Copyright, 1891,
by
DOUGLAS McCALLUM.

THE ALLEY PRESS, NEW YORK.

5518
PREFACE

I HAVE intended in this edition not only to give further information regarding the School of the Voice and its methods, but to place in your hands some truthful and encouraging thoughts upon this serious subject.

If you are oppressed by the troublesome habit of Stammering, and can find even one consoling or helpful thought in the following pages, my efforts in that direction have not been futile.

Our pamphlet of 1887 found so many admirers that a second edition was ordered printed. Even this was inadequate to supply the demand, and a portion has been re-published in the present issue, and we trust those who are already familiar with the few pages will kindly overlook their reappearance with this explanation.

The demand for this manual, in advance of date of publication, has been greater than usual this season, and knowing it now contains matter of interest and value to every stammerer, I have caused a few addi-
tional copies to be printed. If you approve of the expressions herein contained, and would like to place a copy in hands of a stammerer, I will forward one to an address you may suggest.

The lines are far from being complete, but in addressing myself to several, a statement cannot be prepared to suit each one. I trust to have the privilege of extending my remarks in a personal interview or by correspondence, which should be addressed to

DOUGLAS McCALLUM,

25 EAST 21ST ST., NEW YORK.

November, 1891.
OUR POSITION.

EVER since the School of the Voice became successful numerous persons have sought to imitate its methods. This has been plainly shown in many instances, and we may mention one or two as examples.

Some years ago it was deemed advisable to place a modest announcement in a few reputable journals, and the words "DO NOT STAMMER" were used in our card. This expression was at once copied by one of our followers who had just opened a school for treating stammerers and who has since persistently used the same phrase in his extensive advertising throughout the country. While no particular importance was attached to this, yet it is an exemplification of the fact that the power to originate ideas does not extend very widely.

Every successful thing is always imitated, but very rarely do we find an imitation to be equal to or an improvement upon the original. The inference is that if such a simple matter is appropriated by an-
other, the second party is presumably lacking in originality elsewhere.

While imitation is the sincerest flattery and speaks volumes for our standing, it was decided to discontinue placing our card in journals or magazines, and to allow the School of the Voice to stand upon its own merits. It is now a number of years since this Institution has sent out any invitations by means of the press, and it seems impossible for those who copy its methods to conduct their schools upon such a principle. A steadily increasing patronage has demonstrated beyond doubt the footing upon which we stand, and justifies our claim to be the oldest and most safe institution for treating defective speech.

The School of the Voice does not advertise; that has long since ceased to be necessary, and besides being deemed unprofessional, there is a disinclination upon our part to be classed with persons who are compelled to seek patronage in such a manner.

A year book is issued each season which is intended to convey a few profitable thoughts to a selected number of friends of the Institution—nothing more.

This little work falling into the hands of one person has been used by him as a text-book to cure stammers. We are informed upon this point by several of his pupils, who subsequently came here to be cured.
Mr. McCallum has been in receipt of numerous letters of complaint from those who have attended other schools, and five stammerers have during the past month applied to him in person wishing to receive a cure at his hands, after spending from three to five months and much money at an Institute which guaranteed a cure.

From these persons we learn that they have been drilled in classes by an assistant daily for several months, upon the same identical routine of exercises, the main point of which consisted of a mere opening and closing of forefinger and thumb with each syllable, and a strong inhalation of breath through the mouth before each word. It was also proved that there were then (October, 1891) at that Institute an average of twenty-five pupils, half of whom were in attendance for a second and third course of practice. A pretty record truly for an Institute which guarantees a cure and the personal attention of its founder to each pupil.

A voluminous display of references and testimonials has given some persons confidence, but when will it be understood that anyone possessed of but little principle can readily secure testimonials for an undeserving object. Only after spending many hundred dollars of hard-earned money to no purpose have
many stammerers discovered the utter uselessness of an array of prominent names.

While Mr. McCallum has received and cured many stammerers who have been experimented upon by elocutionists and cheap schools, yet it is always far more satisfactory both to teacher and pupil to have a cure effected properly in the first place. Even if a good school should happen to cost a trifle more at the outset, it is cheapest in the end; for not only is a case of stammering more difficult to cure after several failures, but the amount of money expended in many attempts would more than pay the cost of tuition in a first-class Institution.

The instruction and practice of our School are intended entirely for those who can personally attend; lessons cannot be given by mail.

In 1873, five years after this School had been established, it had gained a reputation for the successful management of all phases of Stammering and Stuttering, which fame has been constantly extended, and not only in this country, but we have had pupils from England, South America, and West Africa.

There should be no hesitation in deciding between an Institution of this nature and any of the incompetent persons who make loud calls through the public press for pupils.
OUR POSITION.

The School of the Voice has been in receipt of many press notices and letters from pupils in testimony of work done in their behalf, but as this is so well known it has been deemed needless to occupy space here with a reproduction of matter that could easily fill several large volumes.

A visit to the Institution will prove of interest, however, and any particulars in way of reference, etc., will be furnished upon application by letter or otherwise.

