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THE
HOME CURE FOR STAMMERING.

EDITED BY

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PREFACE.

With a view to meeting, to some extent, the needs of a large number of stammerers, who, for various reasons, cannot avail themselves of the regular course of training at THE CANADA INSTITUTE FOR STAMMERERS, this work has been specially compiled and published. Its contents are clear and simple in form and phraseology, and are entirely free from technical terms and expressions. By following its precepts thoughtfully and submitting willingly to its principles, the average stammerer can accomplish a very great deal towards his freedom in speech through his own personal endeavour.

The Home Cure for Stammering is not a treatise on the subject of stammering from a theoretical or speculative standpoint, but deals in a direct and practical manner with its cure.

The first part of the work is devoted to brief sketches of the stammerer in childhood, youth, manhood, and old age, followed by a review of the conditions in domestic, social, and business life. After commenting on the mental, moral, and physical conditions of the stammerer, methods for relief are set forth.

Parents will find in this work valuable information regarding the arrest of this terrible impediment, not only at its inception, but also after it has become habitual with the child. A little care exercised along right lines on the part of parents, may save a child from a life of misery and distress.

Those who have arrived at, or are approaching maturity, will have no trouble in understanding the underlying principles laid down for their guidance. To those who persevere in

a spirit of submission, relief from their difficulty in speaking will undoubtedly be their reward.

A cure is as certain under the Home Cure Course as under the Regular Course of training, though it may take longer time. Success in either case depends entirely on the willingness of the student to prosecute faithfully the instructions given.

In beginning the Home Cure Course, decide, emphatically, to perform your part of the work faithfully and honorably. As certainly as you do this, nature will restore you to normal condition. You cannot overcome your difficulty by force, but you can surrender yourself in obedience to natural law with the delightful result that your impediment will leave you.

In conclusion, I feel fully confident that the most gratifying results will follow an honest endeavour on the part of the student, to whom this volume is consigned.

THE AUTHOR.

PREFACE

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THE STAMMERER IN CHILDHOOD.

What more touching spectacle can we imagine than that of an innocent child struggling with all its might to express its thought and desire, while its facial contortions appear more animal than human. Scarcely does it realize the power of the relentless enemy which is slowly, but certainly, fastening its unyielding grasp upon its whole being—body, mind, and soul.

The spectacle grows even sadder when we consider the child's future in this life, under such adverse conditions. Handicapped in the power of expression, it becomes the object of derision among its playmates, and is the ready target for the jeers and sneers of the more cruel-hearted among its associates. If it be at all sensitive, a condition common to most intelligent children, the persecution is all the more aggravating, and the mental suffering to which the child is subjected is of greater intensity than it will confess, or the average parent may suspect.

Parents too often contribute to the child's unenviable condition, by manifesting impatience. Such practice can only be productive of bad results, increasing the child's nervous dread and excitability, and diminishing its confidence in its own powers. The parent who has a child who stammers, and who desires its liberty of speech, has a marked responsibility resting upon him. In dealing with the child, it is essential that the parent exercises a firm but gentle authority at all times. Indulgence is not recommended. Further reference as to specific treatment and manner of cure will be found on another page.

Parents who have not yet given the question serious thought on the looking forward to the relief of the child who stammers, should place bear in mind that estimable as are the blessings of the ear, eye, gent touch, and other senses, it is speech which elevates man and despr enables him to give utterance to the Divine element within him. will in tone and language worthy of his high condition in the scale of being. If the sight or hearing of the child be impaired, we at once seek the aid of the optician or aurist. But the defects in speaking continue with the child's growth, and however peculiar, disagreeable, or distressing, we accept his condition as a matter of course. Unless something be done to relieve him of his deplorable infirmity, he is forced to pass down through life with all its endless responsibilities, a cripple of the most pitiable class. Unaware, it may be, of his superior powers and ability, if simply and properly developed, we consign the child to a life fraught with hardship and permeated with living torture, and thus he is forever behind in the race for existence and supremacy. His prospects are clouded, and his best efforts are feeble compared with his fellows.

The world moves on at a rapid rate, but its people have no *first place* for the stammerer. He may know a great deal, but his knowledge is not appreciated. He has advanced thoughts and ideas, but cannot express them at the right moment and in the right way.

What an unenviable prospect, indeed, is this for the child who stammers. His only heritage is an excitable spirit, and easily confused mind, with little or no control of his muscular being, so far, at least, as speech is involved. But this cheerless prospect can be materially changed through a determined effort.

thought on the part of the parent, though he may not be in a position to
, should place his child under a competent specialist. By following dili-
gently, the instructions prescribed elsewhere in this volume,
an and despair will be made to give place to hope, and a brighter day
in him will surely dawn in many a home.

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THE STAMMERER IN YOUTH.

We now approach the next step in the chequered life of this afflicted stammerer—that of youth. The experience of stammerers during this period differs in some respects according to disposition and environment. The youth who stammers, and who is fortunately of a happy turn of mind, and in the enjoyment of good physical health, will likely pass through the earlier part of this period of his life with apparently little discomfort. The great majority, however, are not of this class, but are painfully sensitive, imaginative, and excitable, and as susceptible to outward influences as the tender blossom to the nipping frost. Sensitive in the extreme, these youthful stammerers fail in the proper development of their faculties preparatory to assuming the responsibilities of more advanced life. Expressions of sorrow and pity on the part of sympathizing friends only augment the suffering. Thoughtless remarks and intentional taunts of uncharitable associates aggravate still more the already sensitive condition, until at last society is evaded, personal contact avoided, and rest sought in retirement from the very avenues of youthful existence which lead up to the highest ideal of manhood or womanhood.

This exclusiveness itself, serves to restrict the natural expansion of the forces at a time in life when every possible freedom should be experienced. Free and untrammelled use of mental, moral, and physical force during the limited period of youth is as essential to a well balanced manhood as is the foundation of an important edifice. Stammering makes this impossible.

Hundreds of youthful stammerers have come under the personal observation of the writer whose minds and wills have been

but shattered because of the restrictions placed upon them by life of this arch-enemy to their speech, development, and progress.

As the duties and responsibilities of a fuller life begin to be laid upon the stammerer, and he is required to perform the ordinary duties of social life, he begins to realize as never before the seriousness of his condition. He shrinks with dread from the assumption of even the most trivial responsibilities.

To take an active part in the social life of his family and friends is a painful persecution, pure and simple. To participate in the ordinary affairs of either business or professional life, is a constant menace to his peace of mind and comfort of soul. Should he attempt to comply with the demands of his environment, he fears the exhibition that is almost certain to follow. Should he refuse, he knows that he is looked upon as incompetent. With most stammerers it is a choice between an exhibition of his defect or silence, either of which is most humiliating.

Having merged from an unhappy childhood, passed through what has proved to be a still more unhappy youthime, he now finds himself at the gate-way to manhood, with all its cares, joys, sorrows, and responsibilities. Trembling, ashamed, embarrassed, and discouraged, he enters. What then ?

