

Hello there:

What you are about to read on the first few pages of this ebook is an actual explanation (as I call it) on Pelmanism and its Course on Mind and Memory Training located at the back of two (2) books I came across that I wanted to share with you. The **impact this course** must have had on people's lives, back then, had to **be dramatic**, for a lot of skepticism and controversy was created globally over this unique course being offered to the public in those days...with its "Are you a PELMANIST?" advertised everywhere.

I have reproduced the discussion as accurately as possible -- with its original logo as well.

The two (2) books were:

"Open Trails" – author Emily Ferguson Murphy (1868 – 1933)
1920, Publisher: J. M. Dent & Sons, Ltd.
London and Toronto.

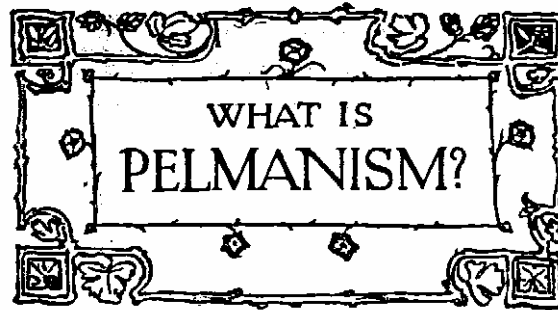
"Starve Crow Farm" – author Stanley John Weyman (1855 – 1928)
1919

Starting on Page # 07 is the **Pelman Institute's "Mind and Memory"** – an interesting booklet written by the Pelman Institute, available to the public (back then), describing Pelmanism in detail. It is fascinating in itself with its wealth of original thought and clear observation.

Starting on Page # 48 is the first of two (2) Lessons I have included to give you a glimpse into this unique course on **developing your mental powers to their fullest for your benefit**. Enjoy and Good Luck!

Sincerely Yours,

Lawrence Katcher
www.powersofthemindcourse.com



“I’d like to take up Pelmanism, but—”

Some Doubts Dispelled

THE very prominence which Pelmanism has attained during recent years forms the basis of a doubt which exists in the minds of many people. A business girl said to me only the other day, “I’d like to take up Pelmanism, but it’s so much advertised that I wonder whether there is not a certain amount of quackery about it.”

The association of extensive advertising with quackery is a relic of long years ago, but it is strange how it persists. I was rather surprised, nevertheless, to hear this business woman express the doubt, for she is a marked success in her sphere of work, with a keen, analytical mind.

Inquiry revealed the fact that she had read only one or two of the Pelman announcements closely, though she had glanced in a half-interested way at scores of them. I then divulged that I was a Pelmanist, and immediately a regular machine-gun fire of questions was opened upon me. Was there anything in Pelmanism? Was it free from quackery?

Is the Case Overstated?

Did not the advertisements overstate the case? Wasn’t the most made of the successes attained by a few students, while the many secured no benefit worth speaking of? To all

of which I replied by two further questions: Was it conceivable that over 400,000 people would voluntarily adopt Pelmanism unless they were convinced that they would gain in some way from the study? Would so many of the leaders of thought, including prominent educationists, influential business men, and well-known authors and editors, publicly state their unbounded faith in Pelmanism if it were not capable of withstanding the most searching investigation?

Trebled My Income.

These broadsides took instant effect, and I followed up my advantage by mentioning some of the results Pelmanism had achieved in my own case: vast improvement in memory; keener perceptions; realisation of dormant possibilities; consciousness of greater power; appreciation of the beauties of poetry; easier concentration. I reserved for my final shots the two most practical outcomes of my Pelmanistic studies.

The first of these had a telling effect, for this would-be Pelmanist was full of ambitious plans in business. I told her that during the past two years my earnings had more than trebled, in spite of many difficulties and setbacks, and that to Pelmanism was due the major part of the credit for this financial improvement. The other result was the consummation of an ambitious plan which I had often contemplated, but which, until I had become a Pelmanist, I honestly believed to be something unattainable.

This conversation suggested to me that others are probably deterred from taking up Pelmanism by a variety of "buts," each of which could be disposed of in a minute or two if only it were possible to meet the doubters face to face.

For instance, at various times friends of mine have said: "But I'm not enough of a student to tackle Pelmanism. I could never sit and pore over books and lessons, even if I could find the time." Here we have a dual objection: (1) Pelmanism is thought to be hard to study, and (2) no time can be found for it. Let us deal with the second part of this objection first.

The Pelman Course requires from thirty to sixty minutes daily for a period of about three or four months. Many of the exercises can be practised at odd moments—when walking through the streets, while waiting in a friend's office or home, during train or bus rides, and so on. Other parts of the study can be done at home or at the office without seriously encroaching on one's time for other matters. The main fact to be borne in mind is that all of us can find or make time to do these things which really interest us. And Pelmanism is one of those things. Which brings me to the

first part of the objection we are rebutting. Pelmanism is as unlike ordinary formal studies as anything can well be.

The very first lesson reveals the fascination of Pelmanism, and this fascination becomes intensified with each succeeding "little grey book." Of course, you cannot get the most out of Pelmanism unless you are prepared to follow the training closely. But any Pelmanist will tell you that there is no difficulty in doing this. Pelmanism itself provides whatever incentive may be needed by those who by nature are disinclined to apply themselves to study.

Brain Power.

A frequent contention of the anti-Pelmanists (for there are people who, without knowing what Pelmanism is, are opposed to it) is that it is impossible to make brains grow where none exist. By which they apparently mean that Pelmanism will not make wise men of dullards. Let me say that, so far as I know, the Pelman Institute has never claimed to be able to perform miracles, though tens of thousands of its members would unhesitatingly declare it had done so in their cases. An ordinary school education is the only foundation necessary to enable any woman or man to become a successful Pelmanist.

In fact, it might be said with a great deal of truth that Pelmanism can be of far more benefit to those of comparatively few scholastic attainments than to those who have been endowed with a more liberal education. To be deterred from taking up Pelmanism because it is thought that only "brainy" people can make profitable use of it is to allow oneself to be influenced by an inaccurate or incomplete idea of what Pelmanism is and does.

Eminent Men on Pelmanism.

On another occasion I was told that Pelmanism was chiefly a matter of very clever advertising, and that the merits of the system existed almost entirely in the imagination of the man responsible for the Pelman announcements. This critic, however, could not explain how it was that men of the calibre of Admiral Lord Beresford, General Sir O'Moore Creagh, V.C., Lieut.-Gen. Sir R. S. S. Baden-Powell, Sir Arthur Quiller Couch, Sir Wm. Robertson Nicoll, Sir H. Rider Haggard, Mr. T. P. O'Connor, M.P., Mr. George R. Sims, Mr. Max Pemberton, and many others came to write such glowing tributes to this Course in Mind and Memory Training.

He agreed that their testimony was unimpeachable, and admitted (rather reluctantly, I thought) that perhaps there was more in Pelmanism than he had supposed. It is the declared opinion of hundreds of Pelmanists that the

announcements of the Institute err distinctly on the side of moderation. Although the advertisements tell nothing but the truth, they do not tell all the truth, on the principle, I take it, that enough is as good as a feast.

Then there's the man who says: "Yes, Pelmanism is no doubt all right for the brain-worker or student, but I'm a mechanic" – or a farmer, a grocer, a policeman, a telegraphist, a rate collector, as the case may be. Just because some people reach much greater success than others in these vocations is proof that there is scope for keen workers in these and similar fields.

Pelmanism for Industrial Workers.

A Pelman-trained mind will show the industrial worker, for instance, in which direction advancement lies, and what steps to take to attain the goal towards which he is striving.

Thousands of letters from Pelmanists have been published at various times, demonstrating in unmistakable manner the great benefit which anyone can derive from the Course. A coalminer declares Pelmanism to be very useful to him in his work; a munition worker gives Pelmanism direct credit for his ability to design a patent pile; a Manchester bleacher says he never spent money to better advantage than on the Course. These instances could be multiplied almost indefinitely. The man or woman who hesitates to adopt Pelmanism through a mistaken notion that it is useful only to the business and professional classes is neglecting the supreme opportunity of his or her life.

Full particulars of the Pelman Course are given in "Mind and Memory," which also contains a complete descriptive Synopsis of the 12 lessons. A copy of this interesting booklet, together with a full reprint of TRUTH'S famous Report on the work of the Pelman Institute, and particulars showing how you can secure the complete Course at a reduced fee, may be obtained gratis and post free by any reader who applies to The Pelman Institute, D, Pelman House, Bloomsbury Street, London, W.C. 1.

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end of advertisement

This is from an ad for the Pelman Institute on the inside front cover of a wartime Penguin edition of "Cold Comfort Farm":

"A mind that balks at sticking to one thing for more than a few minutes surely cannot be depended upon to get you anywhere in your years of life! The tragedy of it all is this: you know that you have within you the intelligence, the earnestness, and the ability that can take you right to the high place you want to reach in life! What is wrong? What's holding you back? Just one fact - one scientific fact. That is all. Because, as Science says, you are using only one-tenth of your real brain-power!"
[...]

"Take up Pelmanism now! A course of Pelmanism brings out the mind's latent powers and develops them to the highest point of efficiency. It banishes Mind Wandering, Inferiority, and Indecision, and in their place develops Optimism, Concentration, and Reliability, all qualities of the utmost value in any walk of life."

MIND and MEMORY

The Scientific Approach

To

Memory and Mental Development

MIND and MEMORY

Scientific Mind Training

**Over 650,000 Successes in All Parts of the
World**

YOUR MIND

BY DAVID MITCHELL, A.B., A.M., Ph. D.

Director of Instruction, Pelman Institute of America

You have a brain capable of wonderful things. In its organization it is the great marvel of life. Composed of millions of units, it is so constructed that each unit plays its definite part in the work of the whole. In fineness of operation and delicacy of construction any piece of machinery as compared to it is crude beyond description.

Because of this endowment that nature has given, your brain or your mind is your greatest possession. You may have wealth. It may have been earned by your own effort, or it may have been inherited. Even so, your brain, is more precious than all else.

Without it, all other parts of the body are useless. The hand will not go where the eye wants it. The head and feet work independently. The body cannot act as one person. With the brain, you have an organized machine. Through its operation, eye and hand work in harmony. The feet and the head co-operate. The finest organization in the universe is complete.

The question is - How does this brain work? In simple language we want to show you. In the first place let us take up its parts and their relation to each other.

Brain, for our purpose, is the whole nervous system. It includes that part which is located in the head and also all the nerve cells and fibers in all parts of the body.

At birth this nervous system has some definite ways of working already set. Certain other ways of working are characteristic of it but they do not show themselves until later in life. These definite inherited ways of behavior are known as reflex and instinctive responses.

OUR INSTINCTIVE RESPONSES

You do not need to learn how to breathe, nor need to train your heart to beat. You know instinctively how to take food. Whenever the lips are stimulated the swallowing

movements take place. You eat and drink without being taught. In the early explorations in the world about you, everything you pick up is carried instinctively to your mouth. If an extremely hot object touches your hand, you will pull it back. Teaching for this is not necessary. Instinctive responses take care of this much of our behavior.

Take the last illustration and let us follow out what takes place. As the hot object touches the hand a temperature-sense-organ in the skin is stimulated. This stimulation sets up an excitation in the nerve fiber, which is connected with that sense organ. Just what this excitation is, or how it works, we do not know. It may be like the operation of the electric current. The wires are there and the work is done. In the nervous system the fibers are the "wires". The nerve current travels over them.

It travels back to the central part of the system on one set of fibers and after passing through one or more "cells" of which the "grey matter" is composed, it comes out again by way of the motor fibers to the muscles of the arm. The contraction of the muscles, due to this excitation, withdraws the hand from the hot object.

The same principle is operating when we ward off an impending blow with our arms. The eye is stimulated by the moving object. Nervous excitation travels over the fibers leading from the eye to the central part of the system. From central cells it again travels over motor fibers to the muscles of the arm. The result is again the use of these muscles to bring the arm into position for protection.

THE TEACHABLE BRAIN

Your brain is capable of many responses besides these original inherited ones. You do not know how to write, to play the piano, or to read, unless you are taught. Being taught means that the nervous system works in a different or modified way. When letters or words were first put in front of you, they brought no response. You did not write; neither did you read. The response of the nervous system had to be developed and modified for this kind of stimulus.

Your eye saw the queer looking scrawls on the paper. But your hand did not at first attempt to imitate them. Some one said: "Write like this!" You watched how it was done. You tried to do the same thing. Your eye saw "a" but your hand did not make it until after many trials.

MIND-WANDERING

Concentration and strong Will-Power are two of the characteristics which, almost universally, people wish to develop. A cure for mind-wandering is an urgent demand of the day. Mind-wandering is largely a habit. It is pernicious in its effect, but is overcome by the development of the opposite mental habit.

In PELMANISM, you will find the methods clearly outlined, and the exercises prescribed, for the development of concentration. With will-power the same thing holds true.

The competition of life calls for people to think for themselves, who are not afraid of new things, who are willing to take the initiative and open up new fields of endeavor. In every person's thinking there comes, time and time again, the wish to do something worth-while, to make a contribution that will add something to the welfare of the world. The greatest obstacle in the fulfillment of this wish is the failure in originality. We fall into the rut of custom and accepted procedure. PELMANISM develops originality and initiative so that the ruts of custom are broken down and the mind is free to make its own observation, draw its own conclusions and initiate enterprise.

YOUR OCCUPATION NEEDS IT

An inquirer writes: "How can this system apply to the mind of the federal judge as it does to the mind of the day laborer?" It applies because the operations of the human mind are fundamentally the same. It makes no difference what your occupation is, it is the *trained mind* that makes you more efficient in it. The ditch-digger with the trained mind will dig ditches better than one with an untrained mind. The bank president has no more need for the training of the mind than does the man who attends the furnace for the heating of the bank.

The ability to make independent observations, to persist in the necessary tasks, to devise new methods and take responsibility is as desirable in the man who watches the steam gauge as in the man who keeps his hand upon the financial pulse of the world.

In our school training, the chief consideration is the acquisition of a certain amount of information and the training in doing certain things. The brain is supposed to

work automatically, and the original capacities are rarely considered. The child is taught to read, to spell, to write and to do similar things. He is seldom stimulated to observe, or to use the sense avenues with which he is endowed. The observations which he makes are largely through chance. His teacher is not supposed or required to show you how he can make use of the possibilities of all the senses.

DO YOU REALLY SEE?

PELMANISM, on the other hand, develops an efficient use of all the sense organs. Most of us view situations lazily, and the result is a hazy, ill-defined perception. People pass before our vision, but it is as though we were looking through a fog, and they are nothing but vague, shadowy forms. We do not get a clear-cut picture as to how the person looks, or what the chief characteristics are. Likewise our ears fail to differentiate the innumerable sounds which, if separated, would mean music – not noise. To overcome these difficulties and to enable us to get clear first-hand knowledge of the world about us, PELMANISM has worked out a set of exercises the practice of which will greatly increase the clearness of perceptions.

This is the first step in the development of a reliable memory. A fundamental law is that memory depends upon the vividness of the first impression. PELMANISM goes further and shows how in the organization of material, facts are readily remembered, which if taken without this organization would soon be lost in hazy general impressions. Through the exercises prescribed by this course of instruction one's memory becomes clear, well-defined and serviceable.

THE SCIENCE OF RIGHT THINKING

PELMANISM will train you to see things more clearly, to hear meaningful sounds where there had been only a rumble. It will lead you to develop interest and driving power, so that the necessary job is done. Mind-wandering will be cured and concentration will become a habit. It will also show you the way to originality to initiate and thinking for yourself. PELMANISM will train you to make efficient use of all your mental powers.

PELMANISM is the science of right thinking, the science of putting right thought into dynamic action. It will help you to use fully the powers that you know about, and what is

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even more important, how to discover and use hidden, unsuspected powers.

THE STORY OF PELMANISM

BY GEORGE CREEL

President of the Pelman Institute of America

PELMANISM is neither an experiment nor a theory, but a world idea, a world force. For more than twenty-five years it has been fighting inefficiency and failure in many lands and languages. England, Ireland, Scotland, Australia, Canada, South Africa, India, France, Italy, Holland and Russia - all have paid tribute to the dynamic effects of this time-tested, time-proved course in mental training. In response to overwhelming demands, the work is being extended to new countries, and by special appeal, the lessons have been put into Braille for the use of the blind.

I first heard of PELMANISM during a London visit in the spring of 1919. Its advertising matter filled pages in papers and magazines and "Are you a PELMANIST?" was a question on every side.

It was T. P. O 'Connor, "Father of the House of Commons," who satisfied my curiosity and gave me facts. I learned that there were, at that time, more than 400,000 PELMANISTS in action, figuring in every walk and condition of life. Lords and ladies of high degree, clerks and cooks, members of parliament, laborers, clergymen and actors, farmers, lawyers, doctors, coal miners, soldiers and sailors, even generals and admirals, all were "PELMANIZING," and heads of great business houses were actually enrolling their entire staffs in the interest of larger efficiency.

In France, Flanders and Italy, over 100,000 soldiers of the Empire were taking PELMANISM in order to fit themselves for return to civil life, and many members of the American Expeditionary Force were following this example.

PELMANISM AMERICANIZED

As a matter of fact, the thing had all the force and sweep of a religion. It went deep into life, far down beneath all surface emotions, and bedded its roots in the very centers of individual being. It was an astonishing phenomenon, virtually compelling my interest, and I agreed gladly when certain members of Parliament offered to take me

to PELMAN HOUSE. A growing enthusiasm led me to study the plan in detail, and as a consequence, I made agreements that gave me the full right to introduce the famous course to the United States.

Adapted to American needs by America's foremost psychologists, operated by an instructional staff composed of Americans holding post-graduate degrees in education and psychology, PELMANISM is now an American product available for American use. It is, and I say it advisedly, the biggest thing that has come to the United States in many a year.

Viewed historically, PELMANISM is a study in intelligent growth. Twenty-five years ago it was a simple memory training system. Time has broadened it.

Today it does not confine itself to the training of just this one function of the human mind, but scientifically exercises and develops all of the mental powers.

