effective public speaking as taught by today's speech teachers. Because Hugh B. Brown uses so many devices of modern, effective public speaking, I believe this study would be of value to anyone desiring to increase their homiletic or public speaking ability.
RECOMMENDATIONS

This study of Hugh B. Brown's speaking style, is the first to be made of a living Mormon orator. I believe that the fields of rhetorical criticism and public address would be greatly enhanced if similar studies were made of other living Mormon orators such as David O. McKay, Richard L. Evans, and Ezra Taft Benson. In addition to studying their styles, other areas such as speech preparation, organization of addresses, and the ethos of these speakers would be profitable areas of investigation. It is hoped that the Mormon Church as well as other religious bodies would welcome an investigation to discover which of today's religious speakers appeal the most to different age groups, and why they do so. I believe a comparison of styles of prominent, twentieth century religious speakers of different faiths would also be a worthy contribution to the field of speech.
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ABSTRACT

PURPOSE

The main purpose of this study was to determine the elements of speech style which played the most dominant roles in five of Hugh B. Brown's addresses presented to the student body and faculty of the Brigham Young University.

PROCEDURE

In order to ascertain the dominant elements of style, five addresses were transcribed from the original tape recordings. Each speech was examined as to date of address, word length of the speeches, number of sentences, and average number of words per sentence.

Each speech was then analyzed as to the following categories of style: (1) impelling motives, (2) verbal supporting material, (3) factors of attention, (4) factors of intelligibility and flexibility.

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