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THE STAMMERER IN MANHOOD.

We now behold the stammerer face to face with the realities of active life. The demand of domestic, social, religious, and business or professional life, stares him boldly in the face. Is he qualified to meet these, discharging the duties devolving upon him as a citizen and a man? In a measure may be. He may have knowledge, ambition, natural qualifications, and high purpose. All these are his rightful possessions, indisputably his, but, like the finely equipped ocean liner, entering port without a rudder under control of her helmsman, the stammerer launches out into the open sea of life's responsibilities not having control of his natural endowments and for aye. Vain are his endeavours to force his way through the struggling crowd of competitors about him on every hand. He is known about and buffeted, laughed at and pushed aside. His social friends, in selfish desire to contribute to their own comfort and happiness, avoid his presence and companionship. The bustling business world has no room for him. The pulpit, the bar and the rostrum will not even tolerate his hesitating and imperfect delivery. His unfortunate condition forbids matrimonial alliance, lest his offspring be subjected to the same wrecking experience which he himself has endured; his aspiration to leadership among men proves abortive; his ambitious desires, good intentions, hopes, and resolutions are brushed aside, in spite of his most determined effort, till at last he finds himself stranded on the cold shores of helplessness and discouragement. Now and then exceptions to the above rule may be found.

The burdens of the stammerer in manhood are indeed numerous. They include an excitable and uncontrollable spirit, ever ready to plunge him into the depths of anxiety, fear, and nervous dread; an easily confused and bewildered mind, which cannot be trusted with the slightest details, should the surroundings be at all unfavourable; a will that has become practically inoperative through misuse and abuse, and a disposition which has been rendered impetuous and disagreeable. Under such trying circumstances, he feels himself cowardly, and inclined to shirk duty and responsibility. Life's perplexities are made more perplexing and its prospects less encouraging. He may laugh, smile, or weep, but whether laughing, smiling, or weeping, he has ever with him a consciousness that he is still possessed of the "burden of this death." He lives most of the time in anticipation of disaster and trouble, not only in connection with his speech, but in the every-day affairs of life. When he is not exhausting his energies in this manner, we find him retracing his past steps, and bemoaning and regretting that which might have been. He has no real present that is free from excessive anxious care. He has no past that is not reflecting upon him its cloudiest aspects. The sky of his future is never clear from strange forebodings. Every blighted hope, every thwarted ambition, every futile attempt to express his thoughts in words, every sign of pity or derision on the part of others, add their quota to his misery. He is greatly misunderstood. A knowledge of this fact is the bitterest draught he has to swallow.

These conditions can be changed through obedience to natural law, and conformation to principles which have always

characterized whatever freedom in speech he may have at the time he is experienced. No stammerer in manhood need be discouraged regarding relief from his thralldom if he seeks nature's own path and is willing to submit to her dictation. In another chapter directions will be found enabling him to conform to nature's demands upon him.

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THE STAMMERER IN OLD AGE.

The stammerer has now arrived at the last lap in his long and wearisome journey. It is not every one, however, who, having laboured under this burdensome affliction, reaches an advanced age. It is an established fact that, in many instances, the strain to which the physical system has been subjected in an effort to speak has paved the way to premature death.

The period of old age is of necessity more or less retrospective. The individual lives over and over again the scenes, thoughts, and acts of childhood, youth and manhood. He participates in the joys, pleasures, sorrows, regrets, failures and successes of bygone days; he measures seconds, minutes, hours, and days, which are now of the "long ago," with an acuteness surprisingly accurate; in his ripened imagination he hears the voices long since hushed, which in turn have gladdened his drooping spirits or struck to his heart's centre like a two-edged sword; he drinks in again the smiles of those once near and dear to him, and shudders violently at the frowning face of his bitterest foe; and he feels again the chagrin and humiliation which too frequently brought the blush of shame to his youthful cheek, or in after years turned it pale with nervous dread and fear. He sums up with mathematical correctness opportunities lost, hopes blasted, prospects clouded, and the most cherished ambitions dashed at his feet; all on account of the merciless rule of the tyrant to whom he had during a whole lifetime been forced to make obeisance. He compares what his life has been with what it might have been had he not been held in abject

slavery by what he had always considered to be an unyielding and heartless master. And so from day to day, in one continued tableau, he views the past, and thus his days are ended as he is forgotten. To those who have never stammered, or who have not had the opportunity to acquaint themselves with the actual condition of the stammering class, the foregoing picture may appear slightly magnified; but to those who know the inwardness of the whole matter, it is but a mild exposition of the cruel conditions which harass the life of every stammerer. It is to be hoped that the old age of the reader, if he be a stammerer, may not in any wise be characterized by conditions such as those just described.

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THE STAMMERER IN THE HOME.

However pleasant and congenial may be his surroundings in the home, the average stammerer, having reached the years of young manhood, feels more or less keenly his peculiar relation to the other members of the household, owing to his impediment in his speech. In some families each individual member constantly, by word or act, or perhaps both, show their pity for and sympathy with, the afflicted one. This has usually a twofold effect upon him—humiliation and the lessening of his power of control. In other homes the disposition toward the unfortunate member is one of austerity and harshness, which usually results in making him still worse and in discouraging him in any endeavour he may put forth to better his condition. Conscious that he is only partially filling his part as a member of the household, his humiliation increases from day to day. As he grows older, his condition by no means improves. In the event of assuming the care and responsibility of a home of his own, the stammerer takes the risk of imparting through association (as stammering is by no means hereditary, the foolish assertions of the ignorant to the contrary) his affliction, with all its harrowing effects and consequences to the members of his household. In order to conduct the affairs of a home successfully, the parent should have free use of voice and language.

It is apparent, then, that the stammerer in the home, whether father, mother, brother, or sister, cannot be to the home in all respects what he or she may desire, or what the other members have a right to claim.

THE STAMMERER IN SOCIAL LIFE.

As in every other department of his life, the average stammerer finds no rest in the social circle from his tribulations. For this reason he studiously avoids many of its most enjoyable functions. Should he make it a point to be in attendance, he diligently evades everything that is likely to attract attention to his defect in speaking. During the discussion of various topics of common interest, wherein others freely express their opinions, he remains silent, though it may be that his knowledge of the subject far exceeds that of his fellows. On account of his forced reticence he is too frequently looked upon as uninformed. These experiences do not tend to sweeten his temper or increase his amiability. To the ambitious, this kind of persecution is sometimes beyond the powers of endurance. While social intercourse may have contributed to the good feeling, enjoyment, and satisfaction of others, to him it has caused vexation of spirit, aggravation of soul, and perplexity of mind. His desire to mingle with others in a social way gradually diminishes, and finally he finds himself confined to the companionship of his own thoughts and imagination. His natural endowments are not generally known, he fails to receive credit for the knowledge he possesses, social qualities are not understood, his loftiest desires are not expressed, either in word or act, and thus life is but an existence. Like the individual in a trance, he sees, hears, knows, and feels all that is going on around and about him, but is utterly helpless.