NOT A MEMORY SYSTEM

The founder of PELMANISM had an idea. He went to the leading psychologists of England and also to those of America, and said: "I have a good memory system. I think I may say that it is the best. But it occurs to me that there is small point in memory unless there's a *mind* behind it. You gentlemen teach the science of the mind. But you teach it only to those who come to you. And few come, for psychology is looked upon as 'highbrow'. Why can't we popularize it? Why can't we make people train their minds just as they train their bodies? Why can't you put all that you have to teach into a series of simple, understandable lessons that can be grasped by the average man with an average education?"

And the eminent professors did! PELMANISM today is the one known course in applied psychology, a course that builds minds as a physical instructor builds muscle. There is nothing really new in it. All of its truths are as old as the hills. But it reduces these truths to practical use. It puts them into harness for the doing of the day's work.

It teaches how to develop *personality*, how to build *character*, how to strengthen *individuality*.

Instead of training memory alone, or will-power alone, or reasoning power alone, it recognizes the absolute interdependence of those powers and trains them together.

OUR LIMITLESS MINDS

The course comes in twelve books - "twelve simple lesson books" - each one a guide post to success, and each one carefully gone over by a staff of highly credentialed and trained instructors. There is nothing arduous about the course, and it offers no great difficulties, but it does require *application*. PELMANISM *has got to be worked at*.

There is no "magic" or "mystery" about it. It is not "learned in an evening". Brains are not evolved by miracles. Just as the arms stay weak, or grow flabby, when not used, so does an unexercised mind stay weak or grow flabby.

You can take a pill for a sluggish liver, but all the patent medicines in the world can't help a sluggish mind. PELMANISM is not a "pill system". It proceeds upon the scientific theory there is no law in nature that condemns the human mind to permanent limitations. It develops the mental faculties by regular exercise, just as the athlete develops his muscles. It gives the mind a gymnasium to work in; it prescribes the work scientifically. The twelve "simple lesson books" are intellectual dumb bells.

I say deliberately, and with the deepest conviction, that PELMANISM *will* do what it promises to do. Followed honestly, it *will* give greater power of self-realization and self-expression, in word, thought and action.

It *will* stop wool-gathering and mind-wandering. It will develop mind, character, personality, giving ambition, energy, concentration and self-reliance.

Americans need it as much as England needed it. There are too many men who are "old at forty;" too many people who complain about their "luck" when they fail; too many people without ambition or who have "lost their nerve;" too many "job cowards" living under the daily fear of being "fired."

GO FORWARD OR DROP BACK

Original thinking is almost a lost art. We look at games instead of playing them. The less the mental demand the more popular the play. There is music in restaurants because it is too much trouble to talk intelligently. Life is cut to pieces by deep ruts, with the people in them never looking back over the sides.

There is nothing more true than that success and failure are next-door neighbors. The success of today may be the failure of tomorrow, and the inefficient can rise to efficiency when he *wills* it. No one can mark time in modern life, much less stand still. We go *forward* or *drop back*.

Too many people are mentally *lopsided*, knowing just the one thing or taking interest in only one thing. Of all living creatures they are the most deadly. I have seen eminent scholars who were the dullest of talkers; successful business men who knew nothing of literature, art or music; people of achievement sitting tongue-tied in a crowd while some fool held the floor; masters of industry ignorant of every social value; workers whose lives were drab because they did not know how to put color in them, and I have heard men and women of real intelligence forced to rely on anecdotes to keep up a conversation.

THE COMPLETE PERSONALITY

The emphasis on PELMANISM is on a *complete* personality. It does away with *lopsided* developments. It *points the way to cultural values as well as to material success*. It opens the windows of the mind to the voices of the world; it puts the stored wealth of memory at the service of the tongue. It burns away the stupid differences by developing self-realization and self-expression. It makes unnecessary the stereotyped in speech and thought and action.

Nor is PELMANISM bound by sex, class, creed or circumstance. Its benefits are as broad as the needs of the mankind. Any man or woman, no matter whether rich or poor, skilled or unskilled, will find strength and advancement in PELMANISM. The truth of this claim is provided by the books of the PELMAN Institute of America. A study of enrollments show that every State of the Union has its growing group of PELMANISTS, and that the list includes every field of human endeavor. The home, the shop, the farm, the bank, the store, the factory, the bench and bar, the office, all have their representatives, and the letters show that this great system of mental training comes as an answer to a tremendous need.

THE BUSINESS VALUES OF PELMANISM

PELMANISM is able to guarantee advancement and increased incomes for the very simple reason that it gives workers the qualities that employers are hoping for and searching for. Salary is no longer the determining consideration: the main thing is *intelligent service*. One of the country's greatest executives, speaking recently to the writer, made this statement:

"For every efficient man or woman, there are ninety-nine inefficients. Stenographers who listen with one ear only; secretaries who can't remember; clerks who keep their eyes on the clock; department heads who are afraid to make decisions on their own; superintendents utterly lacking in initiative and originality - nearly all of them a wool-gathering without the ability to concentrate on anything but quitting time. Not one in a hundred has any real interest in his work beyond doing as little as he can for the money he gets."

The same complaint comes from the trades and professions: Carelessness, laziness, and indifference instead of intelligent enthusiasm, driving purpose and quick thinking: A willingness to "stay put" instead of the eager ambition that fairly begs for new opportunities and larger responsibilities. As a result, employers of every kind are the *hunters* today, scouring the country in search of men and women who can "deliver the goods."

It used to be the case that one or two lines in the "Help Wanted" columns answered every business opportunity. Pick up the papers today, however, and one will find expensive display advertisements, such as these:

"We have an immediate opening for a man with the ability to organize, direct and get results from a staff of salesmen. He must have balance. He must have speed. He must have initiative and imagination. Above all, he must have personality. For the right man, this carries with it the chance to accomplish some of the biggest things ever done in business, and we wish to leave no stone unturned to find the right man."

"An individual corporation offers an unusual opportunity for a man between 25 and 38, who possesses

forceful personality and good business judgment. A place on the Board of Directors to the man who can qualify, in addition to a liberal salary."

Initiative! Imagination! Personality! Good Judgment! Originality! These are the master words of modern life, and it is precisely these qualities that PELMANISM develops, strengthens, and directs. It opens your mind for *inspiration*, letting you see wherein you are strong, wherein you are weak, and even as it adds to strength, so does it correct weakness.

The trouble with so many people is that they express themselves in *daydream* and not in *action*. When analyzed, this is seen to be a misfortune, not a fault. How can they *listen* when they have never been taught concentration?

How can they have *initiative and originality* when our educational system tries its best to turn pupils into parrots and have them all uniform in type? How can they have *purpose*, and hold to it, when out life ignores the fundamental truth that the human mind has got to be exercised in order to get *fit* and *stay fit*? As a matter of fact, the majority of workers are doomed to day dreams because their training, or lack of it, has robbed them of their *mental teeth*. They can't take hold and hold on. The mind, unused to continued effort, tires quickly and jumps from one thing to another like a grasshopper.

SELF-REALIZATION

PELMANISM does the simple, obvious thing; first of all, it teaches self-realization. Very few people really know themselves. They imagine they are this or that, and blunder through life the victims of their own ignorance. In the second place, PELMANISM trains the mind, exercising it scientifically, meeting its new strength with new tests, until, at the end, there is perfect balance, full power and an amazing tirelessness.

Routine efficiency is not sufficient for the demands of modern business. The call is for the quick, leaping brain that is able to create ideas, to find fresh viewpoints, to make decisions as logical as they are swift, and to manufacture opportunities instead of waiting for them. Imagination, courage and resourcefulness are assets as real as stocks and bonds.

The competitive factor is ever present and important. There are always the "other fellows" to be considered.

What are *they* doing? In business, as well as in war, victories are won by quick thinking, quick striking. In World War I, the Germans lost Paris because they *walked* their soldiers across Belgium. Armies had always marched, and the Germans followed tradition. Gallieni commandeered every taxicab in Paris and *rode* his poilus to the Marne. Had any German general possessed Gallieni's imagination, and shot his Huns across Belgium in automobiles, the French defense would not have had time to form.

Here is a parallel. It was the habit of a certain metropolitan newspaper to carry the electroplates in an elevator from one room to a room seven floors below. A new foreman padded the bottom of the shaft and threw down the plates, saving an average of three minutes, forty-eight seconds. This enabled the paper to place its "extras" on the streets ahead of its rivals, a time saving that meant success to the paper whenever a big story "broke."

In the same way imagination and originality have always overcome difficulties and ruled the world. The Alps had never been crossed by an army. It was one of the things that "couldn't be done." Hannibal did it.

Thousands of dollars were being lost by lack of means to "keep" eggs, meats, etc. They "spoiled" and there was "nothing to do about it." A young chap rejected this point of view; with initiative which would not be downed, with an imagination seeing beyond all difficulties, and with originality in the face of discouragement, he continued his effort. The result - cold storage with its unlimited possibilities.

Business is the Great American Romance. It is business that has harnessed the stream, tunneled the mountain and spanned the river, turned deserts into orchards, and made the United States the world power it is today. It calls for the *best* and it *deserves* the best. It is this *best* that PELMANISM develops, trains, and directs.

Business needs the *whole* mind, not just part of it. It is often the case that a man of vision, forethought, initiative, resource, courage, and confidence is forced to confess that he has "no head for detail." On the other hand, masters of detail "fall down" on big problems.

THE BALANCED MIND

The PELMANIST finds no difficulty in assimilating detail and he rises supreme when big issues confront him. His training gives him the balanced mind, the alert mind, the

mind that is receptive and responsive. And that is just the type of mind which achieves success with almost miraculous ease while other men lag behind, puzzled, confused, and inert.

The appeal of PELMANISM is neither narrow nor specialized. The beginner will find the secret of promotion in it. The veteran "job holder" will get from it new courage, self-confidence and a resourcefulness that will lift him above his fears and out of his ruts. Executive heads will discover that PELMANISM takes up "mental slack," tones up the mind processes, and acts as a tonic to vision, decision and imagination. Business permits no standstill. Those who do not go *forward* commence to *drop back*.

This great course comes at a great time. Never before in the history of American business were such chances open to intelligent ambition. Our whole industrial and commercial structures are in the process of reconstruction. A world is waiting to be rebuilt. At home, and in the far places of earth, great tasks call to the creative, constructive and administrative forces of American life. Old barriers are down, the gates of success swing wide, and the ranks of the country's workers are being combed for the "right sort."

Make yourself that sort!

YOUR UNSUSPECTED SELF

ARE you the man or woman you ought to be?

Beneath the Self of which you are conscious there is hidden an unsuspected Self, a thing of sleeping strength, and infinite possibilities. That Self is the man or woman you *ought to be*.

It is the Self of power and pride; the Self of courage, confidence and decision; the Self that will lift you from the ruts of life to the hilltops of ambition; the Self that leaves "footprints on the sands of time."

It is this unsuspected Self that occasionally rises uppermost in some crisis of life after you have set your teeth to go in and win and *have won*. And then you say, wonderingly: "How strange! I didn't think I had it in me."

Let that Self be always uppermost! Resolve to be always the man you ought to be! But *first discover your unsuspected Self*.

Search through all the muddle and chaos of wrong thinking, of doubt and self-distrust, and *find* those fine qualities, those powerful potentialities, all those slumbering talents which every one of us possesses.

Developed and used, they will lead you to a higher, finer place in life; they will lift you from the dead levels of mediocrity to the broad speedway of progress. The human mind, freed from slavery to slothful habits, and trained to strength by proper exercises has the drive of a mighty machine.

These statements are not advanced as empty speculation, but are stated as *facts*; facts that have behind them the testimony of more than five hundred thousand men and women who have studied PELMANISM, that science of Self-Realization which bids fair to revolutionize our conceptions of "Destiny" and Possibility.

Educationally, Intellectually, and Socially, PELMANISM is a factor whose powers must be felt to be fully appreciated. To thousands it has been the means of discovery of latent mental powers and unsuspected talents. Thousands who were wont to go inarticulate through life have learnt the joy of Self-expression.

PELMANISM FOR WOMEN

THE status of women is one of the most remarkable of all the great world changes. There was a time when an unmarried girl of twenty-five was an "old maid"; when forty was the "cap and chimney corner" age for women, and when it was "unseemly" that any of the "gentler sex" should work outside of the home. Full twenty years have been added to the youth of women; they have escaped from the glass cages of tradition and prejudice and there is no trade or profession closed to them.

The one test is *capability*. Money Making no longer says, "I am going to shut you *out* because you are a woman," but it is not saying, "I am going to let you *in* because you are a woman." What business demands, regardless of sex, is ability to deliver the goods.

The one great handicap under which women labor in entering the world of work is lack of training in business ways of thought. Their natural abilities are equal to those of men, and it is often the case that they have superior intuitive powers, but their minds have not been "broken to commercial harness." A course in PELMANISM is the quick and authoritative answer. PELMAN training develops close reasoning, quick thinking, intelligent decision and executive facility. Thousands of women PELMANISTS have written letters telling of their rise to high salaried positions of power and responsibility.

PELMANISM is no less valuable to the women who work *in* the home. There was never a time when it was more necessary to run a household as a *business proposition*, making every cent count. Capacity - downright administrative ability - is demanded today of the wife and the mother who wants her home to be a success. Running a house is a far more important job than running a factory, and a home superintendent isn't born any more than a factory superintendent is born. Both jobs call for training and PELMANISM gives it in both cases.

SOCIAL VALUES

Another point: PELMANISM has social as well as material values. It enables one to increase income and to win promotion, but it also opens the door to a richer, more interesting life. Too many women let themselves "go slack,"

losing the keen perceptivities and eager interests of youth, and "sagging" mentally, emotionally and physically. PELMANISM tones up the mental processes, and the result is quickly apparent in looks, speech, thoughts and action.

Amongst the women students of the Course are very many who have probably never looked at a lesson book since their school days, and it is instructive to note their pleasant surprise at finding the study so full of interest. That is one of the outstanding features of the PELMAN Course - it presents principles of profound importance in the simplest ways, and follows with a series of exercises so ingenious and so interesting that they constitute an agreeable reaction.

AUTHORITATIVE OPINIONS

The famous and former mayor of Schenectady, New York, **George Lunn**, has no hesitancy in endorsing PELMANISM. He writes:

"Self-confidence wins. It wins because only the man with a completely efficient mind can be completely self-confident. Self-confidence is not 'bluff'. It is not self-assurance. It is the wonderful feeling that comes from self-knowledge. The man who knows his own capabilities and his own aims attempts the things he knows he can do-and always succeeds."

"PELMANISM makes you *know* yourself. It makes you *take stock*. If pursued in honesty and industry, the course cannot fail to be of tremendous value to any man or any woman."

The whole life of **Dr. Frederick C. Howe** has been devoted to the cause of human progress and equal justice. His books, "*The City*," "*Privilege and Democracy in America*," "*Why War*," etc., have done much to stimulate the thought of America, and his work as Commissioner of Immigration at the Port of New York proved his ability to put great theories into successful practice. This is Dr. Howe's opinion of PELMANISM:

"It is one of the great misfortunes that many of the simple truths of life are hidden under high sounding names. Psychology and psycho-analysis, for instance, have values for the humblest, holding benefits that are as good and tangible as government bonds. PELMANISM can, and will, teach self-knowledge and with self-realization is bound to come self-expression."

WHAT I THINK OF PELMANISM

By BEN B. LINDSEY

World Famous Judge of Denver's Juvenile Court

WHEN I learned that PELMANISM had been brought to America, by Americans for Americans, I was among the first to enroll. My reasons were two: first, because I have always felt that every mind needed regular, systematic and scientific exercise, and secondly, because I wanted to find out if PELMANISM was the thing that I could recommend to the hundreds who continually ask my advice in relation to their lives, problems and ambitions.

Failure is a sad word in any language, but it is peculiarly tragic here in America where institutions and resources join to put success within the reach of every individual. In the twenty years that I have sat on the bench of the Juvenile Court of Denver, almost every variety of human failure has passed before me in melancholy procession. By *failure* I do not mean the merely criminal mistakes of the individual, but the faults of training that keep a life from full development and complete expression.

If I were asked to set down the principal cause of the average failure, I would have to put the blame at the door of our educational system. It is there that trouble begins - trouble that only the gifted and most fortunate are strong enough to overcome in later life.

Either think back on your own experience or else look into a schoolroom in your own town. There is no room for originality or initiative because these qualities would throw the machinery out of gear. Individuality is discouraged and imagination frowned upon for the same reason. No steadfast attempt to appeal to interest or to arouse and develop latent powers, but only the mechanical process of drilling a certain traditional ritual on each little head.

What wonder that our boys and girls come forth into the world with something less than firm purpose, full confidence and leaping courage? What wonder that mind-wandering and wool-gathering are common, and that so many individuals are shackled by indecisions, doubts and fears? Instead of walking forward in enthusiasm and certainty, they blunder along like people lost in a fog.

It is to these needs and these lacks that PELMANISM comes as an answer. The "twelve simple lessons" are a remarkable achievement. Not only do they contain the discoveries of modern science as to the mind and its workings, but the treatment is so simple that the truths may be grasped by anyone of average education.

In plain words, what PELMANISM has done is to take psychology out of the college and put it into harness for the day's work. It lifts great, helpful truths out of the back water and plants them in the living stream.

As a matter of fact, PELMANISM ought to be the beginning of education instead of a remedy for its faults. First of all, it teaches the science of self-realization; it makes the student *discover* himself; it acquaints him with his sleeping powers and shows him how to develop them. The method is *exercise*, not of the haphazard sort, but a steady, increasing kind that brings each hidden power to full strength without strain or break.

The human mind is *not* an automatic device. It will *not* "take care of itself." Will power, originality, decision, resourcefulness, imagination, initiative, courage - these things are not gifts but results. Every one of these qualities can be developed by effort just as muscles can be developed by exercise. I do not mean by this that the individual can add to the brains that God gave him, but he can learn to make use of the brains that he has instead of letting them fall into flabbiness through disuse.

Its big value, however, is that it's not just a book, but a step-by-step self-guided instructional course. This point, that is its strength to me, may prove to be the weakness of the course. Americans want everything at once. They love to think that they can find something to take at night that will make them "100 per cent efficient" by morning. PELMANISM is no miracle. It calls for application. But I know of nothing that pays larger returns on an investment of one's spare time from day to day.