This Institution still stands alone in its plan of teaching each pupil separately, an arrangement of benefit to pupils, the value of which cannot be overestimated and which has contributed largely to our good results in every case.

Mr. McCallum’s personal attention is given to each and every pupil at stated hours during entire period of attendance, and with a view toward thorough training and a perfect understanding of each case, no more pupils are received than can be cured in this manner. The item of advertising expenses is a great one in some schools, and they are compelled to teach a number of pupils in classes to economize, but the results to stammerers are disastrous in the extreme. The absence of this item in our expense account enables us to give pupils the benefit of separate instruction.
In 1893, in response to many requests, Mr. McCallum has decided to spend a short season in Chicago and will there receive a limited number of pupils during their visit to the World's Fair and prior to opening of regular season in New York.

It is perhaps rather early to mention this, but as a trip to Chicago involves some little preparation, and in view of two positive engagements already having been made, the allusion may not be out of place.

The same plan of instruction will prevail in Chicago as in New York and it will be a most favorable opportunity for a few pupils. Mr. McCallum is at liberty to correspond upon this subject at any time.

As the requirements of our Institution grew the school building recently occupied in Fourteenth Street became inadequate, a new one being absolutely necessary. In addition to this the locality had materially altered and it was decided to select a more suitable neighborhood.

The School of the Voice now occupies the handsome building No. 25 East 21st St., a few doors from Broadway, near Madison Square. Besides possessing increased interior advantages, the location is most desirable; it may be easily reached by a dozen different lines of cars and is in close proximity to many of the most enjoyable and instructive features of our city.
As has always been our custom, there are no signs upon exterior of building to indicate its character.

City pupils may reside at home and receive instruction at our rooms, or special terms will be made where necessary to give the lessons at a pupil's residence. Mr. McCallum extends a cordial invitation to you to visit him between hours of 10 to 12 A.M. and 2 to 4 P.M., or outside of these hours by special appointment.

There being no class work, pupils may be received at any time, but it is as well to arrange for tuitions as much in advance as possible for obvious reasons.

During the last few years the time necessary for instruction at our hands has been materially reduced by constant improvements in the work, until now, nearing the close of our first quarter century, it rarely requires over three or four weeks to effect a cure. The daily attendance for instruction and practice varies from one to three hours as may be required to meet demands of case.

During a recent vacation Mr. McCallum visited nearly every State and Territory in the country, penetrating to the far West and renewing acquaintance with many past pupils. He had the pleasure of finding them installed in positions of responsibility and trust, and truly grateful for the fluent speech which had enabled them to achieve success.
In addition to this the popularity of the Institution was evidenced upon every hand by those who intend becoming pupils, several of whom came hundreds of miles to introduce themselves. These pleasant relations are gratifying in the extreme and we shall endeavor to deserve such recognition in future.

A visit to Europe and a study of methods in vogue there has also been of interest, and while European schools are really very much behind in some respects, yet it shows an intention upon our part to leave nothing unsearched that can in any manner conduce to a stammerer's complete cure in the best manner possible.

One word about guaranteeing a cure. This plan is often used by less important institutions as a means to attract patronage, and in nine cases out of ten, as many letters in our possession will show, when a stammerer has made the journey of a thousand miles or so, it is only to discover that there really is no guarantee after all, but that often the entire fee is demanded in advance. This is a dishonest practice, but as a stammerer will often pay rather than return home, it is frequently remunerative to the one conducting the Institute or School.

No reputable seat of learning will guarantee to make you a skillful lawyer or physician, or will insure
to your child everything desired in way of ability. You know the value of such an institution and employ the talent found there without question. If the student applies himself diligently the result is certain to be good, but if he is characterized by lack of energy and ambition, or addicted to vicious habits, it is not a professor's fault if the time required for an education is longer.

We must discriminate between any tricky system of curing stammering and come to regard it as a study of the best principles in speech and all pertaining thereto, and so regarding it we shall soon see that in instruction of a high class of any nature, no institution or person can honestly guarantee proficiency, and any one who will agree to do so may at once be set down as being incompetent and compelled to use such methods to secure patronage for a system that would otherwise possess no attractions.

What we can do is to show an established reputation, what has been accomplished in the past, and to promise our best efforts in your behalf, augmented by an experience of nearly twenty-five years of study, observation and practice.

Those who attend our Institution are supposed to be fair-minded persons who earnestly desire to be cured, who will co-operate with us toward such an
end, and who recognize the substantial nature of the School and its work.

No attempts have been made at any time to use an unprofessional method to secure patronage, but instead patrons will learn that the terms obtaining with us are far more liberal than many who aspire to share in our fame.

Mr. McCallum would like to write many of these things in a personal letter to each and every friend of the Institution, but the task would be a physical impossibility; it is hoped, however, that the custom of annually sending a letter in this form will continue to find favor, leaving him time to instruct pupils and attend to details which may not be given here by personal letter. He respectfully solicits any further inquiries when anything in connection with the subject will be cheerfully dwelt upon.