Occasionally, under certain feelings of inspiration, he "braces up" for the occasion, and by main force and will power braves it out. But how does he feel afterwards? Tired, exhausted, discouraged, and perhaps disgusted with himself and everyone else. He is eventually forced to the conclusion that so far as he is individually concerned, the social side of life is a failure. Notwithstanding this gloomy aspect, the stammerer can be relieved of the causes of his impediment through the agencies of his own efforts, if properly directed.

THE STAMMERER IN BUSINESS LIFE.

Bitter and disappointing as are his experiences in home and social life, it is in business life that the stammerer encounters the most trying ordeals. In the home and social circle, he may, in a measure, choose his path by evading this or that, or by adopting one subterfuge or another, or in submitting to silence. Business life, however, is not so kindly disposed. Steadfast, unyielding, and positive in its demands, it exacts without mercy and manifests no sympathy with the ills or ailments of its devotees. The halt, the maim, the blind, and the stammerer, particularly the latter, receive no special consideration at its hands. Its advantages are within the reach of those only who are able to battle for their rights against all odds. It places its golden crown upon the head of the foremost in the race. Business life has no respect for the invalid. The stammerer, like all others, realizes this fact. Within its area, the individual who cannot think and act promptly has no possible chance to cope with his competitors. Be he farmer or tradesman, doctor or priest, merchant or artizan, he must be free to accept the terms and conditions of business life, or step aside.

The blind or the crippled may secure a condescension from this rigid task master—known the world over as "business"—but no crumbs fall from the master's table to the stammerer. He must struggle with might and main in order to secure even a portion of that which is his due. The selfish crowd may temporarily stand aside for the sightless eye, the deafened ear, or the crippled body, but this sympathy is not extended to

stammerer. Business, like time and tide, waits for no man.

Unable to keep pace with its onward march, the stammerer finds himself far at the rear, and with little prospect of reaching the goal in time to partake of the benefits awaiting those who win.

After all we have said, however, it is possible for the stammerer to overcome these obstacles in his business pathway. In another chapter, the way in which this may be accomplished will be made clear.

SELF-CONTROL.

In self-control lies the secret of mental, moral, and physical freedom. A distinguished writer has wisely said, "The government of one's self is the only true freedom for the individual." In the Scripture greater praise is given to the man who "ruleth his own spirit" than the strong man who "ruleth a city."

Lest I should be misunderstood, I desire to make it clear that in referring to self-control, I do not mean spiritual-mindedness, or a high state of spirituality, whereby we are entitled to everlasting life. Nor is it my intention to convey the idea that self-control is the specific right of the Christian only. Sinner and sinner alike have the right to the exercise of self-control. Not unfrequently do we find greater evidences of self-control in the latter class than in the former. So we find the burglar, being under perfect control his mind, body, and spirit, is enabled to ransack our dwelling from cellar to garret, without disturbing our gentlest slumber. Again, the bank accountant or cashier, having his forces under perfect discipline, daily looks upon his superiors in the face without betraying the fact that he is systematically robbing them of large amounts. On the other hand, we often meet with those whose good intentions and piety we would not venture to question, but who possess a very limited measure of self-control. Man has the God-given power, irrespective of his disposition as to right or wrong, to control his mind, body, and spirit, in carrying into effect designs for either good or evil. Spiritual control, or the control of the soul,

quite another phase of the subject, which does not enter into this discussion.

CONTROL OF THE SPIRIT.

And now, dear stammerer, to proceed at once to the real issue. What do you know about self-control? In the first place, what control have you got over your own spirit? Do you command, and does it obey, or do you crouch a slave to its capricious dictates? In every avenue of life can you rely upon a well-controlled spirit as a trusty anchor in the storm? Can you rest upon it with a feeling of confidence and security under all circumstances? Can you trust it to bear you safely through the most trying ordeals incident to private and public life? If so, you have laid a firm and lasting foundation for the future disposition of your energies. I fear that such is not your experience, otherwise you would not be seeking relief from so distressing an affliction as stammering in speech.

The disciplining of your spirit is the first essential step toward your freedom. I refer to self-control pure and simple, and not to a popular counterfeit, called self-suppression. It must be remembered that disposition plays an active part in the matter of control and discipline of one's spirit. Where there is a disposition to be kind and gentle, instead of unkind and brusque, even-tempered and patient, rather than quick-tempered and impatient, generous and forgiving, in place of niggardly and vindictive, the disciplining of the spirit will be found a menial task and readily accomplished. Although the habit of excitability of spirit may have been indulged in for many years, it can be brought into subjection where there is a desire and

willingness to surrender to quietude and restfulness under a prot
 conditions of life. It is not so much a question of will as this :
 willingness. Whenever you have the slightest tendency toward just
 excitability of spirit, stop for a moment and inquire of you in y
 self: Will it pay? What value am I to receive for this enorm alone
 ous expenditure of vital energy? What shall I gain in self in re
 respect, and in the respect of others by allowing my spirit of sp
 force me into all sorts of acrobatic exhibitions causing me to a unde
 foolishly and to give expression to thoughts which in n unde
 calmer moments I would give a half-dozen worlds to recall? is th

Excitability of spirit is one of the greatest curses of th True
 present age. By it homes are made unhappy, family relatio you d
 are strained, social life is honey-combed, individuals drift in ness
 dissipation and vice, business life is rendered uncertain in mind
 results, commercial institutions ruined, right distrusted a Keep
 wrong idolized, neighbourhoods thrown into a whirlpool by ni
 excitement, and nations meet with their ultimate downfa Kool.
 But what interests you most as a stammerer is the effect of th above
 excitability of your own spirit. It is just as well to be pla From
 spoken and candid with you in the discussion of this all-impor You v
 ant matter. You will never secure your freedom in spee standy
 until such times as you control that spirit of yours. Havin torrent
 done this, you will be able to comply with the *specific* pri hurric
 ciples laid down for your guidance. I desire to emphasize th being i
 fundamental fact, and impress it deeply upon your mind befo of oth
 you advance another step in reviewing this work. You mu distort
 cultivate calmness of spirit, or you cannot be restored. Natu concept
 has been disturbed. She is, however, her own restorativ veritab
 according to her own way. He who opposes her mandates at there is