SOME WORLD VOICES

MAJOR GEN. SIR FREDERICK MAURICE is justly regarded as the world's foremost military authority. His analysis of the Great War's progress was a daily feature in the European press, and his articles appeared regularly in the great metropolitan papers of the United States. Such a man does not lend his name to a movement without due investigation, and he gives the following endorsement:

"The PELMAN System is not cram or trick, but a scientific method training which has proved its value to the soldier in war, and it would, I am certain, be of the greatest benefit if it were adapted to Army training generally".

MR. THOMAS P. O'CONNOR, known the world over as "Tay Pay," so long a member of the British Parliament that he became known as "the Father of the House of Commons" and for years a force in the world through his brilliant articles and equally brilliant speeches, was an ardent PELMANIST. He says:

"Of two young men in business, one takes the PELMAN course and the other does not. Other things being equal, the young man who takes the PELMAN course will quickly pass the one who has not availed himself of this advantage in the race of life.

"Not one person in a thousand who takes this course but will find it a distinct benefit as many thousands have done before him.

"The PELMAN System is not only unique in itself, but deserves well of the country and of the world."

ADMIRAL LORD BERESFORD was England's best-loved "sea dog," and when he died the whole Empire went into mourning. The British Navy was the great passion that dominated his entire life, and when he learned that PELMANISM was commanding the eager interest of officers and men alike, he took instant steps to discover for himself whether it was a "good thing"

or a "bad thing." So thoroughly was he convinced of the benefits of PELMANISM that he volunteered a public statement from which the following extract is taken:

"I judge the PELMAN System from the experience gained during the fifty years I was associated with the training of officers, men, and boys in the Royal Navy. . . . I should describe the System as inculcating self-reliance, and the perfecting of the mind, memory, and mental equipment generally."

SIR RIDER HAGGARD may well be put down as the worlds' favorite "story teller". His novels - "*She*", "*King Solomon's Mines*", "*Allan Quartermain*", etc., have been translated into every language and read by millions. This is his verdict of PELMANISM:

"I recommend PELMANISM to those who, in the fullest sense, really wish to learn and to become what men and women ought to be."

GENERAL SIR ROBERT BADEN-POWELL, though famous as a soldier, will live in history as founder of the Boy Scouts, that wonderful organization that has captured the imagination and the energies of every civilized country, making for a finer youth and a more wholesome manhood. This man, duly conscious of the responsibility imposed upon him by the trust of countless thousands, endorses PELMANISM as follows:

"Now, in PELMANISM I find practically the same principles enunciated as in the Boy Scouts training, including even a number of the same ideas in detail.

"It is because these attributes are common to both Movements that my sympathy has gone out to PELMANISM. The PELMAN System appeals to me because it deals with the individual, and because it offers to him in a practical form the cardinal steps to the development and strengthening of mental character, which is the foundation of success in any line of life.

"How much or how little benefit he will derive from such a scheme depends largely, of course, on the extent of the student's previous education and on his own application. I feel, however, that no man - no matter

how educated, or what his age, or what his profession - who seriously takes up the course offered can go through it without improving himself in some degree, while to many it will assuredly point a path that will help them to successful careers."

SIR WM. ROBERTSON NICOLL, M.A., LL.D., the famous Editor of "*The British Weekly*," said in an editorial article upon PELMANISM:

"From the battlefields in France and Italy I have received many remarkable accounts of the practical value of PELMANISM to officers and men. A University Professor who was out lecturing at the Front found everywhere that the PELMAN System was being discussed by officers. . . .

". . . We know the coming of a new era is at hand. To fit ourselves for worthy life in that new world, we need new ideals, new courage, and new strength, and the sources of these will be found in the 'twelve simple lessons' in abundance by the diligent student of PELMANISM."

A GREAT WRITER'S VERDICT

JEROME K. JEROME, author of "*The Passing of the Third Floor Back*," "*Three Men in a Boat*," "*Idle Thoughts of an Idle Fellow*," and one of the world's most brilliant authors, publicists and dramatists, is an enthusiastic PELMANIST and gives this open testimony:

"All book learning depends for its usefulness upon memory. We give the boy the books to learn, but we take no trouble to teach him how to remember. We give him the books first, and twenty years later let him, if he chooses, to read the simple lessons of the PELMAN Institute to learn how to make use of them. The consequence is that two-thirds of the time he has spent upon his book learning is so much of his life wasted.

"Every youngster comes into this world provided with a fine box of tools necessary for his life's work. It is neatly packed and nothing is missing. He carries it in

his brain. It contains Concentration, Observation, Imagination (the Mother of Enterprise), Organization - quite a number of useful tools, mostly ending in 'tion.' And, above all, Memory. Properly employed, they will enable him to accomplish any task to which Fate may call him. But nobody shows him how to use them. 'Oh, that's all right,' we say; 'he'll find out in time.' So he does, with luck, towards the end of middle life, after years of bungling and despair. And by a little help in the beginning, by the help of PELMANISM - I don't care what it's called, I mean by showing him how to employ and become deft in the use of his brain - how to observe truly and perceive rapidly; how to concentrate his attention and arrange his ideas; how to think and how to reason - above all, how to remember, he might have been a useful member of society from the beginning.

"As it is, he has to trust to hearing about PELMANISM. I am more than willing to help in making it known to him. He ought to have been taught it when he was young. The sooner he takes it up the better for him and for the country. It won't turn him into a genius. It won't put more brain into him than the Lord gave him. But it will enable him to make full use of the brain he has been given. Most of us at present are wasting it."

LETTERS FROM STUDENTS

THE following extracts, taken at random from thousands of letters received from PELMAN Students, will give some idea of the great value of the Course to men and women of every occupation and business:

DISTRICT NURSE.

I shall continue to follow what I have learned, in fact, I don't think I could stop now. It is so interesting and such a help.

SECRETARY.

The principal benefit to me has been in the restoring of self-confidence that had been badly shaken. It has assisted

me in overcoming fear and worry and aroused my interest in greater mental improvement.

I had been drifting whereas now there is a definite course before me. I hope to succeed.

Have calmed down - practically cut out mind-wandering, improved power of concentration and helped memory.

PHARMACIST.

My interest power has improved beyond my expectations. I can apply myself to my studies for three hours or more at a time without fatigue. Auto-suggestion is certainly putting me in trim, for I am rapidly losing that nervousness. In another month I feel that I'll be entirely rid of it.

SERGEANT.

I am thoroughly satisfied with your curricula, and I have recommended your course to a number of students at camp here.

TRUST CLERK.

I find that I am slowly but surely overcoming the tendency to mind-wandering; that I am acquiring a greater power to hold to and concentrate on my subjects; and with it has come renewed confidence in myself.

CIVIL SERVICE CLERK.

I think it's a wonderful course.

HOUSEKEEPER.

I still have bad habits and never until I took up PELMANISM did I realize the advantage of really seeing things.

I sleep better, never go to bed worrying about the work or the weather for next day. Feel cleaner and think clearer.

ACCOUNTANT.

Have already overcome inclination to procrastination, am gradually improving my ability to concentrate on the subject at hand.

MANAGER.

I have more confidence in myself and know, if there should come any difficult problems, I will handle it.

REAL ESTATE BROKER.

My mind-wandering was originally caused by economic causes. The monotony of the work so exasperated me that I began to feel irritated, nervous and gloomy and a job slave, causing me to become discouraged by slow progress. I got sick and my physician advised me to change my occupation which I did two years ago, and I am becoming more self-assertive and active. Being of impulsive temperament, my sickness greatly weakened my nervous system, but by determination, gymnastic exercise, your teachings, and good books I am making a very satisfactory advance.

TELEPHONE OPERATOR.

I have been able to tolerate some people and things I felt I could not endure. I feel my memory is better and I find my work more pleasant.

ASSISTANT PURCHASING AGENT.

A number of changes in the manner of handling my business I did not think possible a few months ago. I have been able to decrease the detail of my work.

SALESMAN.

- (a) I see more, hear more, know more, I think more clearly and concisely, read with more understanding and interest and am surely gaining character.
- (b) The course is designed for the profit of every man, therefore each will find points of greater and of less value to himself and should accept the course as a whole.

BANK TELLER.

I have accepted a position with the local Savings and Trust Company as a teller in the Foreign Exchange Department. It would have been very hard to decide, but for the PELMAN Course. I also feel that had I not taken it, I would, probably, not have gotten this position that means fifty per cent more money to me than the last.

BOOKKEEPER.

Since taking the course I have an entirely new viewpoint in life from that which I had last year. One of my reasons for enrolling in the Course was to increase my salary, and you will be glad to know that I have already done so. When I began the Course in PELMANISM I liked my work and was doing it to the best of my ability, but I know I have improved and also that my self-confidence has increased by its teachings as formerly I should never have had the courage to go to see that president of the other concern to find out what he

thought I was worth and then to set my price to my present employer.

SECRETARY.

Am going at PELMANISM again now, for I have proved to my own satisfaction that it is worth while. My immediate aim in this direction is for an increase of two thousand dollars this next month. My salary was increased six hundred dollars per month within a few months after taking up the study of PELMANISM.

It is enabling me to overcome a certain trouble not necessary to mention. It is also aiding in relieving my mind along a certain subject by giving greater self-confidence.

INSPECTOR.

I believe that these lessons have helped me tremendously in looking at the cheerful side of life.

CARPENTER.

I can now, by sheer force of will, check a line of angry thought and revert to some pleasant memory. This lesson appears to me to be the most easily understood of any - at least I can read it like a story book.

I am satisfied that I note and remember details much more easily than formerly. I find that no effort is required to meet a group of people and then sometime afterwards call to mind the appearance of each, and nearly always with and by some distinguishing feature or detail.

RETIRED BUSINESS MAN.

Has directed my mind into interesting channels, through the dull winter months in the country. Has given me a means of expression through the exercises. Has shown me the value of correct sense impressions. Has offered a great many exercises to develop concentration and memory that if I haven't been benefited by it, is my own fault. It is as good as a school in thinking could be.

NAVAL OFFICER

I am very much pleased with this Course, think it is perfectly wonderful. I feel that I have already had my money's worth.

COST CLERK.

The PELMAN Course is an eye-opener as others have already said. "It cannot be measured in dollars and cents."

CAPTAIN, U. S. ARMY.

I have learned two vital truths. (1) In order to achieve success it is essential that the individual have a definite purpose in life. (2) Even though a man be well equipped mentally he can attain no lasting success where interest in his work is lacking. I have also learned many valuable things relative to will-power, memory, concentration, and imagination. The chapters on originality and the sub-conscious mind have also furnished me with new conceptions as to the part they play in an individual's life. The necessity of thoroughly training the senses and the importance of close observation and keenness of perception have been impressed upon me and will be of great value hereafter.

ASSISTANT FISCAL AGENT.

These lessons have stirred up in me a tremendous desire to improve myself and I keep thinking about them all the time.

REGISTERED NURSE.

The course is helping me more than I can express - I want it to help others.

MINING ENGINEER.

I passed the oral examination in a mining course with 97% and the written with 91%, and I attribute my success in great part to PELMMAN principles applied in learning the course.

SALESMAN.

I am much pleased with the way this course brings one to a deeper self-realization. In my opinion this course is valuable in proportion to the degree of time that each student takes to read and put into practice the principles espoused throughout the course.

TAILOR.

At times the lessons act on me like a looking glass, i.e., they show me what I am like.

BROKER.

I cannot let the opportunity pass without thanking you and say - that I have greatly benefited by your instructions.

Especially useful to me in that though I had spent many months in France, and five months in Hospital wounded, thus throwing my brain out of gear as regards to business, I found on my return to business that I was quite as mentally keen and alert as if I had only been away for a short holiday, and I felt quite eager and confident, quite ready to face the many problems that business presents at the present time.

THE COURSE DESCRIBED

A Synopsis of the Twelve Chief Lesson Comprising the PELMAN Course of Training

A mere survey of the titles and topics gives no more than the barest idea of the course.

PELMANISM is the product of twenty-five years of study and experimentation by master psychologists and educators.

There is not a line in any of the lessons that does not represent careful thought and thorough testing. Every word is a bullet that drives straight at its mark.

The pride of PELMANISM, and its strength, is in the orderly march of the course. The closing lessons, taken by themselves, would prove quite difficult indeed, but when reached in their natural order, are simple to the student with only a grade school education behind him.

Not only does each lesson prepare for the next, leading the mind forward to new tests of strength and power, but at every point of progress there is the aid and guidance of the clearly written and simple instructional text. Each student can successfully work at his own individual pace with just these twelve simple lessons.

Lesson I – The First Principles of PELMANISM

PELMANISM at once makes you realize how your brain works. You see that all success must come from it. You are shown what mental ability is. You learn to understand yourself, and to realize that you have powers within you to be developed. You begin the training which increases your power of observation and, consequently, your memory.

Lesson II – Purpose: Or, What Is Your Aim?

Are you drifting, not knowing what your goal is? In this lesson you are shown how to secure a rudder for your life, and to develop enthusiasm. You realize the meaning of purpose or aim. You see how this purpose develops energy, concentration, memory, will and increase knowledge and self-confidence.

Lesson III – Knowledge and the Senses

You wonder why you do not know things. This lesson shows you how all knowledge comes through the sense avenues – sight, hearing, etc. It develops the first fundamental tools for reaching a higher position. You are taught *how to observe* and how to reap the benefits of observation.

Lesson IV – Will and Effort

The practical training of Will is what you want and what this lesson gives. How to make yourself do the work that seems so dry and uninteresting, how to get those letters written, how to finish that job – these are the things you want to know and these the lesson teaches. Will depends on the development of certain *mental habits* and our exercises develop them.

Lesson V – Concentration

You sit down to read a book or to talk with your friend. Suddenly you *wake up* to wonder what you read or what your friend was just saying. You have been “wool-gathering.” In this lesson on Concentration, we teach you how to overcome this habit and develop your ability to concentrate.

Lesson VI – Mental Connection

Your mind is stored with many memories, but you find it difficult to recall them at the appropriate time. This lesson drills you in the organization of thought and ideas. It increases your power of recollection and makes your memory stronger and more serviceable.

Lesson VII – Imagination and Originality

Your imagination rules your life. During your early training, imagination may have been deadened. It needs awakening. It is the basis of progress. You must see yourself as you wish to be. How to increase imagination and develop originality is the chief program. Here you are shown how it is made a workman, not simply a play-fellow.

Lesson VIII – The Pursuit of Truth

To have knowledge and be wise means that you must seek truth. You are taught to become a hunter of fact. You

learn how to follow evidence, not prejudice, or wish. We give you the right methods and teach you how to use them.

Lesson IX – The Personality

Personality is what you want. It is developed by the principles given here. Self-confidence is increased. Unreasoning fear is eliminated. Shyness or self-consciousness disappear, and you are trained to be yourself and express yourself. You are made a positive, not a negative character.

Lesson X – Organizing Your Mental Life

A book is a look at life through another's eyes. It tells you what he thinks of a problem. Does he tell you truly? This lesson teaches you how to give ideas their proper value. It guides you in your reading and shows you how to retain what have read.

Lesson XI – The Subconsciousness

You will be tomorrow the product of your today. The subconscious is like a store house for the experiences, the feelings, the emotions, the reactions of the present. This lesson teaches the significance of this fact and trains you in such a way so that the stored up energy will be a vital dynamic force in your life.

Lesson XII – PELMANISM in Action

The mind is a unity. In the preceding lessons we have taken up different phases. In this lesson the principles of PELMANISM are brought together, and in brief, pointed sentences, you are shown the whole system in action. It has become part of you, and this summary rounds you out as a complete PELMANIST.

PELMANISM AND HEALTH

It is obvious; given a healthy body constitution, the mental state is possible of much greater development, because there is no handicap, no conflicting circumstance or obstacle.

Believing this implicitly, an easy series of sane and comfortable physical exercises are now incorporated as part of the PELMAN Course. If followed regularly, and practiced for a few moments each moment they will help to secure for the student that physical fitness which all desires, that cleanness of body which has its effect upon the mind.

Students of the PELMAN Course thus receive, for one inclusive fee, a complete mental training course, as well as a course of health training following the teachings of the foremost living exponents of mental and physical culture.

WHY I NEED THE COURSE

THE failures in life are those who hide themselves *from* themselves; the successes are the men and women with enough sense and courage to "take themselves to pieces" in order to find the weak spots. To be sure, it is not at all pleasant to take stock of one's own lacks, faults and weaknesses, but unless you see them, recognize them, confess them, how are you going to correct them?

The thing that wins today is the amount of *efficient* brain power that you can call into instant action. How often have you gone over your own mental machinery. Here, by way of example, are the workings of a PELMANIZED brain, one in which power is fully developed.

Such a brain judges wisdom and decides with promptness and accuracy; yet it remains elastic and impressionable - never becoming incapable of adapting itself to new ideas and new circumstance. The untrained brain is "old at forty," the PELMANIZED brain is young at seventy.

Such a brain concentrates instantly and completely upon any subject with ease: discovers interest in even the driest topic. It sifts, selects, and arrays facts, ideas, and observations: treating them as raw material from which it manufactures that desirable thing we call Experience.

Such a brain makes right use of its Imagination and Creative powers: two qualities of supreme value but which are rarely employed rightly. A well-ordered imagination is one of the most profitable faculties of the mind: generally, however, it is rendered useless by being neglected or by being allowed to run riot. A PELMAN training makes imagination a business asset of real importance.

Such a brain readily absorbs all impressions which come to it by Reading, Observation, Hearing or Thought, and retains them securely as memories, which it recalls at will. There is an entire absence of that painful endeavor to *memorize* or the desperate effort to *recall* which are so tantalizing and usually so fruitless.

Compare these workings of the PELMAN-trained brain with the workings of your own; does not the difference suggest to you the possible cause of most of your difficulties? Do you not feel that if your brain worked better you would be in a much better position? Do you not realize that, at present,

a good deal of your brain power "goes to waste" simply because you cannot control it effectively?

DOUBT VS. CERTAINTY

Have there not been occasions when your failure to recall a fact, a figure - to identify a person or remember an episode - has handicapped you? Have you not experienced, sometimes, doubt and self-distrust - hesitation, possibly, to make a decision upon some vital matter? Have you not chafed at your inability to give effective expression to an idea or opinion?