It has always been a study to maintain a high standard of excellence, and in every year of the past twenty-four have improvements been made. None of the moldy ideas of old methods are allowed to creep into our work; instead, we take every advantage of modern progress in physical training and mental science, treating no two pupils in exactly the same manner, and putting into operation a most advanced and beneficial course of training.
Our Position.

The School of the Voice is original and at the same time eclectic; has no superiors, hence fears no rivals; has many imitators, yet is not approached in perfection and thoroughness of work; is progressive and yet adheres faithfully to sound principles; is not connected in any way with any other person or system, and yet is charitably disposed toward any one who is doing good work in treating speech defects.

In all experience with stammerers we have found the value of a resolute character and advised its cultivation. A person of this disposition may brave and accomplish any undertaking, the difficulties and obstacles sometimes found in the way being but stimuli to a strong spirit.

A stammerer wonders if he can be cured. Let him ask, “Has it been done by anyone?” If the answer be “Yes,” then away with all weak, vacillating or disturbing thoughts. What others have done you can do, and if the object to be gained is a worthy one, decide at once “it shall be done,” not wait to see what some one else will do or be deterred by what any one may say, but decide what is right and necessary and unflinchingly carry out your plan. “To him that overcometh” there awaits a peace of mind and healthfulness of body that the hesitating one little dreams of.
What has become known in relation to habits of mind and body, acting and re-acting as they do one upon the other, has of late years thrown much light upon our subject of defective utterance.

To successfully overcome the habit of stammering we must relieve the strained condition of mind so often prevalent, that anxious hesitation between different or opposite determinations; for these conflicting emotions inevitably lead to a weakening of the vital forces so much needed for our effort to secure freedom in speech.

By careful management we can utilize the force at our command, and by directing it in proper channels prove ourselves equal to all opposing powers.

Such a line of study is adapted more for those who have noticed the inroads of a speech defect upon the mind. In childhood we find stammering largely a physical affection and must treat it accordingly, but as maturity is approached a sensitive person usually appreciates his unfortunate situation and seeks to restrain the abnormal action in every way possible. The result of such efforts is a partial suppression of what we may call "outward stammering," but a terrible increase in intensity of the inward mental sorrow so destructive to health and happiness.

It is not the mere drawing of a full breath, posses-
sion of great vital force or will power that is needed; it is more the manner in which all our forces and powers are controlled; a moderate expenditure of force well distributed being better than an excess all in one place or in a wrong direction.

It is the stern duty of everyone to emancipate himself from the thraldom of an undesirable or unhealthy habit, and if circumstances or influences have led into such a condition the nobler part to play is to prove himself superior to circumstances and gain a victory over the discouraging and perplexing influences which have caused so much discord.

Either one thing or the other—you get control of the stammering or it will gain control of your whole being. In one case you secure self-respect, confidence, health, success, and all that is desirable in life, while in the other you remain a mere prey to an habit which eventually drags you down with the grasp of an octopus.

It has been said that "Man is the creature of circumstances." We must decide that the time has come to prove the falsity of this and make the bolder assertion that man is the master of circumstances.

You may think that all the afflictions and embarrassments of life are thrown in your way, and how much you could accomplish if the obstacles to
advancement were fewer, or if you had better opportunities; but as you proceed with a spirit of invincible determination, and make the best use of present chances, you will be surprised to notice that even the casualties of life seem to yield to a spirit that will not yield to them. The space clears around you, and what seemed an obstruction once now serves to aid in creating the most noble structure pictured by the imagination. A learned writer in dwelling upon this line of thought says: "Nothing can be more destructive to vigor of action than protracted anxious fluctuation, through resolutions adopted, rejected, resumed and suspended."

The heart is fretted and exhausted by being subjected to an attenuation of contrary excitements with the ultimate mortifying consciousness of their contributing to no end.

To reduce this to a more simple proposition we may give an example of a stammerer who has at a stated time to ask a certain question. He rehearses it, wonders how he will say his sentence, and eventually fear seizes him that he will be unequal to the emergency. The long, wavering deliberation and torture of mind has exhausted the necessary power to utter the simple words, and he finds himself partially paralyzed as it were. If he had not allowed such
influences to disturb him, or had turned thought into other channels, there might have been but little, if any, difficulty.

It is an exploded theory that stammering lies on the surface and can be corrected in an hour or a day or two. We must be more thorough, developing the true and the good, the very best that can be found in our physical and moral nature.

A certain amount of moral courage is an almost necessary factor, and the writer sincerely hopes that every prospective pupil of the School of the Voice possesses this. He would say to you that your interests lie mainly in your own keeping; for your acts you alone are responsible. Others may smile or laugh at what you intend doing, but let them smile and laugh, much good may it do them. You have something of greater import to attend to, and the good to result from your project will not be lessened because shallow minds are diverted.

What would you amount to in this world, or what sort of a character would you develop, if you were dissuaded from what you knew to be a worthy purpose by the sneers of every ignorant or thoughtless being who crossed your path?

In a matured mind a speech defect seems to be a conflict between judgment and habit. The judgment
holds in low estimation what has been decreed by habit, until in some cases the two opposing forces have produced a distraction of mind of a most serious nature.