under a protests against her requirements, will as certainly suffer for will as his folly as will the individual who submits to her righteous and ey toward just demands receive her bounteous rewards. Her first demand e of you in your case is control of your spirit. Calmness of spirit when his enorm alone with your own thoughts and emotions, calmness of spirit in in sel in reviewing the past and exploring the future of life, calmness y spirit of spirit under good fortune as well as bad, calmness of spirit me to a under disappointment and discouragement, calmness of spirit th in m under success or failure. This is your privilege, your duty, and recall is the first step leading you out of your difficulty in speech. es of th True, you have not the power to overcome by main force, but relation you do possess the power and ability to submit yourself in calm- drift in ness of spirit to right principles in action. Keep before your ain in imind's eye these two well-known and familiar letters, K. K.— isted as Keep Kool. Keep Kool in cold weather and in hot, by day and rlpool eby night, whether eating or drinking, at work or at play, Keep downfal Kool. By so doing, you will rise into a stratum of life far et of th above the great mass of wildly rushing, madly insane humanity. be pla From this elevation, you will be able to see things as they are. ll-impor You will be able to view yourself from a rational and sensible n speedstandpoint. You will have been transformed from a rushing Having torrent into a mild placid stream, from a roaring, destructive ific prhurricane into a gentle south wind, from an impatient, restless size th being into an individuality worthy of your own respect and that id befo of others. Lack of self-control in spirit entails daily anxiety, ou mu distorts the imagination, impairs the judgment, weakens the Natur conception, lessens your courage, and above all it makes you a torativ veritable coward. Moral courage cannot possibly exist when ates an there is lack of control of the spirit. Physical courage or brav-

ery may be manifest in the absence of self-control, but me and courage, never. And now, dear stammerer, is it not a fact that about much of your trouble in attempting to speak under certain eence conditions, is due to want of moral courage, the legitimate offspruce of an excitable spirit? You have but one answer. That answer is, Yes.

Stammering having become a fixed habit, is the result of ions. of two causes, or perhaps both—nervous dread on the one hand or yo and carelessness on the other. Lack of control over the spirit. Co manifest in nervous dread. Want of control of the mind ontril evinced by carelessness in the use of language. We have, throu in three distinct classes of stammerers. Each will have no disurden culty in ascertaining to what class he belongs. It may be saervant however, that the first class referred to will find relief in do you tivating calmness of spirit; the second class, by exercising dnce a ege and care in the use of language; while the third class wion, ce require to employ both these agencies. Farther on in this wou lik will be presented a rule for your guidance. Do you hopeg you succeed in securing the benefits which are sure to folloou at Then you must make up your mind once for all that you of the s control your spirit at all times, and under all circumstanc and moreover, that you will be diligent in the prosecution Nature's demands, as set forth in the principles prescribed. Hav you belong to that class of individuals who expect that Natontrol will grant her choicest blessings without sacrifice in return, yu mind will most assuredly be disappointed. The individual with the min broken limb must sacrifice time and money in order to restrol hav to a normal condition the injured member. The mother mo your sacrifice, rest, time and energy that her child be restored to depend t

but more than embrace. The agriculturist must sacrifice time, means, a fact of labour, and strength that he may reap a bountiful harvest. Diligent patience and perseverance must be reckoned upon, or you will not be successful. Is this not so in all things? Nature is as generous as she is swift with her chastisement. She does not consider your motives, your desires, nor your intentions. She rewards you for what you *do*, and chastises you for your disobedience.

Control your spirit, and you will find it a valuable servant, contributing to your happiness and comfort daily—cheering you in the hour of sorrow, bearing you up under the greatest burdens, guarding you from danger on every hand; a faithful servant in all the details of life, always present, always ready to obey your bidding. Fail to control your spirit, and you are at once a cowardly slave to a tyrant who knows no limit of persecution, constantly outraging every faculty of your being, driving you like a goaded ox into every quagmire of difficulty, affording you no rest, no peace, no comfort, deceiving and misleading you at every turn. So much then pertaining to the control of the spirit.

CONTROL OF THE MIND.

Having brought the spirit under subjection to the will, the control of the mind will be easily managed. It must be borne in mind that where there is no control of the spirit, control of the mind is impossible. Let me ask in all sincerity, what control have you as an individual over your own mind? Does it obey your bidding? Is it subservient to your desires? Can you depend upon it as the architect of your thoughts? Are you able

to place it upon a given subject or thing for a given length of time? Can you transfer it from one line of thought to another at your will? If such be the case you have reason to rejoice. Under such a desirable condition of mental control, you can speak and will not experience trouble in speaking. The fact is, your mind leads you as it were, like a Will O' the Wisp, from point to point, up and down, hither and thither, resting a moment here, and then flitting away over mountain and valley and plain, till at last you are completely exhausted without having accomplished one of the numerous things you had intended. A multitude of subjects force themselves upon your mind at one time, clamouring for your consideration, and you are powerless to either regulate or exclude the disorderly mass. They haunt you continually, and will not give you a moment's rest—the most trivial at times being the worst intruders. You are worried, fatigued, impatient, flurried and confused, you do not eat your meals in peace, the hours set apart for recreation are made miserable, your daily labour is performed with difficulty, your slumber is disturbed, your imagination becomes distorted, and in fact, you are at sea without rudder, without compass; tossed and rocked, driven to and fro by every wind encountered. Under these conditions, is it any wonder, that you have trouble in speaking? Certainly not. Take yourself in hand, regulate your manner of thinking by giving attention to the really important questions before you, dismissing altogether those which have no just claim upon you, putting aside for future consideration those subjects which do not demand your immediate attention. Think systematically, think regularly, think easily, think definitely; when you

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ven length with a subject, dismiss it, shut the door of your mind
 ht to ang against it, refuse to let it re-enter only at your bidding. Think
 on to ref things as they are, do not magnify mole hills into moun-
 l, you eains, nor knats into elephants. Do not use your mind for a
 fact is, w grade of thinking, nor your imaginations for the portrayal
 e Wisp ase thoughts and desires. The writer can testify that the
 r, resti ajority of stammerers who have come under his personal obser-
 in and ition have been possessed of good mental tendencies. There
 austed, e a few exceptions, however. Use your mind without abusing
 things, treat it with courtesy and regard, give it time for rest and
 nselves euperation, go to the table to eat and be merry, retire to your
 eration, d for the purpose of sleeping.

e disor In conclusion, may I repeat what I have already said, to the
 ive you fect that control of the spirit lies at the foundation of what-
 s. Your freedom you may enjoy?

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CONTROL OF THE SPEAKING MUSCLES.

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Now that the spirit has been subjugated, and the mind
 ought into submission, little need be said regarding the free-
 m and control of the muscles of the speaking apparatus.
 freedom of muscle is always attendant upon calmness of spirit
 d clearness of mind. One need not be a very keen observer
 muscular action to become aware of this fact. Rigidity or
 rdness of muscle always follows excitability of spirit and
 afusion of mind. We have then before us the following order
 cause and effect:—

CAUSE:—Calmness of spirit.

EFFECT:—Clearness of mind. Freedom of muscle.

This is the text leading up to the specific principles which later on will be laid down for a cure, and is the only basis upon which a cure may be obtained. Freedom of the speech muscles and clearness of mind depend entirely upon calmness of spirit. Long habit may have established wrong tendencies in muscular action, but these will disappear under compliance with the principles hereinafter set forth for your direction. The trouble is, you have been trying to force your muscles to perform that which under calmness of spirit and clearness of mind they would have accomplished without trying. Nature will not be forced, and the individual who attempts it will meet a dismal failure of it.