These disabilities are wholly unnecessary, and they are such serious obstacles to progress and success that you ought to take steps to remove them. They can be removed *permanently*, by the PELMAN Course, which represents the combined work of men who have made Mind and Memory their life-long study, and who are recognized as the leading authorities upon the brain and brain-training.

The twelve lessons are so admirably configured, one slipping easily and swiftly into the other, that they fit into your daily life without a break. Time thus spent, although not amounting to more than a few minutes each day, will certainly repay you as no other reading ever can; and the benefit increases as time goes on. *Throughout life you reap the advantage.* In plain words, PELMANISM will more than double the value of all you read, observe, experience, and learn: will increase your interest and pleasure in your work: and will enable you to employ your energies so that every unit contributes to your success in life.

You will find these promises fulfilled to the letter. It is you who must answer the question, "Do I need this Course?"

AM I TOO OLD?

MANY letters are received from men and women of fifty and over, asking this question, "Am I too old to take PELMANISM?"

One of the strangest, most incomprehensible things about a young country like America is the determined manner in which we make haste to get rid of youth. In England they speak of a "rising young barrister of forty-five." Here in the United States we regard forty-five as a ripe old age. In England, sixty is regarded as the very prime of life, the time when men and women do their best thinking, their best work. Americans look upon sixty as "doddering."

As a matter of fact, age is a state of mind. You can be "old" at twenty and you can be "young" at seventy. It depends entirely upon the way you *think*. George Clemenceau, at seventy-eight years old, made this statement:

"Yes, I have discovered the fountain of youth. The secret is simple. Never let your brain grow inactive, and you will keep young forever.

"I am younger today than I was ten years ago, because I have worked hard and never have been idle. *Idleness and old age go hand in hand.*

"I firmly believe it is the weak-minded that grow old, and that, therefore, sufficient strength of mind must be preserved to vanquish age."

PELMANISM has its benefits for the youth, with mind to be trained, but it has even larger benefits for men and women past forty, whose minds must be exercised and kept "toned up." No one is too old for PELMANISM who has the *will* to be alive, virile and vital.

PONDER THESE QUESTIONS

CHOOSE a quiet time where you can reflect and honestly answer these questions. Print these (two) pages, write your answers on it, then seal it in an envelope. Put the envelope, addressed to you, away where you will not be tempted to open it for awhile. Then some time after you have completed the course, and have put into daily practiced the lessons this course teaches, open the letter and read it again. Ponder where you were before you took the course and where you are now in terms of your mental development. We believe you will be amazed at the progress you have achieved.

Apply the scale of 1 to 10, 1 being weak or poor and 10 being the strongest, to each of the questions below.

- (1) How strong or weak is your power of concentration on things that interest you?
- (2) How strong or weak is your power of concentration on things that do not interest you?
- (3) How good (strong) or poor is your memory?
- (4) How would you rate your confidence (strong) or lack of confidence (weak) in yourself in new or uncomfortable situations?
- (5) Are you free of, or do you suffer from self-consciousness or shyness?
- (6) How would you rate your confidence (strong) or lack of confidence (weak) in yourself around new or unfamiliar people in (A) groups, Or (B) individual one to one encounters?

- (7) Do you believe that your power of concentration or lack of power of concentration was acquired, for example, at school, or that you inherited this (dis) ability?
- (8) Has there been a change for the better or for the worse in your memory? What do you think is the cause?
- (9) To what extent is "interest-power" not necessary for persistent effort?
- (10) Can you carry through an uninteresting task by "will-power" alone?
- (11) Can you attend to a conversation for any length of time without your mind wandering?
- (12) Can you read for any length of time without your mind wandering?
- (13) What is the general condition of your health at the present time?
- (14) What fears hold you back from participating in the personal growth journey this course has to offer you?

Opportunity

IT IS THE COMMON BELIEF that Opportunity knocks once, and having knocked returns no more. That is what Gilbert Chesterton would call the Ultimate Lie.

Opportunity is not content, and never has been content, with any single summons. It is not even the case that she comes and goes. Opportunity stays.

Her home is not in the clouds, but right on the doorstep of every-day life. Instead of a single tap, her knock is the continuous drumming of a machine gun.

Each day offers men and women the chances that they missed yesterday. Tomorrow was never a bigger or more inspiring word.

There is no excuse for failure when every gate to advancement is wide open. Those who fall back or who stand still, have only themselves to blame. Their obstacles are not in front of them, but inside them.

It is the self-starter that the world needs today - the man or the woman who figures each morning as a new race with a fighting chance to finish first.

PELMANISM

LESSON I.

THE
PELMAN INSTITUTE OF AMERICA
NEW YORK CITY

London

Durban

Paris

Melbourne

Stockholm

Delhi

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PELMANISM

The Pelman System of Mind and Memory Training

LESSON I.

FOREWARD

To the Student:

You are about to begin, the study and practice of Pelmanism. Begin it in the right spirit. Just as simple gymnastics exercises, faithfully practiced, develop bodily health and strength, so will our mental exercises increase the efficiency of your mind. The training itself is a joint work. You do your part and we do ours. We work together. You are not left to your own devices.

There is no mystery about the Course. Follow the instructions and you will get the same benefit that thousands of others have already received and acknowledged. Having begun, resolve to go through to the very end. If your time is limited, PELMANIZE a little every day, however little, in order to keep up the continuity.

Realize that every distinctive achievement like a prosperous business, a remunerative invention, a fine poem, a beautiful picture, had its first origin in the *mind*. Develop the mind and the higher results are inevitable. To aim at mental efficiency is not a selfish thing. You owe it to yourself, to your family, and to the nation.

Few persons realize that a thoroughly trained and efficient mind is the only universal asset in the world. Even money cannot compete with it, and is powerless without it. Every country, every trade, every profession is eager to welcome and employ it. It is the open sesame to the best society; it is the key to success in life.

Unless you were born with a silver spoon in your mouth, your brain is the only weapon with which you can hope to

fight the battles of life, and the higher the state of efficiency to which you can bring it, the surer your success. Judged from a physical standpoint, as compared with the rest of the animal creation, man is the most defenceless animal on the face of the earth and would have been exterminated ages ago. Yet by the development of his brain alone he has been able to subjugate the whole animal world, until today he is no longer forced to contend with the brute creation for his place. He no longer has to hunt for his daily food, or set traps for his clothing, or gather materials for his dwelling in the same fields as the wolf and the wildcat.

His great competitor now is man himself, but the same old weapon is still the only one he has: his brain. The competition among men, the struggle for wealth, and power, and fame, is just as fierce today, as the struggle for food, and clothing, and life, between primeval man and the brute creation, thousands of years ago. The victory must still be won by the same old weapon. It is no longer a question of the swiftest arrow or the longest spear, but only and always of the more efficient brain.

The savage with the greatest acumen in studying the conditions of his environment, and the habits of the beasts about him; with the greatest skill in devising means to outwit his enemies, was the leader among his fellows, the king of his tribe. Today it is the business man with the greater acumen in studying the conditions of the market, the abilities and resources of his competitors; the man who can devise means to take swift advantage of his opportunities and to develop initiative, to whom the world gives its prizes.

The efficient brain that made the savage a king, makes the captain of industry today. **We all have the same weapon.** The only difference between success and failure in its use is a question of efficiency. Pelmanism is your opportunity.

I. WHAT THE COURSE COVERS

1. Pelmanism is a full course of instruction in the science and art of self-realization. It is designed to meet every requirement of thought and life, the whole being balanced and arranged in a uniform manner by Pelman psychologists, who have had thirty years' experience in dealing the intellectual needs of every class of society. The Course is comprised of a series of twelve lessons, which are based, not on book knowledge, but on research into individual psychology and on a practical acquaintance with the requirements of the age. The real value and application of every statement made in the Course has been demonstrated again and again with unvarying success. We have sought to include all essential requirements, eliminating unnecessary details. Within the compass of twelve lessons, you will be shown:

How to observe.

How to train the senses, especially sight and hearing.

How to develop energy, enterprise, and self-confidence.

How to understand and utilize the principles of association.

How to practice analysis and synthesis, the reduction of a statement or problem to its simplest form, and the combination of old ideas to develop new ones.

How to concentrate the attention and to strengthen the will.

How to use the forces of suggestion and self-suggestion.

How to arrange for any subject a scheme of study suited to your own conditions.

How to keep the mind and brain in good health.

2. In order that the Course may be understood without difficulty by students of every class, the use of technical and scientific terms has been rigidly excluded, except where a simple explanation has been added; but students who are acquainted with the science of psychology will readily be able to supply the technical expressions for themselves.

II. TWO PRIMARIES: CONFIDENCE AND WORK

3. To obtain the results which we offer you, two conditions must be fulfilled. These are embraced in the words "confidence" and "work". Few things are so fatal to achievement as doubt and self-distrust. You may climb safely to any height on a steeple-jack's ladder so long as you retain absolute *CONFIDENCE* of your own power, but the moment you begin to feel nervous of yourself, giddiness may supervene and you will be in danger of falling. Therefore, we say, start upon this course of training with boldness, trusting us and trusting yourself. Your mental abilities are probably better than you think they are. You may imagine that you have a hopelessly bad memory. As matter of fact, your memory may be quite normal, and a normal memory is capable of great possibilities. The defect of which you complain is not in your memory but arises out of your training and use of it. Feel certain in yourself that however unlikely it may appear to you at the moment, you have the material, and we have the means of showing you how to employ it to your utmost advantage.

Progress By Effort

4. For success in our course, there is one other qualification even more important than confidence, and that is *WORK*; work in the sense of *effort*. Continued effort is the price we have to pay for progress. Make up your mind to master Pelmanism; to use a popular phrase, resolve by repeated acts of will "to see it through." It is not dull, or disagreeable, or exacting work; it is not work which will occupy your exclusive attention for long periods of time, but it *is* work. The payment of a fee, the possession of certain printed words and phrases and paragraphs, even the mere reading of our instructions, will not suffice to produce a state of mental efficiency. The directions with which we shall furnish you, and the exercises we shall set you, will occupy but little of your time, and you will find them of genuine and increasing interest; but if you do not follow the directions and work through the exercises, you cannot reasonably complain if at the end of Lesson XII, you have not made the progress you anticipated.

5. Pelmanism is not a speculation in which you can invest your fee and then after a lapse of time and with no effort whatsoever on your part, simply pick up a big percentage of your outlay. It is more like a business. You invest your money in it to the amount of the fee for the Course, then you interest yourself in the work, and at the end you find yourself with a permanent source of income returning a regular profit of several thousand times your expenditure. Is it not worth doing it? If you have even for a moment the shadow of a doubt as to the answer to such a question, it can only be because you have not fully realized the value of mental efficiency.

The Value of Mental Efficiency

6. In the world of scholarship, to the literary man, the student, the scientist, the teacher, the value of mental efficiency is self-evident. Its paramount importance is less obvious, though not less real for those engaged in commercial pursuits, or occupations more apparently connected with physical activity. For the student, mental efficiency means not only more perfect apprehension and recollection but also an immense saving of time which is set free for further work. To the business man the benefits are no less great, since a power to grasp details, to hold them in the mind, to compare them; to remember prices, contracts, the names, addresses, and peculiarities of clients; the extent of stock on hand at the moment, and to foresee the probable future movements of markets, must inevitably give a man an inestimable advantage in all situations. Every achievement is first of all an idea; **each visible successful act is primarily an invisible thought**. Consequently, right thinking – in the broad sense – means right action; and it is for this reason that *mental efficiency is the foundation of every other kind of efficiency*.

Organize Your Time

7. You know how much leisure you have – much or little. If it be little, there is all the more need to work according to a time table. Draw up a weekly plan, to which that given may be taken as a guide:

TIME TABLE EVENING

	6 -7	7 -8	8 - 9	9 - 10	10 - 11
Monday					
Tuesday					
Wednesday					
Thursday					
Friday					
Saturday					
Sunday					

8. Let us suppose that you have evenings only from 6 P.M. You need your evening meal and some form of recreation. You need also to map out your *time*, in relation to Pelmanism and other subjects. No one can decide those matters for you, but if you can begin with Pelmanism at 8 and go onto 8.30, 9, or 9.30, then take a brisk walk before turning in the night, you are dividing your hours wisely between work and play. On Tuesday you may be out all evening at a social function, but if it causes you to travel by train or subway, your time-table will contain a note to that effect and the necessary book will be put into your pocket.

9. In this way throughout the week *you know what you have to do* and the time for doing it is set apart. Interruptions will occur sometimes, and you will have to cancel part of your program, but in the long run systematic work will bring its own reward. A wise teacher has said, "We all know men who would be transformed if they only knew what to do with themselves when not at work." 1

1 *Aristotle on Education*, by Prof. John Burnet.

III. CAUSES OF MENTAL INEFFICIENCY

10. Whatever handicap a man may suffer on account of a parentage which might have been better than it was, he may be certain of this: that the success of his future is largely in his own hands. No doubt it is good to be "well-born" in the sense of coming from a healthy stock, but scores of men have overcome the handicap of a poor heredity; so if the reader is afraid that his parental inheritance is responsible for his mind-wandering, defective memory, changeability of disposition and lack of interest, he can at once disabuse himself of the notion, for in the majority of cases it is fallacious.

Defective School Methods

11. One of the chief factors in developing mental inefficiencies is the School. Wrong methods of teaching, wrong ideas of education, haste to attain results, bad policy as seen in crowding the young mind with useless knowledge – these have a direct in the atrophy of the reasoning powers, especially as to the relation between cause and effect. What is popularly known as the sense of the "why and wherefore" has no chance of development in the rush for acquiring information and the effort to remember it for examination purposes. Mental powers of every kind frequently suffer injury on account of faulty school curricula, and in no way is the injury more evident than in the stunting of the creative powers. A large number of our students attribute their mind-wandering, their defective memories, and their lack of originality, to the bad mental habits fostered by modern school methods.

Subsidiary Causes

12. Again, lack of discipline between the years of 14 and 25 often gives rise to mental inefficiency. Whatever advantage school routine has offered, in the way of attention to prescribed lessons at certain hours, is frequently lost. There is no master to supervise effort outside the round of daily duties; reading is an indulgence of curiosity rather than a fixed plan for the training of

intelligence. Thus at 25, or later, men and women find themselves unable to concentrate, because they have not continued the mental discipline which in their cases the school may have begun. They have developed certain bad habits, intellectually; and consequently they need a course of training by way of corrective.

13. Illness, particularly of a nervous kind, is another source of mental inefficiency – concentration and memory being the functions that suffer most. In such cases, physical and mental remedies should be used together cautiously, slowly and hopefully. Any kind of negative suggestion, such as “I don't think my memory will ever recover,” is prejudicial to success, and any kind of physical neglect will exert a mischievous influence on the powers of the mind. There should be, first, a strong determination to become physically fit; next, a re-training of the defective functions on scientific lines, care being taken not to press the exercises too keenly, as any overexertion would defeat the end in view.

IV. AGE IN RELATION TO MENTAL EFFICIENCY

14. "Am I too old?" This is a serious question, which many an after-forty reader addresses to himself and to us: occasionally we receive the question from a man of 35.

The answer a man generally gives himself is, "Yes, I am too old." The answer we give is neither "Yes," nor "No."

First, the age limit for mental efficiency depends on the individual. If a man allowed his mind to "run to seed," it will naturally take him longer to remedy the defects from which he suffers; but he can, at least, stop the mental drift that has set in; he may, indeed, recover a good deal of what he has lost – a result which he ought, as matter of conscience, to secure. If, on the other hand, the man of 50 has kept his intelligence active, he is justified in believing that he can increase his mental acumen. The results of inquiry into this matter show that many of the world's great men have done their best work after the age of 50.

15. A lady once remarked to Professor Emile Boutroux, the famous French Philosopher, "I do not believe in age." Boutroux, in writing to the Pelman Institute about it, said that there is no doubt we take age too seriously, and expect decreased powers at 55, 60, 65, 70, or some later age. But experience shows that with proper care age has not as much "say" in the matter as we had been led to imagine.

V. THE COURSE IS PERSONAL

16. Some students have asked the question: "Do **I** not need a course special to myself?" The question is natural, for it would appear to be impossible by means of one course to supply the needs of men as different as say, a lawyer, a butcher and a bricklayer. But if these three men were suffering from the same bodily disease, they would usually get the same kind of medicine, simply because all human bodies function in the same way. There is an analogy in the world of mind. A memory weakness in these three men calls for treatment on identical lines, because every mind works according to mental laws. The fact that a lawyer's cases form very different material from the butcher's prices, or the bricklayer's duties, does not affect the issue. In each case it is the same species of mental activity - that of recollection.

In these lessons and exercises you will find all that is necessary for your personal efficiency.

VI. THE MECHANISM OF MIND

17. We now propose to deal with two very closely connected issues, namely, (1) a description of the mental machine in some of its most important aspects, and (2) an analysis of the chief constituents of mental ability. It is just as if we proposed to give an outline of some of the most important functions of the body, then essayed to show where your own personal strength lies. Transfer the idea into the world of mind and you will see our intention clearly. Physiology deals with the operations of the body; psychology concerns the operations of the mind – not your mind, not John Smith's, but *all* minds. To describe some of these properties common to every human intelligence is our first aim.

18. Next we want to say something about individual *differences*. Here again, the physical analogy helps us; for however clearly Foster or Huxley may expound the truths of physiology, they say nothing about individuals. You may have a Roman nose, a hammer toe, beautiful eye-lashes, or a double finger-joint, but Huxley is silent about these things, because he is concerned only with bodies in general. Likewise Professor Sully and Professor Hoffding describe at great length and with much skill, the laws that govern mental operations, but they make no reference to the fact that you may have a good memory for faces, or that when you sit down to read a book you may begin to think about golf. These are individual matters, and, although a psychologist cannot possibly deal with individuals when writing a text-book, it is of the utmost importance to you personally, that *somebody* should deal with them. Now we propose to render you such a service in this Course; that is, we shall in a sense combine two functions – first, that of the psychologist who explains the laws of mind; and next, that of the doctor who prescribes for the ills from which you suffer.

(a) Unity of Mental Function

19. What do we know about *Mind*? Amid much that is extremely mysterious, there are a number of truths which we are reasonably certain. For instance:

We know that the Mind is a Unity.

Take an illustration from the learning of languages.