This must be set right in training, the physical and vocal exercises being brought into harmonious relations with the working of the mind, but if conflicting conditions are allowed to remain a fatal state of weakness results. A plan that would be powerful to assist in completely deciding, not only in regard to curing a habit of stammering, but also in other events of life, would be to place yourself in a similar position to Cæsar’s soldiers, whose leader burned the ships that had just brought them to land. If the judgment is really decided, then do something that will oblige you to do more, and which will compel a completion of your self-imposed task.
DEFINITION of these terms and wherein they differ is often requested, and perhaps the best answer was given by Aristotle when he said, "Stammering is the inability of articulating a certain letter, and Stuttering the inability of joining one syllable with another. All these arise from debility, for the tongue is not obedient to the will." This first sentence nearly covers the whole ground and will undoubtedly explain what is meant in using the different terms. Often they are used synonymously, and indeed it is hard to draw any line and say where the boundary is between the two, as they are frequently found both in the same case and ever changing. In this little pamphlet we shall endeavor to render ourselves easily understood by all, avoiding, wherever possible, the use of difficult expressions, for a stammerer cannot be particularly benefited by our entering upon a deep study of his organs and giving them their long names. Although we are brought directly into contact with physiology,
such remarks as we choose to select in our work are framed in a manner pleasing and attractive, thus rendering of great interest what might otherwise be dry and unprofitable. A disorder, if not wholly mental, largely so, and greatly misunderstood, it has been too often relegated to incompetent persons for treatment, and one source of regret is that so little interest has been manifested on the part of responsible professional men, who, with means at their disposal for investigation and scientific research, have almost entirely ignored its existence.

In a little essay by an English scientist upon "Hesitation and Errors in Speech," we find the following:

"Thought and speech are so connected that it is impossible to separate them, and when a person *thinks* the pronunciation of a word, marking its peculiarities in his own mind, and closely examining the act, there will be found an impulse as it were, to move the lips and tongue." Upon this assertion he proceeds to build the hypothesis that defective speech is not only the result, but often the cause of mental disturbance. There certainly would appear to be some foundation for these statements in a few instances, and these complex relations form a very interesting study. Further on he touches on preoccupation and says."It
shows itself by hesitation in speech," particularly denouncing the habit of "allowing the thoughts to wander uncontrolled." Behind the habit a stammerer often possesses of substituting words for others (and various devices to escape a difficult word unnoticed by a casual listener), his theory, which looks at the matter entirely from a mental standpoint, would accuse the thought behind it all as being in a state of disorder, and the remedy would accordingly be applied there. He does not, however, tell how this is to be done, merely suggesting a theory for some one else to work out. Upon reading this, a stammerer will probably ask himself wherein his own mind is at fault, and with good reason may he wonder, for it may be far more orderly and systematic than nine-tenths of those who are fortunate enough to be unfamiliar with Stammering; when he will at once ridicule the idea, and justly so, as an unimportant one. The essayist in question has indeed a very devoted attachment for insanity, turning almost all symptoms of speech difficulties into sure indications of the dethronement of reason and speedy impairment of mental power. This has not yet been observed by us, but there may be a lack of penetration upon our part that will eventually be removed, at which time we also may learn to class stammerers as prospective lunatics.
Perfect speech depends, it may be said, upon harmony of action between certain sets of muscles or organs; and until these have been disciplined by the pupil being taught to produce speech sounds naturally and automatically, as should be the case, we cannot look for anything like order where confusion has reigned so long. We are told that any action, be it of the mind or body, will in time become automatic; and this is one of the foundation principles to be carefully considered by any one seeking to cure a habit. The muscles, like the mind, will accustom themselves to working in beaten tracks—too often improper ones; and a well-known fact is that the longer we permit them so to run, the more difficult does it become to change and direct them in proper courses.

As a full description and history of these habits would occupy many pages, we choose to make but an allusion to some principal points that may prove of interest, and shall now proceed to touch upon a few of the supposed causes of the disorder.
ORIGIN OF SPEECH DEFECTS.

NERVOUSNESS, or that condition of being frequently so-called, can hardly be set down as the cause of Stammering, for very good reasons, and it is sometimes used as an excuse or apology in the same light as a person not addicted to hard work will say he has malaria. They are both very prevalent, and should be warded off by a thoroughly healthy code of habits, moral and physical—the best prescription for chronic ailments of this nature we can advise. But abundant testimony can be quoted, amply sufficient to prove, that although Stammering and the nerves may be intimately associated and the bonds between thought and audible speech inseparable, the habit cannot always be placed at the door of nervousness any more than a derangement of the nerves can be traced in every case to Stammering, they changing their relations to each other in different instances, so that no general rule can be laid down for all. Besides, there are so many different ways of Stammering. I can remember once,
when visiting the late Dr. Beard (who, as a noted specialist in nervous diseases, was at that time preparing an elaborate paper for a medical board upon the subject of Stammering, taking our pupils for examples), hearing him say that he "stammered with his pen;" and in truth he did write a most illegible hand, often characteristic of men who are anxious to record fast-flowing thoughts. His words and sentences were abbreviated in somewhat the same manner as a stammerer's when he occasionally allows his mind to run faster than his speech; and as a fluent method of speech depends to some extent upon an orderly and well-regulated mind, we can see what an assurance of cure rises up before us when harmony of action is established.