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QUOTATIONS FROM EMINENT AUTHORS.

"In the supremacy of self-control consists one of the perfections of the ideal man."

—*Herbert Spenser.*

"Reader, attend—whether thy soul
Soars fancy's flights beyond the pole,
Or darkling grubs this earthly hole
In low pursuits;
Know—prudent, cautious, self-control,
Is wisdom's root."

—*Wadsworth.*

"We must be at peace with our species, if not for their sakes, at least very much for our own."

—*Edmund Burke.*

"Law hath dominion over all things, over unusual mind and matter."

—*Tupper.*

"He that cannot withal keep his mind to himself, cannot practice any considerable thing whatsoever."

—*Carbisle.*

"It is not always anger, but the misapplying it that is the vice so blamable, and of disadvantage to those that let themselves loose thereunto."

—*Cooke.*

"A man's being in a good or a bad humor very much depends upon his will."

—*Dr. Johnson.*

"It is the length of patience, and endurance and forbearance, that so much of what is good in mankind and woman-kind is shown."

—*Arthur Helps*

"Thou hast many sorrows, travel-stained pilgrim of the world, but that which hath vexed thee most, hath been the longing for evil."

—*Tupper*

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THE WAY TO RELIEF MADE CLEAR.

THE HOPEFUL SIDE.

Now that we have concluded our review of the conditions of the stammerer in every phase of life, let us turn our thoughts to the way of escape, to the means of relief. For the remainder of the time at our disposal, let us devote our attention to the hopeful and cheerful side of the situation. And why not? For, as certainly as you have been and are a slave, just as certainly is there a means of escape, an open door, according to Nature's own wise plan. It remains with you to make your exit into the broad arena of freedom. This cannot be done, perhaps, in a way to suit your fancy and caprice, but it can be accomplished. Where you are now in bondage you can be free to think and act according to your own good judgment and desire. Nervous dread and fear will give place to confidence, cowardice will surrender to peaceful courage, carelessness and thoughtlessness will yield to diligence and thoughtfulness, patience will supplant impatience, a clear and settled mind will displace one of confusion, and a calm and peaceful spirit will take possession of you. Life will be worth living when your forces have been brought into subjection to your will, and you realize that you are lord and master over the entire domain of your being. Nature will not fail to restore you if you are ready and willing to accept her discipline, and adopt her methods. But you cannot mix up your own and Nature's ways. They are unmixable. You cannot secure her rewards on *your* plan, but on *hers* only.

TWO CHIEF CAUSES.

There are but two principal causes for the continuation of stammering on the part of any one, viz.: (1) *Carelessness in using the language*; (2) *nervous dread and fear*. It matters not as to the primary cause of the impediment. The two preceding causes constitute the sole reasons why any individual continues to stammer. These causes are easily distinguished, the one from the other. In the case of carelessness, the individual rushes ahead, heedlessly piling up the words in a confused manner until he finds himself abruptly at a standstill. Up to this point he has had no sense of dread. He fails, but repeats the same error, much to the discomfort of those present, if not to his own chagrin and humiliation. Very different it is when the stammering is preceded by nervous dread and fear. The stammerer is in a state of excitability of spirit and confusion of mind long before he reaches the disturber of his peace. He anticipates trouble from every point of the compass, in word, syllable or sound. He dreads them all.

AGENCIES EMPLOYED.

There are essentially three principal agencies employed in securing for you the relief you so much desire:

First,—The proper advice and instruction.

Second,—Your obedience and peaceful submission.

Third,—Nature's influence in your behalf.

Have you a broken limb? A fractured bone? The three agencies as above described must co-operate in perfect harmony, or your limb will not be healed. The surgeon dis-

you must comply strictly with his prescription. When proper instruction and obedience are harmoniously united, you need have no anxiety about that which devolves upon Nature.

I participate in your cure to the extent of my skill in directing you along fundamental lines—no farther. Your responsibilities in effecting a cure are limited to perfect obedience in faithfully carrying out the instructions given you—no farther. It is Nature's office to restore you, relieve you, make you free. There must be no protest on your part, either in mind, body, or spirit, else failure will follow.

Get well fixed and grounded in your mind the fact that Nature will grant to you her rewards in accordance with your acts. Your good intentions and desires go for naught unless accompanied by acts. The limb must be kept quiet if restoration ever takes place; the severed part of the flesh must needs be kept constantly together if the wound is ever healed, and so in your case, obedience will be found to underlie all things. Patience and perseverance must also enter into the compact. Like the individual with the broken limb, you will be called upon to exercise patience and calmness of spirit, putting up perhaps with many things not congenial to you in order that you may gain your freedom.

THINGS YOU MUST RECOGNIZE.

There are some things which it will be absolutely necessary for you to recognize in order that you may be enabled to comply successfully with the instructions given and eventually secure the reward upon which you place so much value—liberty in speech. You must begin at once to cultivate a calm and

peaceful spirit. Keep your temper at the lowest possible degree, as far below zero as you have the ability to place it. Stop worrying, fussing and fuming about things past, present or future. Cultivate cheerfulness in disposition. Through a daily increasing sense of thankfulness seek to impart some little goodness and happiness to others. Other people have their troubles as much as yourself. Augment your confidence in your own power. Believe that you have as good a right to live as have other people. Do not go about apologizing for your existence and dependence upon earth. Stop allowing yourself to be controlled by every circumstance which may beset your path. Begin at this moment to control and govern circumstances instead of being subject to their influence. Believe that you can amount to something, and that you will reach the goal of your ambition in freedom of speech. Enjoy what liberty of speech you now have, and be thankful that you have so much. Magnify the good and minimize the bad. Smile and do not frown; laugh and do not weep; rejoice and be glad that there has been a way opened up for your deliverance, if you but choose to walk therein. You cannot gain your freedom by struggling with your trouble. Your trouble will leave you, let me repeat, will leave you in exact proportion to your submission to the principles which govern your speech *when you find it easiest to talk*. This will be made clear to you in another chapter.

A PRIZE WORTH WINNING.

The prize is worth the winning, and you can win it if you are *willing*. A willingness to accept the prize, bear in mind, is one thing; a willingness to faithfully adopt the means to win it is another.

which the prize is to be secured is quite another. It is well that you settle this vital question before you proceed farther. You may desire may be strong for liberty in speech, your intentions may be of the very best, and you may entertain the greatest confidence in the principles laid down, and after all fail in your endeavour. And why? Because you have not placed the first importance on strict adherence to the only means through which you can possibly obtain your freedom. The whole matter is embodied in the following homely but very forcible phrase, *Do as you have been told.*" You have not been, neither will you be told to do anything that you cannot do. If you will do all that you can you will soon find yourself able to do more.