- a) Here is a youth who is very anxious to learn the Russian language for commercial purposes. What word best describes his state of mind? The word *Feeling* undoubtedly. He has a strong desire, a deep longing to master Russian, because of certain advantages that will accrue.
- b) We will now suppose that he has got together the money to employ a tutor, and that he is hard at work endeavoring to memorize the grammar and vocabularies. He finds many difficulties and is obliged to concentrate closely. What word best describes *this* state of mind? *Thinking*. He must understand what the text book says; he must remember the rules; and where comparisons with English are made he must trace the analogies.
- c) Now Russian is not an easy language, and as the difficulties increase, our student may become discouraged. What then? After a struggle he resolves to persevere and to obtain complete mastery; in other words, he exerts his *Will*.

20. Now Feeling, Thought and Will are the three chief forms in which the human mind manifests itself. You cannot use your mind in a manner that could not be classified under one of these three headings. Every mental product is, in the main, either a Feeling, a Thought or an act of Will. But there is only one *Mind*. Note that very carefully. There are not three distinct and separate compartments of the mind.

Three Functions Interact

21. What is it then, that enables us to know these three so-called divisions of the Mind? It is the knowledge of that element which at that moment, or for a period, *preponderates*. If you approach a man in the street and deliberately knock his straw hat into the mud, you know that that man's mind will be supercharged with *Feeling* - a feeling of anger and indignation preponderates. But Thought is not absent. He is thinking about you, very rapidly, of course; and it is just possible that in a second or two *Will* may assert itself, and you will be called upon to defend your person against a counter attack. In that event Will is preponderant, but Thought is not absent. It is decidedly present, and is seen in the skillful tactics adopted by the

enemy to fight you into a corner and have you at his mercy. When it is all over, and you sit down at home to reflect, Thinking is preponderant, and you realize that the excuse you made, i.e., "He has no right to wear a straw hat in April," is unjustifiable. But even so, Will is present guiding your Thoughts, and Feeling is also expressed in the desire to review the whole matter.

Psycho-Synthesis: Its Meaning

22. "But," argues a critic, "is this matter so important after all?" What has it to do with my mental training?" Its importance lies in this fact that it has a direct bearing on your mental development. For instance, memory is not a single "faculty." If I ask you to recall the events of yesterday you cannot comply without using your powers of concentration and reproductive imagination; and you cannot use these powers without the control of Will. Besides, Feeling in the form of desire to recall is also clearly manifest. All these intimate connections will be expounded in later lessons. Meanwhile, they show the importance of a proper realization of the mind's unity, not only in matters intellectual but moral; for departures from honesty - even carelessness in work - point to preponderance of desire along with inefficiencies of Will. The man who stands in the dock charged with embezzlement owes his position, primarily, to some faulty relationship between Feeling, Intellect and Will. The relationship may be faulty owing to a bad inheritance, or to a wrong environment, but it is there. It is the function of Psycho-synthesis, (the method of training advocated by the Pelman Institute and contained in this course), to correct these disharmonies of the mental and moral nature.

(b) Feeling is Fundamental

We know that Feeling is the Most Fundamental of our psychical Functions.

23. First, what is meant by Feeling or Emotion - for we shall use both words as if they meant the same thing. When we study the stars we have a Feeling of the immensity of space and of vast worlds unnumbered; when we read the narrative of Armenian atrocities we have the Feeling of an indignation that is beyond expression; when we look upon an exquisite painting or listen to a finely rendered song or pianoforte sonata we feel aesthetic emotion; and when we stand by the graveside of one who lived strenuously and died

nobly for his country, we feel the futility of our knowledge - we wonder about a future life - we think of that bourne from which no traveler returns—and for a season we are desolate.

24. Take another aspect of the subject as seen in *Desire*. You see a beautiful house on a hillside in the country, and you long to have one like it; you see a man at the top of his profession, and as he was at school with you, (but always near the bottom of the class) you see no reason why you should not equal him; (especially as you were always head of the class). **Feeling in the form of desire is always urging us forward to action, and Thought sits in judgment, deciding for or against every scheme for which a plea is made.**

25. Now this deep, varied, and complex life of Feeling is older and more profound than the life of Thought. You do not think so at first, but it *is*. It would take us too long to trace the "natural history of the Intellect," to use R. W. Emerson's phrase, but the position just assigned to Feeling is not only true; it is important in its relation to mental training.

Darwin on Himself

26. It follows, therefore, that anyone who neglects this element of his mentality, his Feelings, is certain to suffer loss. Darwin, for instance, permitted himself a lamentation in the following words:

"Up to the age of thirty, or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge and Shelley, gave me great pleasure. I have also said that formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure or read a line of poetry. I have also almost lost my taste for pictures and music."

27. Darwin's candor and modesty are always refreshing, and after reading this confession, we know at once he sacrificed a part of his mind in the service of the highest knowledge, thereby justifying a great principle. But it is clear that the dead feelings were to him a keen personal loss, and, although he possessed scientific imagination, it may be that a more systematic training in literature and in art would have given him even greater efficiency for the invention of theories to account for the facts of Nature.

Feeling and Culture

28. We imagine we hear a reader saying, "But **I** am taking this course of training in order to help me to increase my income. What has music or poetry or painting to do with it?" A great deal. What a sorry affair it often is when your money-hunting person is called upon to address a gathering on any subject other than business! He can hardly string three sentences together, and even then they have no really intelligible connection with the subject in hand. The result is that he loses prestige, where a well-informed man would gain it. Both are keen enough in concluding bargains but the one has a margin for things that have no immediate cash value, and he scores in consequence.

29. Success in business is due to a large extent to a scientific use of the imagination - that is a statement which in these days needs no proof. Is it likely, therefore, that your neglect of the imagination in matters of art, music, poetry, painting, will give you additional imaginative powers in business? Will the cultivation of any power outside business but useful in business, increase that power for business purposes? Undoubtedly. Remember the aim of Pelmanism: a synthetic working of all functions in the individual in relation to the environment in which he may be placed, or which he aspires to reach.

(c) Memory and Mind

We know that without Memory there can be no Intelligence.

30. Suppose you should lose your memory, not in the relative sense but in the full sense - what would be your mental condition? You could have no intelligence, because permanent experience would be impossible. For instance, you would be taught how to dress yourself one morning, but the next morning when your clothes were brought to you they would have no meaning; you would stare at them blankly, for you would not remember having seen them before.

31. "But," urges an objector, "is it not true that a man may lose his memory and yet lead an intelligent life under the impression that he is somebody else?" Yes, it is. But those cases we read about in the press are cases of men who have not lost memory-power in the complete sense, but only *relatively*. They are men who are suddenly deprived of their consciousness as John J. Smith and William P. Brown, and who

take on a new consciousness as Oliver H. Hood, and Daniel T. Clay with memory power to match. Sometimes this change lasts for a month or two; then the old consciousness with its individual memory returns; John J. Smith and William P. Brown are once more restored to their friends. There can be no true mental life without memory, and in the lessons on that subject we shall show how its defects can be remedied, and how the power of recollection may be developed, on psychological lines.

(d) Importance of Sense Training

We know that since most of our knowledge comes through Sight and Hearing, the full activity of these senses is an important element in mental growth.

32. Is there any need to prove that most of our knowledge comes through the senses of sight and hearing? You can easily prove it to yourself. Imagine the loss of sight and hearing, and think what a closed-in existence you would live. You could see nothing and hear nothing. All you could do would be to feel your way about with your hands and feet; yours would be a world that was sightless and soundless, dreary and gloomy to the last degree.

The logic of the situation is this: If most of our knowledge comes through sight and hearing, then the better trained those senses are, the wider and the more discriminating will be the range of our experience. The untrained sense means little knowledge and of poor quality: the trained sense means wider knowledge of the best type. Therefore, we must train the eye to see and the ear to hear.

Exercises for this purpose will be given.

(e) Cause and Consequences

We know that in the mental sphere, as in the physical, we reap what we have sown.

33. To put it another way, we should affirm that all mental history is continuous – like physical history. If a trader has had several attacks of a tropical fever, certain effects have been left behind which he carries in his constitution. Another aspect of this truth is seen in the case of a sufferer from small-pox, as the pitted marks on his skin will go on reproducing themselves according to the laws of physiology. But the law of cause and effect works

for good as well as for evil. Thus the attention we give to gymnastics and recreation during the years from 14 to 20 renders us valuable services when we have a strenuous period in the thirties. We bear in our bodies the benefits of a previous devotion to physical culture.

Mental Sowing and Mental Reaping

34. Psychology has the same story to tell. The kind of mental life we are living now will decide the kind of mental life we shall live in the years to come. The process is continuous throughout. Of course, there are happenings for which we are not solely responsible. A nervous breakdown may follow an effort to save a declining business; a poignant bereavement may reduce one's brains to a state of inertia; or an accident to the body may rob the mind of its pristine vigor, but unfortunate as these things may be, the law is inexorable. There is, therefore, all the more reason why we should put as much care into the training and preservation of the mental powers as we do into the training and preservation of the physical powers. This is not preaching: it is science. **What you are to-day is due to what you were, and what you did, or neglected to do, in years gone by.** What you will gain from Pelmanism will likewise be carried on into the future: if you are 30 now, the effect will not be lost at 50, or even later than that - for a developed power continues its efficiency if kept alive by practice. Your investment in Pelmanism is one which brings you efficiency now, and a mental annuity for your later years.

(f) Character and Intellect

Finally, we know that to achieve any kind of permanent success that there must be a balance between character and intellect.

35. Did you ever read "THE WAR OF THE WORLDS" by H. G. Wells? If so, you will remember that the Martians, who invaded this planet, were an extraordinary clever people; their implements of warfare were so overpowering that even one Martian was almost a match for an entire naval squadron. But these Martians appear to have had no moral conceptions; their growth had been such that they had "run to brains," and the finer feelings of humanity were completely lost to them. Mr. Wells showed them as possessed of superlative intellects but without heart, consequently their warfare was ruthless to an extreme degree: they were superman and

super-devils at the same moment. Probably there are no Martians at all outside Mr. Wells' imagination, but his picture of highly developed intelligence minus scruples, is one we should not have liked to miss. It helps us to form a regular measure: it emphasizes the need of balance between mental ability and moral principle.

Wickedness and Its Alleged Prosperity

36. The "prosperity" of the wicked is an old story. The Jews noticed the fact, and lamented it, thousands of years ago; and the language of their psalm-writer is echoed in our midst to-day. But why rail against it? Is it not patent that in a world like this a supremely clever but rather tricky individual can amass money more quickly than a righteous man with a somewhat dull intelligence? There are all sorts of dishonesties for which there is no legal redress, and the crafty man takes good care to keep out of the clutches of the law. True, he is sometimes caught and his doom is sealed; and even when he escapes conviction he suffers in reputation. The chances of making dishonest money are still plentiful, but it is pleasant to be able to think that there are thousands of men who refuse these chances, preferring to earn a smaller income with a feeling of honor and self-respect.

37. The superior ability which mental training and experience have given such men is not prostituted in the service of illegal gains, because they have the balance between intellect and character. Most of the great tragedies of commercial and professional life come from the lack of such balance. The desire for great fortune consumes a man, or the ambition to create a family name of national and international distinction overpowers him: the sense of all finer considerations is lost - there is a tremendous plunge, scruples are thrown to the winds, and the result is disaster.

VII. WHAT IS MENTAL ABILITY?

38. We now turn from Mind in general to your mind in particular. Suppose we were to ask you the question, "What is Mental Ability?" Could you answer it satisfactorily to yourself and to others? If so, well and good; if not, we will help you. Such a definition is needed, especially as the development of ability is one of the aims of this Course.

39. Mental ability is defined by Pelmanism as "that emotional response to stimuli, which, joined to the thought powers and will-to-work, enables a person to achieve results of unusual merit."

There are three factors here: (a) energy, due to interest, which, in its turn is due to internal or external stimulus; (b) intelligence, i. e. brain power pure and simple; and (c) action, or will-power. Let us analyze these three. Energy occupies the primary place: other words sometimes used are inward urge, zeal, and enthusiasm. In measuring your mental ability, or any man's or woman's, you have to decide, first of all, what is the depth and power of feeling or emotion as evidenced by a purpose, an ambition - an inward urge toward some aim which is to be *achieved*. It may be that the urge is to expand in business, to paint pictures, to relieve the lot of the oppressed, or to get into politics; or it may be simply to do well, or better, the work you are doing now. The chief point is: that mental ability is primarily emotional. All other powers - those we call purely intellectual - may be said to form the machinery of mind; the inward urge is the steam that sets it going.

Questions to be Answered

40. But how are we to decide whether we possess *urge*, *zeal*, or *stimulus*? By a little self-analysis. For instance, have you had, from the earliest years, a definite tendency toward some line of thought or action? Did you desire to follow your present calling? What is it you want to be or to do more than anything else in the world? Answers to these questions may be infinite in variety, but if you can say positively that you take a deep and lasting interest in some sphere of thinking, or of practical work, your ability will be in that direction.

The Mind's Essential Power

41. Now the second element in mental ability is usually regarded as containing the whole of what we mean by the possession of "brains." The power to create a vast business, or to solve a profound problem in mathematics, or to discover a great law like that of gravitation, is said to be the offspring of thought, but every success in thinking has two accompaniments: the inward urge, and hard work. We have known men who for sheer brains were difficult to match; but they had no enthusiasm for anything in particular, and they were born lazy. To get the success you want, all your functions must work together in harmony.

Work—Ability

42. We have called the third element work, or action. It simply means the effort you make to carry out the ideas you have arrived at as the result of the enthusiasm which moves you. To *feel* and to *think* are two-thirds of the process: to *will* is the final component. **Action completes desire.**

Looking at the three constituents in their unity, we see that in spite of some complexity they are simple as to fundamentals. In popular phrase, mental ability has three constituents: (a) driving power, (b) a good engine, and (c) hard work and perseverance. We can see now why some clever men seem to be failures. They have splendid engines (i. e., brains) but no force, no perseverance, no power for hard work. Other men have less ability but with plenty of "pep," and a will to conquer, they leave their clever colleagues far behind.

VIII. THE PLACE OF MEMORY IN MENTAL EFFICIENCY

Impression, Retention, Recollection

43. The faculty of memory comprises three stages - impression, retention and recollection, and if any one of these three factors is impaired, the memory is in a corresponding degree defective. You are earnestly requested to pay very close attention to this portion of your First lesson, since it forms a groundwork upon which much of your future success will be built.

44. Impressions are of two kinds; those coming to the mind from outside; and those arising within the mind itself, as in the case of thought and of imagination. (Of course, even an internal impression has really its origin in a previous external impression, but that does not concern us here.) Ease of recollection depends more upon the strength and vividness of the first impression than upon any other factor. When an idea comes up within the mind, it is good exercise to trace the train of thought that led up to it. Ask yourself: "Why did that idea occur to me? How did it come?" Do not hurry away from it. Turn it over in consideration. Ask yourself what bearing it has upon the department of life, or study, or business with which it may be concerned. If it is an idea likely to prove of value, revive it in the mind after a brief interval.

45. Later on in the Course, we shall describe various methods of association by which you will inevitably be able to recall an idea after any lapse of time. But there are other things which you must learn first, and for the present you must treat impressions with the means already at your disposal. We aim at developing your natural memory, not at giving you an artificial one. If we provide special aids too early in the Course, you will be tempted to trust too much to them, and too little to your own inherent powers.

External Impressions

46. Although there is a certain class of impression which develops within the mind itself, there is another and

very large class which comes from outside. These impressions reach the brain through the senses. Sometimes impressions are conveyed to the brain by two or more senses simultaneously. Thus, when you meet a stranger who begins at once to talk to you your brain will receive impressions of his appearance and of his speech, and these impressions arrive together. Individuals vary much in their susceptibility to impressions through the different senses, some receiving their most intense impressions by sight and others by hearing. If you want a perfect memory, you must train not only your brain but also your senses. Take a sheet of paper and try to draw upon it the Roman figures exactly as they appear on the face of a clock, and then compare carefully the figure you have placed at "four o'clock" with the figure as represented on the dial of a watch or clock. A large percentage of persons will not succeed, and to fail is indicative of faulty observation. On which side are the buttons on a man's coat and on a woman's jacket? Many such details as these have come constantly before your eyes, but have you seen them?

To train your sense of hearing, try to recognize your friends by their footsteps when they are within hearing, but out of sight. Notice rapidity, regularity and weight.

Retention

47. The second stage in the process of memory is retention. This is physiological, and, if taken by itself, beyond the control of the student. Whenever a vivid impression is made, permanent retention is practically assured. Of course, if no impression has been made upon the brain, no impression can be retained. When people say they have "forgotten," they frequently suppose that their retentive power has broken down. The failure, however, is not in the retentive power, but in the third stage, which is the power of recollection.

A majority of small details or occurrences would ordinarily be described as "forgotten," but what has been lacking in normal conditions has been, not retention, but a sufficient stimulus for recall. If the stimulus be of the right character, it need not be of great intensity, and often a mere passing odor of violets will instantly bring back to us the picture of the peaceful country of our early days, even though we may never have had a thought of our native heath for months, perhaps years.

Recollection

48. Recollection is the name given to the revival of an impression made upon the brain and retained by it. Frequent recollection is spoken of as if it were synonymous with "memory," but in reality recollection is only the third and final stage of the complete process. Facility in recollection depends primarily upon the intensity of the first impression. Secondly, it depends upon certain principles of association which will be explained in a later lesson.

49. Recollection may be brought about in various ways. Sometimes it is stimulated by a recurrence of the conditions which originated the first impression. Thus if you "forgot" an idea you will often find yourself able to "remember" it if you return to the exact spot where the idea first occurred to you. Sometimes a single circumstance will recall a whole group of ideas, as when the name of a novelist brings instantly to your recollection the incidents in various books of which he is the author. Sometimes an idea is recalled when its exact opposite is presented to the mind. From the scientific point of view, it is thought probable that particular ideas become connected with particular cells in the brain, and any excitement of a particular area in the brain is therefore likely to bring all the ideas located in that area within the range of ready recollection.

Concluding Remarks

50. At the conclusion of Lesson I, as a new student you will be inclined to say: "What do I think of it?" We agree the question is not only natural but proper, indeed we desire to cultivate the reader's critical abilities – but gradually. Growth in intellectual power is mainly an unconscious process.