One of the best known principles pertaining to our human body is that any organ is strengthened and grows by proper usage; but the reverse also is true, viz., that the same organ's growth is discontinued, or diminished, as soon as it falls into disuse. A stammerer is using some organ or muscle for other purposes and actions than belong to it, allowing the rightful owner to be thereby evicted and waste away for want of proper exercise—a rebellion, as it were, against proper authority, each successive rebellious act tending to confirm the spirit of insurrection until the
evil has grown beyond ordinary means of self-control. These incorrect habits of speech have for their origin an almost endless variety of causes. In one case it may be hereditary; and again, caused by fright, disease, imitation, or careless speech; while the cause of one person's stammering will be the means of curing another. Want of proper care in early training is a productive source of Stammering, and too often is the little one allowed to stammer because it "sounds so cunning." When a few years older, and it is deemed best to stop the cunning habit, it is found a serious matter indeed, beyond parental control, and to effect the desired end harsh measures are used on some occasions, with results disastrous to the child's future; for not only does the stammering continue unabated, but it is greatly increased and confirmed. None but the very kindest admonitions should be given by any one to a stammering child. A parent can be firm without appearing unkind or cruel, and cruelty to children cannot be too severely condemned. In fact, there is an art in knowing just how to gain a child's interest; and when it is understood, we may accomplish wonders in the way of securing obedience, at the same time filling the little one's mind with the most loving and happy thoughts, instead of a treasured-up consciousness of fear, which, when he
grows older, resolves itself into feelings and reflections of a far different nature. Finding, when too late, what a terrible influence such bad management in the nursery has exerted upon his whole life, he will, upon arriving at years of manhood, place the blame directly where it belongs, accusing the guardians of his youth of short-sightedness, and holding them responsible for much of his unhappiness and misery. Over-indulgence is an error the other way, and almost as dangerous to the child as are the severe penalties often imposed. The child cannot help stammering, and its affliction should not be placed in the list of punishable offenses, which in some households is much too long. As our aim is to co-operate with the efforts of well-meaning parents in preventing Stammering in children, we would advise them to set a good example in slow and deliberate speech and manner when any tendency to stammer is observed. Attendance at school where recitations are conducted before a large class, or under the eyes of some tyrant miscalled a teacher, who, lying in wait for an error as a tiger for its prey, holds capital punishment continually over a child’s head, will be found to intensify the habit in almost any case. Rather allow a girl or boy to enjoy the fresh air and sunlight, playing or studying at home, than blight their whole lives by such an existence. The true teacher’s office
is not to create intelligence, but to develop and bring into use the powers really existing within the pupil, showing him how to employ and turn from a destructive channel, forces which, when properly understood, act as important agencies in building up and strengthening both mental and physical organization.

Cases of organic defect are extremely rare, probably not one in a thousand having any reason arising from structural malformation for Stammering; and this fact leads us to assert that every one can be cured in greater or less time, according to the degree of promptitude with which the proper means are applied to for relief.

Numerous instances are constantly being brought to our notice where causes can be assigned entirely different from any here enumerated, but complete data of all cases would be dry and profitless; therefore we spare the perhaps unscientific reader, and merely allude to some of the many ideas of cure that have obtained at various times, but of which only a few can be noticed.
LOCUTION is sometimes prescribed as a cure for Stammering; but while the art of Elocution possesses great charms for one interested, and comprises many theories of value to us, we cannot use it extensively and discard everything else. In fact, although it has been specially studied with the end in view of finding out which, if any, of its elements would most benefit a stammerer, we are compelled to reject nearly all as useless, unless very differently framed and made to conform with the requirements of our particular profession.

Electricity, as a cure, or part of a cure, has been, and is still, used; but never, in the whole course of our experience, have we found it necessary to admit this agency. If a person needs electricity it is not specially for Stammering, he would need it whether he stammered or no, and the practice of admitting it in treatment must rank with the obsolete methods of administering secret potions, appliances, charms, or the barbarous operations performed by ignorant
surgeons of the middle ages, whereby various parts of the mouth or throat were mutilated.

So much has been said about will-power in curing Stammering, that it must find a place as one of the agencies brought to bear in beating down its walls. Sometimes it may be employed successfully, and, again, will assist materially; but so subtle are these mental influences, that will-power cannot be assigned a first position as an independent cure, unless it be in some isolated cases.