HABITS AND INDULGENCES.

I will now ask your closest attention to the remarks I am about to make concerning your habits and indulgences. The two chief causes for a continuance of stammering in many of the cases are accompanied by wrong habits and indulgences. This volume, being of a strictly private and confidential nature, I have no apology to offer in speaking plainly on questions involving the welfare and happiness of the stammerer. Are you in the habit of imposing your opinions upon others, whether right or wrong? You must refrain from it without protest. Are you habitually careless and negligent? You cannot succeed in these lines, so far, at least, as your cure is concerned. Are you peevish and tantalizing in manner? Do you indulge in sudden and violent outbursts of passion? An immediate change must be made. Do you form resolutions and as readily break them? Do not do so in the future. Don't resolve, but decide,

positively decide, then act upon your decision. Promise yourself emphatically that you will do your part faithfully in every matter and then keep your word. Among the untruthful and dishonest are so deserving of condemnation as he who breaks faith with himself. Are you pursuing indulgences or questionable practices in your private life which interfere with the healthy and vigorous state of either your mind or body? Call a halt and proceed no farther in search of relief from your impediment. You cannot consistently claim Nature's richest rewards and at the same time continue to insult her.

There are also those who stammer and who habitually use alcoholic stimulants and tobacco. The stammerer, above all others, should not indulge in these habits. Time and space forbid, even though the writer might be so inclined, to furnish scientific evidence in support of this contention. Experience has shown and good sense everywhere has placed its seal upon the verdict that the habitual use of alcoholic stimulants and tobacco is not conducive to calmness of spirit, clearness of mind, and the free and untrammelled use of the muscles. The writer has been instrumental in affording relief to thousands of stammerers, but not in all the vast number treated has he met perhaps a case where liquor and tobacco were habitually used that a lessening was possible. This statement is based upon facts, and is not an outburst of sentimentality in feeling regarding temperance. If you have the first shadow of doubt as to the correctness of the above statement, you have only to give the matter a fair and the best test in your own case. Such indulgences are just as great barriers to your success in securing your freedom in speech as are other practices more private in character, and to which cognate

promise have already alluded. Before you proceed further in the fully in expenditure of time and energy with a view to your relief, pause rathful and decide which course you will adopt.

SUBMISSION TO THE RIGHT.

As heretofore intimated, your relief does not depend upon a struggle with the wrong, but on submission to, and observance of the right. In the past, when you were unconscious of doing the right thing in speaking you experienced no trouble. The moment, however, that you became conscious, difficulty ensued. It is right here that one of your chief faults is apparent. You have been overly conscious of words that trouble you, but never conscious of words that did not trouble you. To illustrate:—
 "The way of the transgressor is hard."

Experience this sentence, you may not have any trouble with any of the words except "transgressor." You are conscious of that word in anticipation. You have, on the other hand, been quite unconscious of the remaining six words. You are like many persons who have the unfortunate habit of directing their whole time and energy to the consideration of some particular trouble, perhaps only imaginary, and so fail to enjoy the numerous blessings by which they are surrounded. Reverse the order of things. Make it a practice to be fully conscious of those words which do not trouble you, and of which you have no fear or dread. Enjoy the good things as you pass along. Do not let anticipated trouble with some word or words in a sentence prevent you from a full enjoyment of freedom in connection with those words which do not trouble you. In other words, give full recognition to your friends and let your enemies alone.

Many examples could be given if necessary, illustrating the point. One more, however, may serve to emphasize the thought impressing it more deeply upon your mind:

Ex.—“Nearer my God to Thee.”

In this sentence the word “God” may at once cause a calmness of spirit and confusion of mind, followed by rigidity of the speaking muscles. Anticipating trouble, you will as surely realize it. Do not rush headlong over the words “Nearer my,” “to,” and “Thee.” Use these words respectfully, courteously, and with the same high regard that you would your nearest and best friends. By so doing you will in a very short time the words which do trouble you will assume a kindly attitude toward you. Do not try to conquer your enemies, imaginary or otherwise, by main force. On the other hand, endeavour to add to your list of friends by showing your appreciation of their worth and value. In this way you will not only retain those friends that you already have, but the number will increase, including those whom you once looked upon with a feeling of dislike and terror. So it is with the language of the hands of the stammerer. If you fail to honour those words which give you no trouble, the words which trouble you will assuredly increase in number. I would again remind you that *calmness of spirit*, at all times, is the *first* essential to enable you to carry out the foregoing suggestions, and also that it is only your way nor your opinions that will bring you relief, unless such ways and opinions are in perfect harmony with natural law. It must be according to Nature’s plan, or not at all.

MUSCULAR ACTION.

Let us go a step further bearing upon the muscular action of the tongue, jaw, lips, and throat. Have you not observed that in your speaking so long as those muscles remained in a pliable condition, you experienced no difficulty whatever? One of the prime objects then to be sought after and established is flexibility of the muscles of the tongue, jaw, lips, and throat. Only under calmness of spirit can this be accomplished. Sudden excitability of spirit and confusion of mind frequently produce such marked effects upon the speaking muscles of persons who are fluent talkers that they are for the moment paralyzed, not being able to utter a sound, speak a word, or move a limb. The condition of the stammerer whose trouble arises from nervous dread, is but an aggravated example of the above named condition. The careless, negligent and slovenly talker, who stammers, does not experience this state of nervous excitability to the same degree as does his sensitive and fearful brother in distress. A flexible, free action of the speaking muscles is as essential to freedom in speech as elasticity of the muscles of the limbs to ease and gracefulness in walking. In order to establish flexibility of the speaking muscles, it is absolutely necessary that you be continuously conscious of this flexibility for a reasonable length of time. You will not succeed if you are conscious of it only when you anticipate trouble in speaking. It must be a continuous consciousness, no matter how easy the words or congenial your surroundings. There will be no necessity of going to extremes in the use of the muscles. The mouth need not be made conspicuous, but you must needs remember that you have not been in the habit of using your muscles to the fullest extent, and

for this reason you may imagine that you are overdoing until matter. Your progress in this connection will depend entirely upon your care and diligence in keeping yourself conscious before this flexibility, particularly when it is easy to talk. Should you do this the tendency towards muscular rigidity will eventually leave you. Yes, leave you. That is the idea, or in other words it is the exclusion of the wrong by the fortifying and development of the right. Allow me to repeat what I have already said in a preceding chapter:—You cannot obtain relief from any impediment by spasmodic struggles with the words and muscles. Supplement then your calmness of spirit with a free and easy action of all the muscles of the mouth and throat. Allow the mouth in its opening to tend slightly downward, and do not draw the lips tightly against the teeth, nor pucker them. Let the entire action be free.

RESPIRATION.