Lesson I is a map of the whole Course – an introduction to the science and art of mental training as understood and practiced by the Pelman Institute. Judge it from that point of view and you will see that a rational system must first begin with the simple and proceed to the complex; and that to form a final opinion as to the merits of a Course, after studying one book, is about as intelligent as to the value the ability of a pianist after hearing him play a few scales. Depend upon it, the particular aims you have in view, memory, concentration, willpower – will be dealt with fully in due time; so do not expect complete training at once. This is a Course, which extends to twelve lessons and each lesson contributes its quota to your development. You may not see at once how the exercises which follow are going

to help you, but we can see it, and we shall, in later pages, make it plain to you. Lesson II is sent with Lesson I in order that you may begin at once to develop the first element in your mental ability, namely: *interest-power*. But do not begin the reading of Lesson II until you have sent in the first work-sheet. This enables you to keep some work in hand.

Your Unsuspected Self

51. PELMANISM follows the line of all modern systems of education in its endeavor to develop the personal powers of each member of the community, recognizing that any level of uniformity, however excellent, would be as bad for the individual as for the race. Only by a realization of **YOURSELF** can you attain to the foremost rank of success. It is safe to assert that never since the beginning of the world have any two men or women possessed identically the same characteristics. You are unique, and in that very fact lies most of your value to society. In the world of business, in the world of science, in the world of art, in the world of thought, in the world of pleasure, every day and on every hand, one great cry of need goes forth, the cry of originality. If only you would hear it aright, it is the cry of the world for **YOU**. Unsuspected perhaps as yet by yourself, there is in you some power, some combination of qualities which no one but yourself possesses, and the world wants you to use that power, those qualities, for its benefit. Because you alone can fill this need the world will pay you, and pay you generously, to do so; but it will have little use and still less pay for you if you permit your originality to remain unawakened. The earth is not yet overcrowded, nor does it appear likely to be, for several centuries at least; but it contains many sleepers for whom it can find little room. Wake up! Fit yourself to fill that position which even now is waiting for you, and, having fitted yourself, go forth to seek it, calm in the assurance that you will not fail to find it.

EXERCISES

Exercise I

It will be remembered that on a previous page we dealt with the need of vivid impressions as a source of sound knowledge and reliable memory. It follows from this that the first scientific step in mental training is to educate the powers through which most of our information comes, namely, *sight* and *hearing*. Take a sheet of paper and write down the list of the names of three of your friends of each sex. Opposite each name write (a) the color of the eyes, (b) the nature of the complexion, (c) the manner of wearing the hair, and (d) in the case of men, the absence or presence of beard and moustache (e) Also add a note to any particular article of clothing worn on the last occasion you saw the person concerned.

Some people find an exercise of this kind very easy; they are naturally acute observers; others find it rather difficult; their powers need training. It is the object of this exercise to discover the extent to which you observe people and things - nothing more.

Practice it occasionally throughout the Course in order to see how you are developing in observational power.

Exercise II

Take up a position inside the home or outside, anywhere indeed, where sense appeals are possible, and write down what you see, hear, or otherwise experience. *Specimen of Report*. You would write something like this: "I heard a train whistle, a motor car "honked" in the distance. Saw a swallow fly past the window. Heard a strange sound several times, but could not identify it. Smelt frying bacon from next door and wondered on what food the pigs had been fed. Counted the shades of green in the foliage. There were five."

Exercise III

Take a set of dominoes, shuffle them face down, and pick up one of them. Turn it up and remember the number of pips on it. Suppose this is the 5-4, equaling 9. Turn it face down and pick another with it. Turn both face up and see *how quickly you can name the total of the two dominoes without actually counting them*. Some people find it rather difficult at first, and feel they must count. Later, however, the counting becomes almost automatic and instantaneous. Your report on the work sheet should tell us how many efforts you made and how many times you were right—how many wrong.

For variety, deal out four playing cards, face downward, side by side. Turn up the first and note what it is, replacing it face downward. Repeat the process with the other three cards, then after a few minutes, try to recall the four in order. When you can do this correctly, experiment with five cards, gradually increasing the number.

It is possible to recall a very large number if you continue to repeat mentally the cards you use from the first.

After a few weeks of this sight training you can amuse yourself and your friends by asking them to place about a dozen articles upon a table; matchboxes, spoons, paper-weights, pen-knives, eyeglasses, anything; each object being slightly separated from the others. Let them be covered with a cloth or with a small tray while you are out of the room. No matter how quickly they lift the cover and replace it again, you should be able to name a majority out of a dozen or more articles.

Exercise IV

It is interesting and useful to know at what distance removed from you the ticking of a watch can be heard. Deafness is a matter of degree, and often of inattention. Sometimes minor defects in hearing, quite remediable in their early stages, are allowed to develop unnoticed.

We advise all students to have their sight and hearing tested by authorized practitioners. Acuteness of hearing can be cultivated; and it is worth the trouble to increase by inches the distance between you and the watch, so as to determine the ratio of improvement. Thus, if on a first attempt you can hear a watch ticking on a table five yards off, stand a foot farther away, then another foot, and so on until you fail to hear the sound. Use the same watch always, and in the same place if possible.

These exercises in Perception are not intended to discourage the student by showing him wherein he is deficient; all we aim at is to develop efficient sense-power in each case, because such a development means a real intellectual advance. The student, in this way, contributes material for the imagination to recombine into forms of use and beauty, and for the higher mental activities to work over into ideas and truths the most profound or original.

Exercise V

Whenever there is a connection between two ideas, or between the words representing two ideas, the connection is based on certain methods grouped under the general heading of association. A special lesson on these methods will be given later on in the Course, and the mastery of it will enable you to write down 1,000 or more words, and on reading them over once to repeat the whole list from beginning to end *or from the end to the beginning*.

At present we shall do no more than illustrate the fact that such a connection does exist. Here, for instance, is a list of eight words. By way of exercise read them through once, noting the connections, then repeat them, or as many of them as you can.

- | | |
|-------------|------------|
| 1. White | 5. America |
| 2. Black | 6. Canada |
| 3. Negro | 7. Can |
| 4. Lynching | 8. Tin. |

Here is a second list, this time eighteen words. Endeavor to remember them so as to repeat them after a single reading.

Observe the association connections between the words; do it thoroughly, then try to repeat the list.

- | | |
|-----------|----------------|
| 1. Rose | 10. Bottle |
| 2. Flower | 11. Glass |
| 3. Show | 12. Lens |
| 4. Prizes | 13. Photograph |
| 5. Money | 14. Landscape |
| 6. Bill | 15. Artist |
| 7. Paper | 16. Sculptor |
| 8. Pen | 17. Marble |
| 9. Ink | 18. Palace. |

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

With the PELMAN COURSE, the Directors present a complete system of Physical Exercises, compiled by Mr. E. H. Miles, M. A., an authority on all matters pertaining to bodily health. The exercises he has prepared, combining as they do, the needs of both mind and body, will suit the requirements of most students.

FIRST LESSON

Right physical exercises are very important for various general reasons. Here are a few of them:--

1. Regularity of Habit. The late Professor William James insisted that it was a good thing to go through something regularly, especially if it was not very pleasing, so as to prove one's own power over oneself. The regular performance and regular repetition of certain physical movements re-acts on the will-power, and reinforces it, so that by degrees one finds it easier and easier to turn one's attention and one's energies in any given direction at will.

With regard to exercises of the right sort, this regular practice is all the more useful because - as distinct from most of the drudgery we go through - it brings health and fitness.

2. The right exercises also tend to self-respect. A man weakened by illness or accident does not lose our regard nor respect. But what should we think of the perfectly sound man who cannot take an eight-mile walk? Flabby of muscle, easily winded, low in endurance, power, he cannot win our highest esteem nor can he fully respect himself. On the other hand, a man who through healthful exercises has gained perfect control of his muscles and can direct them in all kinds of prolonged activities merits our admiration and has a strong basis for self-respect and confidence.

3. Health and fitness in general come from the right exercises, done in the right way. I shall enlarge on this point in future Lessons.

4. Imagination and memory can be trained by certain methods and exercises, and I shall illustrate this in the course of the present Lesson.

Most of these Lessons will be divided into two parts - exercises that you can do in bed, and exercise that you can do when out of bed.

As to the exercises in bed, a most famous example of their very good effects is Sanford Bennett, who made himself young at the age of 70, simply by bed exercises. I do not recommend his system exactly as it is, but the idea of doing exercises before you get up is a very good one.

I.—In Bed

Lying in bed, flat on your back, and with the bedclothes off, stretch out your right foot and leg. Stretch them down as far as they will go, with the toes as far away from you as possible, and the knee well braced back. Hold the leg and foot in this position for a moment or two, then stretch a little further still, even if it begins to produce a feeling of almost pain. Do not over-strain. Then, still keeping the leg stiff and the knee back, send the heel down as far away from you as it will go, and keep it there for a moment or two; then the toes down again; then the heel down again.

Next, rest and relax with this leg and foot, and go through the exercise with the other leg and foot.

Then go through it with both legs and feet together.

This exercise has many advantages, one of which is that it serves as a means of curing and preventing cold feet. It also can cure certain kinds of headache, by removing the blood-pressure from the brain. And it improves the circulation generally, and has other capital effects.

Breathing Exercise

Now, still lying in bed, put your two hands over your abdomen, one higher up than the other. Close your mouth, and, as you inhale through your nostrils, send your abdomen up and out. Hold it up and out when you have finished inhaling. A second or two will be quite enough at first. Then exhale quietly, and empty your lungs well, while you

draw your abdomen in; and, at the end of the drawing in, press downwards with your hands.

This is one form of diaphragmatic breathing, and it is the kind usually taught in schools, as the first Breathing exercise. It has many advantages, including its good effects on the nerves and on the endurance.

Repeat the exercise once or twice, but be sure not to strain. If it makes you at all giddy, don't repeat it at once.

II.—Out of Bed

Now, getting out of bed, practice skin drill, not necessarily in the elaborate way suggested by some instructors, but, if you like, with some underclothing on. Rub your skin all over with the palms of your hands, or, if you prefer, with a loofah, or a skin-brush, or skin-glove, or perhaps sometimes in one way, sometimes in another.

This will improve your circulation, and of course will clean your skin of its dead particles, and will be good exercise in itself. You could go through the skin drill either before you have a bath, or afterwards, or, to some extent, during the bath.

Having gone through the skin-drill, close your eyes for a moment, and, keeping your hands and arms still, try to recall the movements and sensations of the skin drill — that is to say, go through the skin drill, not in reality, but in imagination. Be sure to do this immediately after the skin drill.

It is generally agreed that the most effective way of remembering many kinds of things is to recall them *directly* afterwards, before they have faded from the mind.

On the first day, do not give up too much time and energy to this skin drill. A minute may be quite enough. You could, if you like, keep on some of your clothing while you are massaging some parts of your body. Then cover these whilst you are massaging the other parts.

It need not always be the mere rubbing of the skin; it could sometimes be slapping and pinching, etc.

In the second lesson there will be some leg and arm stretching, a second breathing exercise, and some gentle hopping and skipping with a rope.

DON'TS

1. Don't regard your difficulties as insuperable. Be hopeful.
2. Don't rave against your memory; that is the way to make it worse.
3. Don't say to-day, "I can't concentrate." If you do, you will be less able to concentrate tomorrow.
4. Don't admit you are too old. Mental age is a matter of training.
5. Don't expect to become mentally efficient by means of one lesson. There are twelve lessons and some work ahead of you.
6. Don't skip. Master every sentence. We teach the science and art of mental efficiency in the least possible number of printed pages.

THIS DO

1. Work *patiently*. There is no magic in Pelmanism, but if you will stick to it the results will be so surprising as to take on the *appearance* of magic.
2. Begin to exercise your Will-power *now*. Resolve to master this lesson in spite of every difficulty.
3. Psycho-synthesis, simply expressed, means the training of the whole mind; so begin at once to follow out our instructions in this, and every other, lesson.
4. You may not see immediately how each lesson can be psycho-synthetic, but you will realize it later. Go through Lesson I, for instance, and try to discover any mental power that has been neglected by you.
5. Emphasize the personal element. Tell yourself that the Pelman Course has a message for *you*; also a discipline, an illumination, and a deliverance from error.
6. "I have a future with promise in it." Turn that phrase over in your mind. It is true enough, for most people at any rate, but we want you to *feel* it.

Special Instructions as to Work Sheets and Text Books

1. Write your name and address legibly on every Work Sheet.
2. Your registered number should appear on all your communications, otherwise much unnecessary labor devolves on the staff.
3. The Text-Books should be kept by the student for future reference.
4. From seven to ten days are sufficient for the mastery of a Text-Book and the filling up of the Work Sheet, but it is possible to do these things in a briefer period. There is no fixed time for the return of Work Sheets.

PELMAN LESSON II

Success in any kind of Enterprise - commercial, scholastic, social or political - requires energy and a definite purpose. This subject is dealt with in Lesson II, where we show how interest power develops mental ability and formulates character. This lesson is enclosed with No. I.

PELMANISM

LESSON II.

THE
PELMAN INSTITUTE OF AMERICA
NEW YORK CITY

London

Durban

Paris

Melbourne

Stockholm

Delhi

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LESSON II.

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PELMANISM

LESSON II.

FOREWARD

To the Student:

This is one of the most vital lessons of the Course. Master it from A to Z. Make it a part of your consciousness. Where a serious decision must be made about your life-aims, ponder long and carefully.

The great questions arising out of What? How? And Why? are here individualized. They concern *you*. You are invited to use a form of healthy introspection. You must ask yourself whether you have interest-power; and, if not, why not? What is your object in life?

The question is fundamental because it concerns your mental efficiency. Be cheerful about it, even if you feel you have missed some of life's good things. The better day is dawning.

PURPOSE: Or, WHAT IS YOUR AIM?

1. In order to get the best out of yourself you must have an aim in life: not a general aim, but a particular aim: not a mere desire to be successful in everything that you undertake, but a definite purpose to accomplish a definite end. There are many reasons for this, and chief among them is that without a proper plan of life your mental ability will not be developed. As it is highly important that this truth be realized to the full, we propose to discuss it in greater detail.

Consciousness of Aim

2. What does an aim, or purpose, imply? It implies that you are moved by a specific desire or feeling; to be an artist, to abolish intemperance, or to enter the field of big business, to develop a useful invention, to write the American novel, or perhaps to make a name for yourself in politics. In your mind there must be a clear *idea*, which means that your intellectual powers are intimately concerned with your aim, but the idea is so suffused with emotion that one naturally calls it a Feeling rather than a Thought. There is more *heart* in it than *head*.

The significance of Feeling, as a mental function, becomes evident when it is realized that a strong desire to achieve, to attain, to master, to conquer, is the basis of every plan of life. There are good desires and there are bad ones; there are others which might be described as neutral. Consequently, when formulated and acted upon, some are found to be beneficial in results just as others are obviously injurious. In every case it will be found that Feeling is the motive-power that stimulates the intelligence and prompts the will to action.

I. WHAT WE MEAN BY INTEREST

3. What then is this Feeling? In a general sense it is *Interest*. Take games as an illustration. Why do you stand for hours watching a football match? Because you are interested in the game and wish your side to win. Why do you and others devote two evenings a week to physical drill, or to "trap-shooting," to languages or to altruism? Simply because you and they have an interest in these things. Other men have other interests and act accordingly. The tragic thing is to have no interest at all. It spells mental decay, unhappiness, and often disaster.

If you will read the biographies of men of thought and men of action, you will find that in every case the motive power was that of Interest; and it manifested itself in two ways: (a) It had an end in view, and (b) it devised means for attaining that end. They were *ambitious*. Do not imagine that only Emperors with world-designs are ambitious, or Oil and Railway magnates, or would-be Senators. We are all ambitious: or we ought to be - so long as our ambitions are just. The student who has secured his Arts degree passes on to the Doctorate, and has his eye on a Professorship. Why not? He is interested in his work; he has formed a plan of action; he contributes to learned monthlies or quarterlies and, although he may not care to acknowledge it in so many words, he is just as ambitious as a lawyer or doctor to increase his *clientele* or a merchant to enlarge his profits. The young poet, whose first book was a success, is eager to do finer work; and the newspaper critic who sometimes has an anonymous fling at self-made men and other persons objectionable to him, is secretly indulging hopes of being an editor, or owning a newspaper himself one day.

We shall take up no partisan standpoint as to those teachers who make money-getting and success synonymous terms; to us success is the striving to achieve a great purpose, as well as actual achievement, and great purposes are always relative to the mind that conceives them. A grocer's assistant who hopes and strives for a big shop of his own in ten years' time is moved by a great purpose just as surely as an astronomer who is determined to solve the mystery of sun-spots, or a pathologist who wills to discover a cure for cancer.

If we leave the individual, for a moment, to consider the nation, we find that the general aim of European nations has always maintained a definite relation to their continuity of existence. The Greeks had no national aim beyond knowledge,

and they are now a memory. The Jews had a fixed world-purpose, and they are still carrying it out, though not always according to the ideas of Abraham.

The Forward Look

4. All progressive men and women feel this inward something urging them forward. They have ideals to aim at; purposes to be fulfilled; ends to be achieved. In some cases it is the writing of a book; in others the possession of a world-wide business; in others, again, it is the more modest aim to secure a competency for old age. A few will look forward to becoming amateur champions in golf or billiards. This Feeling at the basis of our more significant actions, is manifested in an Interest that discovers itself in a plan of campaign.

II. INTEREST AND MENTAL SYNTHESIS

5. We have now to show how this Interest and Aim help you in the development of your mental ability. (a) *First: they give the mind unity of action.*

Let us imagine a case. A young man has just left college, and begins to look about for some form of employment. Now and again he has thought of this and that as offering some attraction, but his examination-work has been so absorbing that he has had no real opportunity to probe the matter to its depths. The opportunity has now arrived, and he finds it something of a worry. There is a pull here and a pull there; the automobile industry has advantages and disadvantages, and just as he tries to weigh them impartially a friend recommends the Stock Exchange, which goes through the same process, to be followed by importing, real estate, insurance, and the rest. In this state of indecision, not to say drift, his mind has no focus and the power of interest is practically suspended except in the form of a desire to find a suitable calling. Finally, the great decision is made, and he resolves to go into banking. Instantly, all the powers of his mind are under the governance of a definite idea – the idea of becoming a financier. His perceptions, his memory, his imagination, his judgment, his will – all the functions he possesses act unitedly in the direction of his purpose. We do not say that he never has a thought which is not connected with his work – let us hope he has for the sake of his sanity – but that the one aim of his life gives his whole mind unity of action. It fulfills the demand for a synthesis of abilities.