A prominent writer says: "Mighty, it must be allowed, is the power of human will. That which to him whose will is not developed is fate, is to him who has a well-fashioned will, power. The savage prostrates himself powerless, prayerful and pitiable before the flashing lightning; but the developed mortal lays hold of the lightning and makes of it a very useful servant. To the former, lightning is a fate against which will is helpless; to the latter, will is a fate against which lightning is helpless." At the close of this extract we shall find the following advice for a cheerful, contented frame of mind: "Well, then, is it for him who learns his limitation, to whom the dark horizon of necessity becomes the sunlit circle of duty." "Will," he says, "is gradually built up by successive acts of volition, a character being a completely fashioned will."
Experiments, false methods, or good ones not correctly practiced, are always productive of undesirable results, and should be left alone, all practice for the alleviation of Stammering being systematically and judiciously conducted—understandingly, too, with a full comprehension of the various laws of speech and articulation, with well-directed methods of applying them. No system of treatment should for a moment be considered unless its practice and exercises are well calculated to assist nature and act in strict harmony with all her teachings.

Pebbles in the mouth, reading with the teeth shut, or drawing a long breath, have been practiced largely, to no permanent good, more often resulting in injury by establishing habits equally as bad as those which they are intended to cure.

The writer has received many kind words from and conferred with medical and other professional men of prominence in this city and elsewhere, and taken pupils to them for examination before and after treatment, when they have been pleased to flatter and recommend most favorably a system which could produce such results. That a true system of cure may sometimes be looked upon with suspicion and doubt is not to be wondered at, so often have stammerers been misled or made victims of unprincipled charlatans
until all faith in even the most substantial institution is gone. We can do none other than caution any one to avoid these men, who sometimes have a secret method, practicing one of the numerous tricks that never do any good; or else they are those who have a few good ideas, and make great display of their little knowledge, but cannot put it to any practical use.

It is not our intention to weary any one by quoting opinions and theories of no interest or benefit, the writers, with few exceptions, advancing ideas about something of which they know little or nothing, seemingly incapable of perceiving how utterly impossible it would be to carry out such principles. Unqualified to speak from actual experience, they are often found to be content with learned dissertations and statistics, embellished perhaps by some general hygienic advice, or a small dictionary of unpronounceable terms, the latter enough in themselves to bring on a spasm of Stammering.

The portrayal of a few interesting features of our own school, and an attempt to outline its methods, are to follow; and while necessarily only an outline, yet we trust they will be well received.
THE SCHOOL OF THE VOICE.

Why is a School of this kind necessary, and what are its objects?"

These questions have been repeatedly asked during the past years of our labors in an institution of this nature—labors associated with an extensive range of observation, study, and practical experience. The necessity of such training as a stammerer receives here must be apparent to any one when he is made aware of the great number of persons afflicted with the habit in this country (roughly estimated at 200,000), of whom a small proportion, possibly one-fifth, are ladies; a fact that will allow us to escape censure for addressing these remarks more often to the gentlemen.

The treatment of Stammering as followed by us has met with the most flattering endorsements, a reputation due to our pride in keeping this an institution above reproach, a class of patronage derived, as it is, from the highest ranks of influence and intelligence, amply testifying to the standing and select character
of the school and its associations, while we can point with pleasure to many grateful letters received from pupils after their return home. Undoubtedly one of the secrets of our success is the plan of imparting to each pupil individual instruction, and limiting the number of pupils, in order to avoid work in classes. The latter course was followed by us some years ago; but the different aspects of the habit, together with widely varying ages, physical and mental constitution, etc., led us eventually to decide upon our present system as one that would do justice to the pupil and be satisfactory alike to pupil and teacher; for in this way the characteristics and individuality of each pupil can receive proper study, and exercises calculated to produce best results may be used. It will be apparent that were we to form classes of our pupils, the diversity of ages would render it extremely difficult to pay strict attention to details of importance in each one. The instruction imparted to a class must be general, and a child of six cannot be expected to pursue the same course or be reasoned with in the same manner as an intelligent man or woman of twenty-five.

Although more persons may be received when exercises are conducted in classes, still our past experience with this system in different vocal institutions has been such as to assure us that the best work can only
be done by a thoroughly sound system of private lessons. Exercises of the voice may occupy a prominent part in our course, but by no means is the voice alone the object of our attention; a successful attack upon Stammering will strike deeper, and work against causes underlying all that may appear on the surface. Physically we must, in the case of any improper action or habit, bring about a perfectly natural system of respiration and harmony of motion in the production of speech; for while any confused state of things exists, there can be no fluent speech; it is utterly out of the question for any stammerer to expect such a thing.

By a system of progressive exercises, assisted and simplified by charts and explanations, we inaugurate a normal action of the breath, an easy and simple mode of articulation and expression, until talking becomes what it should be—a pleasure, instead of a dreaded affliction.

Physical gymnastics are introduced, with the assistance of the most approved and complete apparatus modern science and ingenuity can suggest, the exercises given being the natural outcome of an extended course of study, whereby we have been enabled to decide upon the simplest methods of physical training, specially directed towards strengthening weaker
portions of the body without fatigue or injury, usually with such success that the short term of instruction here has deepened many a sunken chest, or cured effectually any tendency to stoop. Instead, we find an elastic step, vigorous muscular action, and general indications of unimpaired vitality in every feature. When a pupil is sufficiently advanced in a cure of Stammering, and a desire is so expressed, lessons in Elocution are given, for which no additional charge is made.