I would now direct your attention to respiration, or the manner of breathing. I will not trouble you to any extent in coming on this question. If you give her a chance, Nature will not fail to regulate your respiration without over-anxiety on your part. The calming of the spirit, the clearing of the mind, and the establishment of a free action of the speaking muscles will invariably be followed by a regular and uniform respiration. In the meantime, if you find a tendency to expel air from the lungs before you utter the word, you can counteract it by slightly expanding the abdomen, keeping that portion of the body in light contact with the clothing, and not relaxing

redoing until you require to take breath. By pursuing this principle end entire with diligence for a short time, all tendency to exhaust the lungs conscious before speaking will disappear. As in all things else relative Should to your cure, you must be constant and vigilant, otherwise you l eventual will fail. I cannot impress too strongly upon your mind that other way your progress depends upon eternal vigilance, even when there is und even no trouble in sight; not a watchfulness accompanied by fear already and dread, but associated with calm spiritedness.

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YOUR MANNER OF SPEAKING.

Allow Let us now consider briefly your manner of speaking at times and do when you are not subject to fear, or when it is perfectly easy for them. you to talk. Is your style rapid, hurried, and careless? Do you throw the words, so to speak, into a whirlpool of unintelligibility? Then stop and think for a moment for what purpose words are intended. They are not supposed to bewilder and confuse those who hear them, but to convey to the mind of the listener, or the tender intelligent ideas in an intelligent way. While you should n comm avoid every semblance of drawling the words syllable by syllable, as if they were strung upon an elastic cord, a most ridiculous habit, care should be exercised that they are not jumbled f the m together like the contents of a pot of porridge. Subject the ng mus hands or the feet to either of these extremes, and you will rm resp experience equally disagreeable results. Nothing will improve pel the you so quickly in this direction as listening to yourself. Be sure counte that you understand every word you say as clearly as if it were portio some one else speaking. Establish the habit of listening to your ot relat own voice. This will apply with more or less force to all per-

sons. Nothing will so beautify and improve the voice and character, style, and ease in the manipulation of the language as the practise of listening to one's own voice. Diligence in this, as in all things else in connection with your relief, is the price demanded by Nature in exchange for your freedom.

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THE WILL.

Under normal conditions the will maintains the exalted position of supreme dictator and sovereign ruler of our mental, moral and physical forces, carrying into effect the verdict of the judgment, reducing to tangible realization the architectural designs of the mind, zealously guiding our unconscious instincts as well as our conscious desires.

This potent factor in our make up may be recognized under three distinct heads, viz.: Inoperative, spasmodic, and normal. The will becomes inoperative through one principle cause only—inaction. To be serviceable, the will like that of any other of our forces must be under constant discipline, and subject to continuous exercise. A spasmodic state of the will may be attributed to misuse and abuse. A normal condition of the will is the legitimate outcome of discipline, exercise, and its faithful and incessant employment in all things great and small, important or unimportant.

All who hope to succeed must yield strict and implicit obedience to the will. The will in the true sense is not a gigantic monster, as some suppose, crushing with steel-clad jaw and grinding every force and faculty under his iron-bound heel. Entirely different in character is this controlling element of our being. It is an admixture of mildness with determination, gentleness without compromise, constancy without weariness, and saturated throughout with the true essence of external vigilance keeping under subjection and pressing into diligent service every member and faculty of our organism. Be the

motive good or bad, the desire degrading or enobling, the will never be reached without the all-supporting influence and aid of a well-disciplined and normal condition of will. The condition of will is as essential to the accomplishment of ideals as is calmness of spirit, clearness of mind or a freedom of muscle.

There is a finer quality or characteristic of the will to which I would now direct your attention, viz.: Willingness. Your success in the prosecution of the work you have undertaken depends very largely upon your willingness, to feel, think and act in accordance with the precepts laid down under your guidance. A willingness to submit to the demands of Nature upon you, willingness to cultivate a calm and undisturbed spirit, willingness to develop a clear mental atmosphere, willingness to yield to a diligent exercise of such as may be required to establish a flexible and free muscular condition, willingness to cease vain imaginings as to the near or distant future, willingness to keep the temper under subjection, willingness to be cheerful, willingness to be courageous, willingness to cease all carelessness, thoughtlessness and cowardice, willingness to carry out in minute detail the instructions and suggestions herein presented, having in view your ultimate liberty in speech; in a word, willingness to be free.

Freedom is an utter impossibility while there is unwillingness to submit to Nature's demand. It is this very excellent quality of the will that I desire to impress deeply on your mind and heart. By its adoption, relief from your impediments is as certain as the rising and setting of the sun.

GENERAL SUGGESTIONS.

Cultivate calmness of spirit in every thought, word and act.
This is Nature's *first demand*.

Develop a cheerful, happy disposition.

Thank Providence that your lot is no worse than it is.

Endeavour to think and act in a gentle, easy manner.

Take time to do all things well. Do not haste. "The more haste the less speed."

Do not *try* to talk, talk without *trying*.

Do not trouble about to-morrow, nor bemoan the past. Live in the present. The present only is yours.

Keep your temper.

Suffer humiliation rather than fail in securing your freedom of speech.

Keep your body in a healthy and vigorous condition.

Neither eat or drink anything that does not contribute to bodily health and vigor.

Indulge in no practices in your inner life which sap the mind, impair the body and undermine the will.

Make no apologies for your existence. You have as good a right to be here on earth as anyone else.

Have confidence in your own power and ability to comply with Nature's demands upon you according to the instructions and advice here given you.

Do not protest against natural law. "He that soweth to the wind shall reap of the whirlwind."

If you make a mistake now and then in carrying out the instructions given you, do not rush off into a fit of hysterics and plunge headlong into the "slough of despond."

Keep your conscience perfectly clear so far as doing your very best in faithfully prosecuting the important task you have in hand—your freedom in speech. Do not forget that a conscience to be of any practical use must be polished daily.

Do not imagine that you are the worst stammerer in the world. There are thousands who stammer worse than you do.

Determine that if subjection to instruction will make you a stammerer free, you will be that one.

Remember that time and Nature work wonders. At the same time a fair share of grit and perseverance on your part will greatly facilitate matters.

Do not believe what everybody says about your cure. Stand in good faith on the principles set forth in this work. Turn a deaf ear to every one not in sympathy with your high ambition—the removal of your impediment.

Have courage to prosecute the good work you have begun and your reward will be forthcoming.

Do not be over sensitive. Be sensible first, then if you have any time or material left, be sensitive.

Do not grow despondent so long as you can eat three square meals a day and sleep from six to eleven hours each night.

Imagine that you cannot be cured of your impediment and you will as surely not be relieved.