This is so obvious that it hardly needs attention, and yet its importance is often overlooked. Without a purpose we are sure to be drifters – going with the stream. We work because we must, but when work is over we look around for something to pass the time. Life has no centre. We are without a policy or a plan. A *wish* is not an *aim*. The effect is plain to the seeing eye: our abilities lose their edge: and there comes a day when we realize that we are not what we once were, and then we get a glimpse of what we might have been.

Interest and Concentration

(b) The effort to realize a purpose develops one of the specific functions of the mind, CONCENTRATION.

6. We have dealt with hundreds of cases of mind-wandering and a large percentage of them are due to aimlessness. Here is a specimen case.

"What is your trouble?" we ask our visitor.

"Well, when I sit down to do some figures or to read a book, my mind won't stay on it - it runs away - and at the end of page I have to begin again. It is the same in conversation. People talk to me and when they suddenly ask 'Don't you think so yourself?' I don't know what they refer to; my mind has drifted to something else."

We inquire as to how long this has been going on, and slowly get together the data of the case. At last we come to the real question - "What would you say is your particular aim in business, or in life? Are you just jogging along or have you a plan - an ambition?"

"Well, I reckon I'm just jogging along. I should like to increase my income but it's easier said than done. As for ambition - that was knocked out of me years ago."

7. With this little revelation before us we proceed to show him how mind-wandering may be over-come, mainly by reconstructing the inner life on a new basis of desire, and partly by practice on approved lines. We suggest that he should not only desire but resolve to increase his income by an additional \$500 a year. It may be difficult at first to work up the stimulus of interest, but when that has been done he will find it much easier to concentrate his attention on the details of business or the reading of a book. He will set up a mental habit, and instead of his thoughts flirting here and there without his knowing how or why, they will be focused on ways and means of increasing sales and developing new ideas. Further, a scheme of discipline - to be outlined later in the course - will do wonders in the training of mental muscle. And in three months' time this self-distrustful man will tell us that he hardly knows himself: he could not have believed a cure could be so speedy and so effective.

The Folly of Overworking

8. Take a very different case, one in which a man's aim was clear, definite and intense, but where it was too much for him.

He had three businesses slightly different in character. From 9 to 10.30 a. m. he worked at Number One; from 10.30 a. m. to 1 p. m. he worked at Number Two; from 1.30 p. m. to 7.30 p. m. he worked at Number three. Whilst at numbers One and Two he had to think and act quickly; his brain worked at high pressure. After two years of it he began to feel the lack of concentration; he had to read a letter twice to comprehend its meaning; and he caught himself "wool-gathering" during most important interviews. He consulted his Doctor, who advised a rest. We advised something more drastic, and told him that unless he cut down his working hours, not only now but for the future, he would soon have no brain at all. His purpose was too big; the scheme was beyond his strength; and the cause of his weakness lay in the speed with which he had to work at Business One and Two, inasmuch as he had developed a habit of instant decision to the extent that made careful attention almost an impossibility.

To have no aim is to drift; to have too many aims is to dissipate energy.

9. The law of Interest is too clear to be misunderstood. The more the interest, the more the attention. The more the attention, the deeper the interest. And as attention in the form of concentration means all the difference between great results and none at all, the value of interest is fully demonstrated. Interest begets Purpose, and Purpose begets Concentration. Sir William Hamilton declared that "the difference between an ordinary mind and the mind of a Newton consists principally in this, that the one is capable of the application of a more continuous attention than the other . . . This is, in fact, what Sir Isaac, with equal modesty and shrewdness himself admitted. To one who complimented him on his genius he replied that if he had made any discoveries it was owing more to patient attention than to any other talent."

Interest and Memory

(c) The pursuit of a Purpose develops Recollective Ability.

10. The power of Memory has the same story to tell about the value of purpose and interest. The young law student who hopes soon to be called to the Bar pursues his study with zest; he desires very strongly to pass his examination, hence, being interested, he aims at mastery and the difficulties of understanding and recollection tend rapidly to disappear. Were he otherwise influenced, or indifferent, not caring whether he was successful or not, he would read his law books with a wandering mind; attention would be weak and therefore memory would be indistinct, unready and unreliable.

Look back in your life and ask yourself: What are the thoughts and things that I remember most vividly? You will find they are the thoughts and things happy or unhappy that were emotionally experienced. Here is an extract from a correspondent's letter, illustrating this statement:

"The three facts I remember best are a case of a pal being drowned before my eyes – (I nearly went under myself); a case of sudden mental elevation on a Swiss mountain; and a case of utter astonishment during my first peep through an observatory telescope."

Memory and Emotion

11. Pain-memories are outside our purview: We are dealing with a form of pleasure-memory which is associated with some plan, aim or purpose that lies near our heart. It is not clear that the details of a study, of a business, of a profession, or any enterprise in which we are interested will be far more easily remembered than details toward which we are either indifferent or hostile? We once interviewed a young man of twenty-five who complained of weak memory for business matters, such as posting letters, telephone messages, dates, and orders: but we found he knew practically everything about baseball; dates of matches, names of teams, and professionals, the exact results of play. About these matters he was a walking encyclopedia. His heart was in baseball, not in business; and where your heart is there is your memory also.

12. Memory may be weakened while interest remains unimpaired. There is the sick man, for instance, who whether a student, a merchant, or a doctor is certain to have a weaker memory during illness than when in health, even though interest-power is normally well-developed. There are also those cases in which shock, overwork or some other cause has brought about an eccentricity in the recollective powers. These will be dealt with in later

lessons, but they do not directly concern us here. The stages are now as follows: - Interest; Purpose; Concentration; Memory. Or, as Dr. Johnson puts it: "Attention is the mother of memory, and interest is the mother of attention. To secure memory, secure both her mother and her grandmother."

Is there a further development? Yes.

Interest and Ideation

(d) There is an increase in the fertility of Ideas

13. It has been our good fortune to have the opportunity to study the records of genius, and in almost every case we have found that the originalities and discoveries of great men have been due primarily to this impulse, feeling, emotion (call it what you will) that passes easily from a state of interest into a plan of action. Let one instance suffice. Finsen, the celebrated lightcure specialist, saw a cat reclining lazily, on a roof, in the genial sunshine. The shadow from a neighboring building reached the cat and it moved into the sunshine again. It repeated the process several times. Finsen became interested and his interest deepened and widened with attention to the subject. He knew the cat must have received some benefit from the light and heat, but *how* and *why*? At last he felt himself on the track of a great discovery, and eventually his new ideas found expression in the famous Finsen cure. You will perhaps say: Is not this a case where attention developed interest rather than the other way around? No; Finsen became interested in the movements of the cat, and this interest caused a concentration on the why and wherefore of the whole affair. We shall later on deal with the interest that springs out of attention.

Genius and Concentration

14. It is remarkable how confident many writers have been, and still are, that genius with all its glories is due to concentration in some form, instead of to some ability that is altogether superior to the ability of even a talented mind. Buffon said that "genius is no more than great patience." Helvetius said it was "only prolonged attention." Matthew Arnold said it was "mainly an affair of energy." But these are only half-truths. The whole truth is this: Attention, reflection, energy, mental-industry - use any term you will - prepares the conditions of

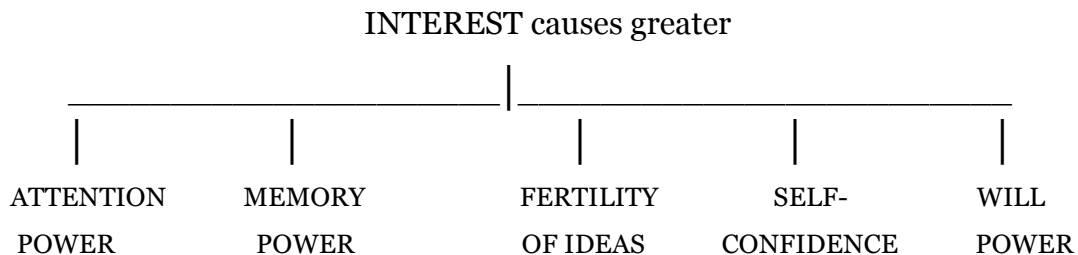
originality. The new idea is the offspring of the subconscious sphere of intellect. That is why the new idea "comes"; it makes its appearance *suddenly*, when, perhaps, the mind is engaged on something quite different. Still, the value of attention is not diminished: rather it is increased.

The Growth of Ideas

15. With your powers of interest working at a high but not abnormal pressure, your ideas will grow in number and quality, because you will always be inquiring into the origins and relationships of your business, profession, or calling, as well as into those that are external to it.

Clerk-Maxwell propounded a theory as to the relation between magnetism and electricity. Herz, as a physicist, was interested in it, and after investigation, experimented in order to test the theory. As a result he found the Herzian or Electro-magnetic waves. Marconi then became interested, and in his turn began to experiment in order to test some ideas of practical use which deep reflection had brought to him. In this way came the great wireless system as we know it.

Once more it is Interest; Attention; Memory; Ideas. In tabular form the total outcome of Interest is:



Stimulus

16. Have you not heard A. say of B. "I wonder where he gets all his ideas?" It is a remark with some grudge and envy in it. A. has done his best and yet B. always excels him. Why? Probably because B. has a cleverer brain, or has gone through a course of training, or works harder. But it is equally probable that A. has not the same amount of stimulus as B. and that when he is on the same level in this

respect, he will be equal to B's output of ideas both in quality and quantity. We often have been astonished at the exceedingly clever manner in which quite uneducated men have managed a business, or organized a campaign where considerable issues were involved. True, they have bungled a few things where precision of utterance and fineness of taste were needed, but the essential ideas were involved and carried out with real executive power. These men had *force* and it arose from the enthusiasm they possessed for the work in hand.

17. Apply these facts to your own affairs. Why are you sometimes minus ideas? There are two reasons. A stagnant period, long or short, nearly always follows a creative period; a season of mental plenty is succeeded by one of comparative poverty. That is intellectual rhythm. But the more serious reason is this: that the fires of interest have died down. You have lost *force*. Attention, generally, is slacker. Concentration weakens. Results are fewer.

The cure is obvious; *increase the stimulus and ideas will come*. The law of stimulus has been formulated in the following words: "The efficiency of a feeling, as a motive power, is determined by its intensity and duration."

Your interest must be permanent and it must be strong; otherwise you gain nothing; you are a changeable person, one week enthusiastic about this or that, and the next week as cold as ice. Your interest, though permanent, is lukewarm – there is no steam behind it, no *force* – what the man in the street describes as "no ginger."

Interest and Self-Confidence

(e) *Interest-power, when expressed in action, is one of the bases of complete self-confidence.*

18. As this is matter of extreme importance, we propose to investigate it fully. First, what is meant by self-confidence? The dictionary defines it as trust "in one's own strength, or powers; relying on the correctness of one's own judgment, or the competence of one's own powers, without other aid." No one is *absolutely* lacking in this desirable quality of mind and character: there is generally *one* sphere, (usually our business or profession) where we are at home, and concerning which we speak and act without self-mistrust. A shoemaker may be painfully shy and altogether lacking in initiative, but if you venture to criticize his opinions about leather, he may end by up saying that you talk like a fool. We are all of us confident enough when we

know: and we usually do know something about our own calling. But even so, there are some people who have no assertiveness: they will allow other people to make the most ignorant and untrue statements without protest or correction. A boy at school may know the right answer but he is too shy to put up his hand and speak. When he becomes a man the habit is still there, and although he has the knowledge and ability to advance his interests, he always hangs back. This is because his temperament is reserved. He secretly longs to push ahead, but he hates the pushing spirit; consequently the more assertive man gets ahead of him.

How Temperament Affects Us

19. Temperament, therefore, often stands in the way of a certain kind of progress, especially in circumstances where competition rules. It often happens that the cleverest men are in the second and third positions, and the average men in the first. But these average men are superior in one particular: they are of an energetic and self-confident disposition. They are not to be blamed for this; neither are the others to be blamed because a sense of reserve prevents them from taking part in the struggle of competitive life. We do not want to see a world chuck full of "climbers" who desire nothing but selfish advantage; neither do we desire to see hundreds of persons who are too timid to strike out for themselves. We duly appreciate the value of the reserved temperament, as seen in the life and work of many an idealist, and are not blind to the merits of men of energy, who calmly take up the responsibilities of leadership. But if a man of hesitant mind desires to enter the sphere in which he must measure his gifts against those of other men, he cannot expect the rules of the game to be altered to suit his convenience. He must accept the position as he finds it, and go in and win. He need not cease to be a gentleman by so doing. Just as in the tense struggle of a boat race, we see mind and muscle pitted against mind and muscle in the spirit of true sportsmanship, so on any plane of human life there may be healthy rivalry conducted on the basis of the highest honor.

20. As to whether a man should follow his temperament, or adjust it to his needs – that is a question no one can decide except the man himself. We have known men who by no possible agency could change their mental tendencies from deep reserve to forceful activity: we have known scores of others who have succeeded in so doing. By nature they were retiring and contemplative, by personal decision they became active, almost pugnacious. But there is a sense in which

Interest-power can bring more action and vim into *any* life, and adapt a policy of progress to every temperament. For instance, an interest in the subject of slavery, and a desire to abolish it in every form, brought many men and women of reserved temperament into the sphere of action during the last century. In some cases the action consisted of writing books and pamphlets; in others it took the form of lectures; and in the energetic folk, it was seen in their vigorous political campaigns. All temperaments were affected and all expressed themselves accordingly.

The Place of Knowledge in Self-Confidence

21. Now your interest, may be, probably is, much less ambitious than the abolition of a great evil; but if it is intense, it will surely find opportunities of expression; and even if your temperament is no obstacle, changes will occur tending to reduce the opposition, perhaps to banish it altogether. In this way self-confidence is developed. You know your subject, or you are getting to know it; and the natural desire to hold back is giving way to experience. Let there be no mistake. If you really resolve to master a timid disposition, you *can*. How is it to be done? By arousing some Feeling in the form of Desire, and by expressing it in some definite aim. Your self-respect demands that when you go before a superior to ask a favor you shall not stammer out your words and knock your knees together. Say to yourself: "This sort of thing must stop. It is not dignified." At first the old feeling returns, however strong the resolution; but it gradually weakens. ***Grasp any fear by the throat and it soon dies.***

A Barrie Illustration

22. A student once wrote to us, saying that there were cases where self-confidence in the sense of "relying on one's own judgment" may be seriously at fault, and he sent us an entertaining case by way of illustration. Here it is:

Sir James Barrie had a commission from Mr. Charles Froham to write a play, and when he delivered the manuscript to Froham he said: "I am sure it will not be a commercial success. But it is a dream child of mine and I am so anxious to see it on the stage that I have written another play which I shall be glad to give you, and which will compensate you for any loss of the one I am so eager to have produced.

"Do not trouble about that," said Froham, "I will produce both plays."

Now the extraordinary thing about this episode is, that the play about whose success he was so doubtful was "Peter Pan." It made several fortunes. The manuscript he offered Froham to indemnify him from loss was "Alice Sit-by-the-fire" which lasted only a season. Such is the estimate that the author often puts on his own work." *

23. This is extremely interesting in itself, but if Sir James Barrie had been lacking in the self-confidence we are talking about, he would have said to Froham, "I really can't write a play for you - not one that's good enough. I mistrust my powers." Instead of putting it in that way he produced *two* plays, one of which he felt sure would compensate for the losses of the other, whose money-bringing power he doubted, nor its literary and human qualities, for it was a "dream child" which an author treasures above everything else. Thus Barrie was not lacking in self-confidence; he was *simply mistaken in estimating the box-office value of a new play.*

24. Now interest-power, as we have seen already, gives the mind unity of action; it also leads to concentration and other developments; and out of these come trust and confidence. A man feels he can do certain things when called upon, because he has prepared himself to do them, and has succeeded. This feeling of confidence, shown in one sphere, has a tendency to pass over to other spheres; and he who trusts himself thoroughly in his business or profession realizes that the same power can be obtained in other and new directions, simply because he has faith in his abilities, generated by enthusiasm, and tested by his own experience.

Interest and Will-Power

There is a final benefit to be considered.

(f) Interest increases Will-Power.

25. The thing you want to do with all your heart, because you believe it is a good thing, advantageous to you and to others, is the thing about which you will have no difficulty as to action. Your *enthusiasm* carries you through. If you find you have to work early and late for a month, you will do it.

* Charles Froham, *Manager and Man*, by I. T. Marcossion & Daniel Froham. p. 169.

This fact is one of the simplicities of mental life, but its importance is often not realized. Those men who find themselves languid, indifferent, lazy or unresponsive are usually men without an interest, therefore without a purpose; without concentration and without will. It is a case of cause and effect, and every psychologist has told us about it in plain words. We do not deny that there are other aspects of the relationship, but here we confine our attention to the interest which has an end in view, and which develops all-round mental ability by the effort to attain it. Part of that ability is, necessarily, power of Will. But that Will has its first origin in the feeling of interest; and not only its origin but its continued sustenance, for in this way Will-power become a *habit*.

26. So if you one day feel that your Will is weak, despite good health and the absence of anxiety, just go back to your real purpose in living; examine it to see whether it retains its original compelling force. Are you as eager as you were? Or has life lost its vim? In most instances it will be found that weak Will is due to loss of impetus or stimulus; desire has decreased; concentration is not so strong. All these things are originally connected, and although there are other factors which cannot be ignored, the chief factor is Interest.

There can be no doubt that the *habit* of overcoming difficulties in the attainment of a life ambition will exert a healthy reflex influence throughout the whole mind; a man who conquers *here* will be apt to conquer *there*. But not necessarily. We have known men who possessed great strength of will in business, but who were without resolution at all in other departments of life, where it was often badly needed. Hence our purposes must either be broad enough to embrace the whole of our responsible existence, or they must, in their separateness, generate a separate interest which will produce the required will-power.