Some persons are pleased to assert that Stammering lies entirely in the mind; while others, disregarding the mental aspects, will insist that the muscular action is solely at fault. Far be it from any desire of ours to enter into a discussion upon this matter, which might be never-ending and unprofitable; but rather will we say that in the various cases placed under our care are noticed evidences sometimes of one view being correct, and, again, the other; the majority, however, requiring exercises and instruction for the correction of both physical and mental faults or habits. A healthy physique is a favorable condition for strong and vigorous mental growth; and as much depends upon the regularity of these bodily conditions, it has been one of our duties to point out errors, often needing but slight effort in correction, which, if allowed
to continue, would materially undermine and injure the constitution.

Here we have much to do with bringing about a change, and allotting to each particular member its respective function. Not only in respiration and actual audible speech do we find the need of reform, but a complete revolution in many other irregular movements is very often demanded. The fault of one person may be indistinct articulation, or that of another in respiration, while a third may include them both, thus requiring a selection of suitable vocal and physical exercises, frequently both, having for their object the formation of new habits of speech and the correct position of speech organs to receive them. Our duties may sometimes be regarded as those of a physician, who strikes at the root of a disease, removing the cause, thus preparing the way for nature to resume control and restore health.

Much of our practice during the pupil's stay is toward this end, and may be considered as a suspension of improper habits and the acquirement of control over certain organs, that must be taught, as it were, how to act easily and naturally; for when anything is done as nature intended, it will be easy; but her laws cannot be long transgressed without difficulties arising on every hand. A most thorough study of the few
works upon this subject, and a careful observation of thousands of sufferers from speech defects, together with a knowledge of different methods advocated and practiced for their relief, have led us to most sound conclusions.

A person can find a variety of opinions on this topic; and unless possessed of a remarkably clear perception and fully competent to profit by the right ideas and consign the false ones to oblivion, marking out for himself an unswerving path of duty, he will be lost in a maze of contradictions and find himself hopeless. No mere system of our own can be put forth as the rule of our school, and we make no attempt to observe secrecy. On the contrary, as in building up a character, we must absorb the good traits of those around us and eschew the bad ones, so, in our study of this subject, have we assumed an eclectic position, and by a like process of assimilating bright ideas of intelligent vocal and scientific authorities, succeeded in establishing a means of cure which, like a good name or sunny disposition, sheds a brightness upon all with whom it may be associated.

A person starting out in life afflicted with Stammering, labors under many disadvantages, and is often the subject of unkind reflections, the injustice of which only himself can possibly understand. It is the very
bane of his existence, often causing deepest mental depression, and greatly against his chances of gaining any footing among the foremost ranks of either business or professional men. We do not make any pretensions to do a pupil's talking during his time here, but to show the way in such a manner that after his return home he feels a newly-found pleasure in taking advantage of every opportunity to talk where previously it was avoided. If young and attending school, the time spent is easily repaid, for an unfettered speech permits him not only to keep pace with his companions, but the mind that has been held in subjection now springs up with astonishing vigor and outstrips them all. If of maturer years, and a person engrossed in the more sober duties of life, surrounded probably by the whirl of business, where the best man always goes to the front, he feels a confidence in his own powers that never before appeared, and often doubles his income in a short time, finding himself equal to any emergency, competent to grapple in better earnest with the greater problems of life or surmount the most formidable obstacles. Lack of confidence in his own powers is frequently an attendant upon the stammerer's affliction, and one of the greatest pleasures of a pupil's experience is the awakening of this essential factor of human happiness. Only the one that is
unable to freely express thought can know how insignificant he sometimes feels just on this account, and how he is compelled to suffer untold inconveniences, taking often a second place to give way to persons less plentifully endowed, although really superior to them in intellect and business capacity. There is no reason why a stammerer should remain in his condition if the matter be well and truly considered and he earnestly desires to be cured. Ladies are often our best pupils, seeming to grasp readily at new ideas, and derive much pleasure and benefit from the practice.

It seems eminently proper that New York City should have been selected for the site of such an institution as this, for abundant reasons. Although the distance some of our pupils are compelled to travel is great, and many requests have been made to the effect that we remove our school to Chicago, or elsewhere, still the majority of our pupils find it more convenient to reach the metropolis than any other point. This rapidly growing city, accessible from all points, possesses features of interest to every visitor, and the time not spent in attending upon instruction or private practice may readily be employed with pleasure and profit at all seasons of the year.
CURE of Stammering means an advance in the direction of self-improvement, truly a most praiseworthy object, for most of us wish to appear well in the eyes of others; and when we know that indications of character are indelibly stamped upon our features and portrayed in the general bearing by our conduct in life, and that we have in our hands the means whereby to elevate ourselves, and failing to take advantage of these means we become stagnant and of no great benefit to any one, should we not bend every effort toward making ourselves and others happy by improving our condition as far as we can? Who ever looks on Stammering as a blessing? It is frequently so proven though; and not only that, but other so-called evils are also shown to be decided blessings. Some amount of energy and determination is called for, and always will be, in fighting an obstruction; but this very friction brightens up the intellect and lends increased strength of will-power and decision to conquer greater
difficulties, a well-known principle that has been demonstrated in the history of great men time and time again when we have noted their struggles for an education and subsequent elevation to power and fame.