Be proud of your obedience in complying with the demands of Nature.

ing out Be thoroughly ashamed if too vain or idle to adopt the
 hysterics principles which will make you free.

doing y Take a daily inventory of all the good things with which
 sk you h you are blessed and you will not have much time to brood over
 your affliction.

that a If you desire more information regarding your cure, do not
 aily. consult the neighbours, but appeal to the author of this book.

erier in Do not resolve that you are going to carry out these instruc-
 se than tions and thereby gain your freedom. The chances are that
 you will disappoint yourself. *Decide*, and then *do*.

ill mak Turn a hand occasionally to make others happy, jolly and
 gay. They too have their trials as well as you.

rs. At Make the best, not the worst, of every situation and circum-
 a your stance.

cure. Get up and get out of yourself, as it were, and avoid the
 selfishness of seclusion.

k. Tur Smile now and again; if you have not been in the habit of
 gh amb so doing it may be awkward for a while, but "practice makes
 perfect."

have be Go to the table to eat and be happy. Go to bed to slumber
 and rest.

if you Do not read trash to upset your mind. Neither eat nor
 drink that which will upset your stomach.

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SPECIAL INSTRUCTIONS TO PARENTS.

Your child stammers. In ninety-nine cases out of a hundred this impediment can be removed by the parent. This cannot be done by harsh usage or rough treatment in the average case. The child should be made to realize, nevertheless, that you have determined upon its freedom and that you have a right to expect of it a hearty and willing co-operation. If a spirit of submission characterizes the child in other matters, your freedom will be comparatively light. On the other hand, if the child is obstinate and disobedient, refusing to yield to your requests, protesting against your advice and counsel, its freedom will not be so easily accomplished. By determination, patience and unyielding perseverance even in the face of these obstacles you will eventually triumph. Compared with the blessing it will be to the child in after life, the price you pay in faithful performance of your duty is indeed meagre.

The child that fails in controlling its speech, also fails in control of itself in other directions. For this reason the parent should endeavour to cultivate in the child a calm spirit by declining at every point the least signs of excitability. As a parent you should remember that the difficulty which your child experiences in speech is not stammering in a fundamental sense but the manifestation of a condition which is apparent in other things as well as in its speech. This condition is simply a lack of self-control. To establish in the child self-control and confidence in its own powers, then, is the main object in view.

Do not subject the child to nervous strain or excitement.

neither overtax its mental or physical energies. This is not to be interpreted as advocating idleness on the part of the child, nor a yielding on your part to its whims and fancies. Discipline in controlling itself is what the child needs most and every effort you put forth to this end will be a step towards its freedom in speech. Whenever the child approaches you in a state of excitement, at once bid it stop and think before it attempts to speak. Persist in this practice. Do not try to force the child to say certain words, or try to overcome them. Difficulty with words will disappear immediately the child learns to control its mind and spirit. Should the child talk in a hurried, careless manner when it is having no trouble, impress it with the necessity of speaking in a way that it can be understood by others. Induce the child to read slowly every day in your presence. Encourage it in speaking. Direct its attention to its own voice, while in the act of speaking. See to it that it uses the muscles of the mouth freely and openly. These muscles are for the express purpose of talking and must be used in a flexible manner at all times. If the child talks in a loud, boisterous voice, insist upon a soft and mild voice. Do not neglect this very important portion of the work in hand.

My remarks thus far are applicable to the child who stammers through nervous excitement or fear. There is a class, however, including young and old, whose stammering continues as a result of *carelessness* and *indolence* in talking. Prompt and decisive action is the only way to proceed with the child of this class. As the saying is "Put down your foot," and that in the most determined manner, making it clear to the child that you will not tolerate its carelessness and indolence any

longer. Do this in a calm but resolute manner for a short period of time and you will be pleased with the marked improvement which will follow. In either case the results depend solely upon the child controlling itself. Let me reiterate what I have already said about you trying to get the child to overcome certain words either by force or persuasion. Leave all troublesome words alone. Do not trouble the child with them. Your office first and last, is to get the child to control itself in all acts, and at all times. If there be any portion of the work in hand that you do not understand, write the author of the Home Cure for Stammering, and your inquiries will be promptly answered. Consult no other person concerning this matter. Follow strictly the advice herein given you and your desire for your child's freedom will be realized.

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SPECIFIC PRINCIPLES.

Throughout this entire volume your attention has been continually directed towards the one all-important principle upon which your freedom must be centred—calmness of spirit. Without this you cannot possibly succeed. As well might you endeavour to hold back the ocean's tide by the uplifted hand as get your freedom of speech without the exercise of self-control. The specific principles given below have but one function, viz., the counteraction of a wrong tendency of the muscles of the speaking apparatus. These muscles through constant habit have become set in their action. The object then is to encourage a right direction of action in the use of these muscles in the delivery of the language every time you speak.

These specific principles will be found as important as they are few in number. Practice them constantly until you are free. Although it may be quite easy for you to speak at times, yet you have no license to neglect the faithful prosecution of these specific principles. The practice of them will have the effect of giving you a natural, easy manner in speaking. The more faithfully and constantly you adhere to them, the sooner will you obtain relief. Spasmodic application will produce temporary results only. Be continually conscious that you are subjecting yourself to these simple but fundamental rules, and in a short time you will begin to notice that wrong tendencies have diminished and will eventually leave you. Sounds, syllables and words, which once troubled you, will have no more error for you; where now your speaking muscles fight and

struggle in deadly contest with each other, they will then be the most friendly and amicable terms.

1. Be conscious of a natural, easy movement of all muscles of the mouth.

2. See to it that the lips act freely and are not drawn against the teeth.

3. Let there be a tendency to direct the under jaw downward, or in other words, open the mouth downwards instead crosswise of the face. Opening the mouth downward gives a natural and pleasing facial appearance, opening the mouth crosswise imparts an expression of mental weakness.

4. Do not run your little words—"it," "is," "an," "and," "for," etc., into the larger ones.

5. Speak at all times at a normal pitch of voice. Never raise your voice in a high key.

6. Appreciate and enjoy the use of each and every word with which you have no difficulty. By increasing your enjoyment your sorrows will depart from you.

7. Keep the body perfectly still when using the voice. Do not move the head, arms nor limbs.

8. Talk no faster than you feel certain that other people can understand all that you are saying.

9. Do not struggle with any word, syllable or sound.

10. In attempting to speak, if the voice does not produce the sound easily, let it alone and go on to the next word. In a little time the result will be satisfactory.

11. Listen to yourself talk. Get familiar with your own voice. Very much of your trouble may be attributed to the

that you are unfamiliar with the sound of your own voice except when you are struggling to speak.

12. Read aloud a few times daily, not to exceed thirty minutes at any one time. If you are busily engaged during the day, read before breakfast and just before retiring for the night.

13. A profitable exercise for you will be counting and repeating the multiplication tables, at the same time being conscious of a free, flexible action of all the muscles of the mouth.

14. Do not be over imaginative as to your appearance. You look all right, rational, sensible, natural. At all events you do not begin to look as objectionable as when you stammer.

15. Practice frequently before the looking glass.

16. Be diligent in the application of the foregoing principles.

The reward is not to the swift but to the faithful.

You have the power and also the knowledge necessary to your perfect freedom. Will you have that freedom? I believe that you will.

Now that you are in possession of these two factors, there is no reason why you should not yet be free.