We are apt to admit, after a few moments' reflection, that the power to produce correct and articulate speech is within ourselves, the trouble with the stammerer being stated by different authorities as an inability to make proper use of and employ these powers. As the force, whatever it may be, which compels fluent speech to vacate its throne is accumulative, so are the powers and agencies brought to bear in reinstating it; and we are committing an error if we suffer them to pass by unheeded, or are even content to bestow upon them a passing glance, expecting thereby to fully comprehend them, and becoming disheartened and depressed if we do not. In order to bring ourselves to a thorough knowledge of the means for perpetuating fluent speech, it is not sufficient that we do this; we must actually learn the principles by which speech is made, familiarizing the reason and judgment with every step of procedure in this direction. Looking at this one habit of Stammering, which, as every one afflicted knows, is by no means the most desirable of companions, we can see how the following principle
will apply directly. Every time an improper speech movement is made are the fetters tightened; while, on the other hand, as soon as an easy manner of speaking has been substituted for the painfully difficult one, a manner in strict accordance with every natural law of the body, every movement made under the new conditions is not only a pleasure but a step in the right direction, and a link of a new chain, in the construction of which all desire or tendency to stammer is lost. In considering these things we must recognize the fact that different parts of the body have a sympathy one with the other, deeper and more intricate than the ordinary human mind can conceive; as far beyond our powers of perception are they as the outlines of the wonderful universe which surrounds us on every hand. Scientists have in their investigations given to us some startling facts, such as measuring the speed at which an impulse of the will travels along the nerves and produces muscular action; but the limit of discovery has not been reached, nor do we know that it ever will be.

Two things for a stammerer to avoid are habits of depression or despondency, amounting sometimes to despair, and the patronage of any person who really, when traced down to the foundation, is really imposing upon good sense by ridiculous performances or advice.
In the category of treatments to be shunned are secret methods, appliances, or those having for their basis some physical movement to accompany each syllable, as nodding the head, beating time with various members, etc. These are useless, and the writer will be pleased to reply to those desiring further explanations or advice by personal letter. That only one thought can enter the mind at the same instant is an idea depended upon by many pretending to cure Stammering, and a description of the different bodily contortions and other devices for distracting the stammerer's attention from the subject we consider entirely unnecessary. Advocates of the "Mind Cure" theory would follow their particular hobby; but such a practice has given conclusive proof of insufficiency in the most favorable cases, and total failure in nearly all. Some of these methods may seem cheap, but too often do we see the result of a case of Stammering being almost confirmed beyond possibility of cure after such shameful impositions.

To preserve a sound organization is a foremost thought in the mind of almost all intelligent persons; and when the importance of this is understood, it should be the first duty of every one to guard against the approach of any unhealthy or unnatural habits of life which would tend toward impairment of the bodily
functions, physical or mental. Temperance in all things is advocated, but not necessarily abstinence; rather would we have a stammerer watch closely to discover if any particular item of his diet results in injury or proves beneficial, and, introducing common-sense and strength of will, act in accordance with his true convictions. Habits are said to be bad or good, accordingly, as they result in injury to the person indulging therein. While the use of tobacco, for instance, may positively be a serious matter to one, another may suffer no apparent injury. The same may be said of such habits as tea or coffee drinking, or any of the long list of habits formed by custom or appetite. A person should be his own judge as far as he can, decide truly what injures him, and then have sufficient strength and self-respect to leave it alone. When at this condition of self-study, whereby he can look for causes and effects, directing personal effort toward strengthening and invigorating the system, he has proceeded far on a favorable road, which has for an ending pleasures as boundless as they are unalloyed.

The rapidly growing habit of thought which places a person under the fear of certain ailments, or of their increase in malignancy, is to be deprecated, and should be avoided at the outset, as an aggravation of
the identical disease, existing probably only in the imagination, with which the thought is connected. Not the least affected by this process is the habit of Stammering, which is fanned from slowly slumbering embers into a fierce flame, drawing extensively upon the vitality of the body for its support. Far easier is it to write this though, than for the average person to carry it out unaided. It is nevertheless a principle of action of no little importance.

Injurious morbid thoughts, the result of misused or misdirected mental effort, are unpleasant at any rate, and we can frighten them off, or cause them to lose their terrors, by the introduction of opposing reflections, busying ourselves with hopeful anticipations that, like the presence of an angel of light, will banish all spirits of evil. In the beautiful language of Dr. Johnson, "Happy are they, my son, who shall learn not to despair, but shall remember, that though the day is past and their strength wasted, there yet remains one effort to be made; that reformation is never hopeless nor sincere endeavor ever unassisted, and that he who earnestly implores strength from above, and when the morning calls again to toil begins anew his journey of life, shall find danger and difficulty give way before him."