III. HOW TO GET AN AIM

27. We are sometimes asked the question: "How can I obtain an interest in life and form a plan of action?" Now before that very reasonable question can be answered, we must know something about the person who asks it. A wife and mother, for instance, has already a mission to accomplish, and nothing can be higher than the proper training of children in the principles of right living. She may, however, wish to develop her mental abilities in order to be the companion of her children when they grow up and begin to think for themselves. In that case the aim is made still more clear and definite. Not a few people of both sexes may be found among our students, whose *general* purpose in the world so far as business or profession is concerned, may be regarded as fixed; but there are certain auxiliary aims open to them which may be included under the heading of a broader mental culture.

What Is An Aim?

28. Before we consider other classes of people to whom the decision of an aim in life is a difficulty, let us critically examine the phrase itself. It does not necessarily mean a *great mission*; it may mean no more than doing well, or doing better, the work you are doing now. A miner, earning good wages, may believe that he has no aim in life; for getting coal is merely work, whereas an aim, he thinks, is a vast ambition: such as to own a mine or run for Congress. He may be right or wrong, but it is practical wisdom to have an *immediate* purpose as well as a *distant* one; and in the miner's case the obtaining of a sound education should be the primary object of life. Do not, therefore, imagine that aims must be dizzy ambitions: they are much more modest than that, and their value does not lie in their *height* so much as in their intensity. There is sometimes a killing disappointment in store for the man or woman who has aimed too high and failed. When one purpose has been achieved it is comparatively easy to form another, for effort has brought experience and decisions have a better chance of being intelligently adapted to one's abilities. To know one's limitations and possibilities is half-way to success.

Some Cases Considered

29. Men and women who have assured incomes do not need an aim or purpose which concerns itself with earning bread and butter; their plans are consequently connected with reading, education, social services, Church work or politics. The nature of the avocation does not affect the question in the least; any sort of interest power that is of a worthy character will tend to bring out the hidden possibilities of mind as well as to develop its more obvious powers.

Again, professional men may be said to possess already sufficient directive influence to satisfy the claims of interest and purpose. They are clergymen, lawyers, surveyors, doctors, editors or accountants, but it often happens that although the general nature of their destiny is decided, the *particular* element in it is not. A doctor may have resolved to be a doctor always, but what kind of a doctor? A specialist? a general practitioner? a surgeon? a medical author? In which direction does interest lead him? When that question is decided, he can, after due reflection, begin to formulate plans of action.

30. There are thousands of persons whose general future is settled, but who have no particular interest beyond the daily round and common task. Some of them look on their calling as a necessary labor, but also as a nuisance; and they live their real life at home among books, or specimens, or flowers. Such people often live long, happy and useful lives, but it cannot always be said of them that they have made the best of their possibilities. If the business fails or hard times come, they frequently pass through the deep waters of suffering, experiences which a true mental attitude towards work would either have spared them altogether, or have enabled them to endure with greater stoicism, if not with complete equanimity.

When Purpose Is “Discovered”

31. There is still another difficulty in connection with the formulation of a personal purpose. We can best explain it by saying that in some cases the life purpose, the selection of a calling or a line of action wherein enthusiasm is possible, is arrived at only after repeated efforts, extending, it may be, over a number of years. A young man, let us suppose, finds himself in the Department of Public Moneys at Washington. He was told the Civil Service was a good thing, and no doubt in many respects this is true; but he soon begins to kick against the routine. He looks further afield, to the law, to commerce, to writing. All the while he is restless: he has a hemmed-in feeling;

and his friends advise him this way and that until he is utterly confused. One day he has a notion to pass the time he will write something in the nature of a story – just like these stories he has read in the magazines. He makes a discovery: *story writing is refreshingly easy*. He sends the completed manuscript to an editor and is asked for more. He sends more. Then he realizes he has found his true vocation in life and soon the city of magnificent distances know him no more. He is an author now and for always.

32. But his bent might have been mathematical, and ultimately he would have found himself in an Insurance Office as an Actuary. Such cases are bewildering in their number and variety. Lord Reading's actual start in life was on the Stock Exchange, the real purpose was in the law and diplomacy. In all spheres of work there are cases where men and women, do **not** really live their full lives until the passing of time has brought the right opportunity. So we counsel *patience*, believing that in the majority of instances the true calling will be found.

"But," it may be urged, "will not mental ability decline during the aimless period?" Not if a man is doing the best he knows. His powers will deteriorate, no doubt, if he allows himself to drift, to become cynical, or despairing. There can be a purpose for the moment just as there may be one for a lifetime; and the momentary or temporary purpose, closely followed, will exert the same developing influence, while it lasts, as the longer and more settled purpose.

Self-Realization

33. A consideration of what has been said ought to leave every reader cheerful and confident. You may have had your aim, clear and unmistakable, before you took up this book; or you may have received just the kind of guidance you needed to help you in formulating your plan; or you may still be undecided. But in no case should there be anything akin to dismay and hopelessness. If you know what you want, this lesson, and those which follow, will promote every interest you have at heart. If you do not know what you want, you know at any rate that the needed knowledge will come, and that, for the present, you can go forward full of expectancy. So away with the pessimism which tempts you to believe that the world is against you! Away with the cynicism which says progress is the special mirage created for the delectation of fools! Away with the gospel of luck which affirms that all life's benefits are bestowed by the god of chance! Take yourself in hand and resolve that in spite of every difficulty you will *arrive*; not in the

limelight of public opinion but in the sense of *self-realization*.

Failure and Half-Success

There was a certain prophet who, when he came to the end of his career and looked back, said: "I have fought the good fight." It is a reflection based on deeds worthy of emulation. Many men, towards the end, are obliged to say:

"I have wasted my time on unessentials."

"I have missed the substance and gained the shadow."

"I have allowed inferior men to leave me behind."

"I have not come up to the expectations of my friends and have rejoiced my enemies."

"I have sought the easy line in all things."

"I have not quite failed but my success has been insignificant."

It is not too late to arrange a plan of life which will make such confessions impossible in your case. But begin the arranging *now*. Don't lose a moment.

Elderly students, who have enrolled for the purpose of recovering lost powers and of maintaining the powers they have, occupy a position special to themselves. The main object of life has long been settled, but if such students can enter into their studies with interest, they will find a new sense of grip. The slackening of which they were conscious will give place to keenness; and the feeling of weakness will yield to growing confidence.

IV. CAUSES OF AIMLESS LIVES

34. Among the chief causes responsible for a lack of aim are these:

- a) An absence of training in early initiative.
- b) A shy and reserved temperament, predisposing to inaction.
- c) The after effects of nervous illnesses.
- d) A native changeability of disposition, no power of concentrated effort.
- e) Aboulia, or weakness of will, causing disinclination to effort.
- f) Pessimism; sometimes arising out of a deep study of one aspect of life, which has culminated in too many negatives.
- g) Fatalism; which regards the individual as the helpless victim of circumstances, as a point upon which forces converge; whereas he is himself a force capable of resisting, restraining, compelling.

In dealing with such causes, the first factor to be considered is that of health. If it be good then one can go on to ask such a question as this: "What kind of work would you like to do above everything else?" Should it not be possible to reply immediately, take time to think it over; then, if at the end of much inquiry there is no proper answer, the only thing to do is to follow the method of "trial and error." Experiment with the most likely occupations, or leisure hour pursuits, until one is found in which a real interest can be developed.

Decision vs. Indecision

35. As a rule, the necessity of earning a living causes the majority to choose a calling, if not hastily, yet with little chance of adaptation; and as a result we get the round pegs in square holes. But these people usually have one great advantage mentally: *they know what they want*. The other people don't; they are undecided. Now the round pegs can very often get out of the square holes if they play their part with caution and skill. In their leisure time they can prepare themselves for new work and new positions, and, when ready, can migrate and better themselves.

This question of what a man shall do is mostly personal to himself; outsiders can advise him on technical points and save him from mistakes, but in the absence of a true science of life, or rather in the present undeveloped condition of vocational psychology, each individual must in the last resort follow his own counsel and act on his own initiative. It may be better that this is so.

The Voice of the Cynic

36. We have heard the cynic say: "Why should everyone have an aim, a purpose, a program? Why not have a few people who are minus these things for the sake of contrast?" This is as much as to say, "Why should everybody be honest? Why not have a few thieves and rogues by way of variety?" We have them unfortunately. Life is an imperfect affair, and the contrasts will always be in evidence. But the true reply to the cynic is this: **Success in achieving an aim lies more in the educative power of making the effort than in the actual achievement itself.** Nearly all healthy people love progressive movement *for its own sake*; not merely for what is at the end of it. They revel in the thrill of ideas that transform.

Testing an Aim

You can gauge the quality of an aim by asking the following questions:

1. Is its achievement desirable?
2. Is it possible or impossible?
3. Is it possible or impossible to *me*?
4. What are the obstacles?
5. Can they be surmounted?
6. Will victory be too costly?
7. Can I find any happiness in it if I fail?

V. INTROSPECTION—ITS USE AND ABUSE

37. There can be no doubt that in order to make this lesson a success, you will have to examine yourself closely, to turn your attention inward and use the searchlight of introspection. Some people are afraid of introspection. So are we — *when it is a habit*. To encourage this habitual looking within is the last thing we desire; and the whole trend of the lesson is toward an outside interest, an interest where one is not conscious of self. Perhaps it will not be amiss at this juncture to say a word about the evil of self-consciousness. Take a simple illustration.

You are suddenly called upon to second a vote of thanks, or to say a few rambling words at a dinner. You are not accustomed to speech-making, and become unpleasantly self-conscious instead of thinking only about the subject and the occasion. Perhaps one hundred and twenty pairs of eyes look at you and you feel hypnotized. You want to speak well, and in order to estimate your success you feel obliged to listen to yourself as you talk. There comes a moment when these two activities of speaking and listening do not run side by side; you allow the listening too much scope and the speaking fails to get its due: that is the moment when a speaker loses the thread of his remarks and comes to a full stop. Now, if you can forget yourself in the subject and the occasion, in other words speak without listening critically, you will find yourself much more fluent. We have known self-conscious people who have delivered thrilling speeches, the reason being that they were supremely anxious to advocate the claims of a particular mission that was very close to their hearts; and this desire completely overcame the habit of thinking of self. They forgot everything in the passion of the moment, and self was lost in the glow and fervor of speaking for a great cause.

Self-Consciousness

38. Of course self-consciousness is *temperamental*, for even a very self-confident man may be painfully embarrassed if suddenly called upon to speak before an audience. People who are naturally shy and reserved have a tendency to live a good deal within themselves, and being sensitive, the rough and tumble of everyday life, the chaff and the joking, the give and take of social existence, does not attract

them; indeed such people avoid everything that would jar their inward peace. Whether they know it or not, they must be told that there is a little vanity in their attitude. However much they shrink from publicity it is not all due to fear. They should realize that a healthy balance of life requires a man to come out of his reserve, otherwise he becomes so self-conscious that he stands in his own light, hinders his progress, and increases other people's pity toward him. The one way to do this is to develop an interest, form a plan for carrying it out and concentrate upon it – this plus such social recreation as life usually offers, ought in time to cure the evil, even if it exists in a radical form.

A Specimen Self-Examination

39. To return to introspection. Occasional practice of it for a definite purpose is the chief method of self-knowledge. For instance, here is a practical question: "Do you possess energy-impelling force?" To test yourself once, and thoroughly, on that basis, is to obtain encouragement if you can say "Yes": illumination and guidance if you have to say "No."

40. Let us take a few negative answers.

1. "No. No energy. I'm like an icicle. I am cold, lacking in broad sympathies, frigid, and incapable of enthusiasm."
2. "I have *some* energy, but only as a routinist. I allow others to do my thinking. I render obedience because I never had the force to lead. I am essentially an employed person."
3. "Yes, I've got energy for short periods. But I'm like a Seidlitz powder. I fizz and foam with enthusiasm for awhile, then fall as flat as water."

41. There is more hope for men who thus know themselves than for men who have never faced an honest self-analysis, provided steps are taken to turn the knowledge to good account. To lament one's defects and to do nothing to remedy them is fatal. The courage demanded in self-examination is to "see all and not to be afraid"; and it should be followed by equal courage in setting your mental house in order. Like Mr. Britling, you must "see it through."

VI. QUESTIONS FOR SELF-DRILL

42. (a) Are you thoroughly sound physically? If not, are you taking suitable steps for the improvement of health? Do you find that the knowledge of a weakness stimulates you to fresh energy in order to compensate for the defect? Is this true of mental as well as physical defects?

(b) Have you ever examined your mental qualities in comparison with those of other people, for whose success – intellectual, social, or otherwise – you may have had an occasional pang of envy? If so, with what result?

(c) What were the most successful and happy periods of your life? Do your best and most progressive periods synchronize with your best health periods?

(d) Can you now reproduce the mental and other conditions of those periods in order to obtain similar results?

(e) If there have been no such periods, do you blame yourself? If not, can you blame anyone else, fairly?

(f) Have you discovered what, for yourself, is the best hour for calm reflection, the sort of reflection that leads to advantageous action?

(g) Draw up a list of your good qualities, and those which you would classify as not so good.

(h) What is your remote or distant aim, also your more immediate aim?

(i) Are you too sensitive, too retiring? If so, do you not lose much in consequence?

(j) Have you proved the truth of the statement that for success in anything, the usual program is *continuously* hard work?

(k) Do you welcome responsibility or shirk it?

(l) Do you realize how the acceptance of responsibility contributes to the development of mind and the making of character?

(m) Lavater says: "There are three classes of men: the retrograde, the stationary, and the progressive." To which do you belong?

(n) When you left school, or college, did you keep up a plan of formal study, or did you simply "let things go?"

(o) Do you perform any kind of work for others where financial reward is out of the question? How long is it since you did something really kind and generous?

(p) Have you made the production of new ideas a definite aim? or have you been content to accept other people's ideas with a "Thank you" for saving you the trouble?

(q) Do you waste energy by imagining misfortunes and how you would meet them; or by going through imaginary battles with your enemies; or by thinking pessimistic thoughts on general lines?

(r) If the use of these Self-Drill questions has depressed you, is it not because they have shown you where your weakness lies? Is not that a hopeful thing, inasmuch as you can begin at once to provide a remedy?

VII. MEMORY TRAINING

The Cost of Forgetfulness

43. Forgetfulness is both irritating and costly in any sphere of life, and this is particularly true in the world of business. You miss an appointment and lose a big contract; you forget to show a customer a certain line of goods. Forgetfulness has exacted a heavy toll in human lives and a still heavier toll in money. The business man may sometimes forget an important item even when he has taken pains to enter it in his diary and to keep that diary open before him. We will give you an instance founded on fact.

Below is a page showing the appointments for the day:

Monday, July 7th, 1919.

Sales Manager, 10 a. m.

Johnson's case.

Paper supply.

Lunch, Simpson's with Blake, 1 p. m.

Interview, 2.30 p. m., Jones

“ 3.30, Willington, Brooklyn

You will see there is an appointment for 2.30 p. m. and another some distance away at 3.30. The one at 3.30 is the most important one of the day, but when Mr. Jones came at 2.30 and brought information of a serious import, Mr. Williamson became so absorbed in the possibilities of money-making that he forgot all about the 3.30 appointment until 3.55 p. m. Mr. Jones was not particularly pleased at the sudden termination of the interview, and Mr. Williamson was fifty minutes late in arriving at his destination. Those minutes cost him exactly \$250 apiece, for a contract he had hoped to obtain fell through, as he was not present in time to see that his claim was properly presented. This kind of forgetfulness frequently occurs with men who have good memories, as well as with men who have not good memories. The bad memory forgets entirely; the good memory forgets because something unusual happens, and for the moment crowds out of mind the thing that was to be remembered.

The point to be noted is that if we are to remember a thing *at the right time*, we have need of more than a good

memory; we need a systematic handling of our attention. Thus, if Mr. Williamson had kept a watch on himself, he would not have allowed the interview with Mr. Jones to absorb his interest to the full; he would have had an eye on the clock without allowing Mr. Jones to know it.

Degrees of Memory

44. There is no man who has no memory at all; there are thousands who have poor memories, a greater number who have fair memories, but the good and the excellent are not so plentiful.

A clerk may have a poor memory for general things, a slightly better memory for the ledger accounts which he handles every day, and an excellent memory for the personalities and records of baseball. But in this course of lessons we are speaking to men and women who have not succeeded as yet in remembering things they want to remember. There is much in life that is too trivial for a permanent record. For instance, a man says, "If you ask me what I had for luncheon ten days ago I can only say I have completely forgotten, because the matter in itself was unimportant. I have lunch every day of my life, and I have no food faddisms to trouble me, consequently mental impressions about luncheons are weak. But if you ask me when I first tasted venison, I can tell you all about it, although it happened nearly twenty years ago. I can tell you the people who were at the table and what we all said."

Memory and the Unique

"The reason why I remember this incident is naturally due to its unique variation from the ordinary meal to which I was accustomed. I forget the ordinary meal because it is so ordinary, and I remember the unique meal because it is unique."

The business or professional man, however, has a certain mass of detail before him every day, and out of that mass he selects a number of items which he wishes to keep in mind ready for instant recall. The function of a good memory is to enable him to do this successfully, but, despite his desire to succeed, he often fails. For instance, he meets a man in the train and discovers an identity of interests that prove useful, but he does not obtain the man's name and address until the moment of parting, when it is communicated to him verbally, there being no time to find a card. The

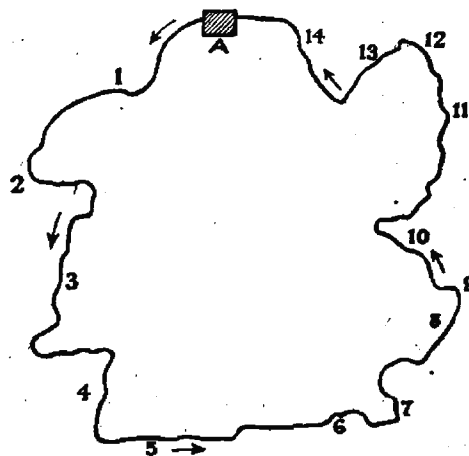
address is: Jonathan Harker, 1,008 Graham Street, Bridgeport. He tries to memorize it at the moment, but, during the Board meeting that followed, the impression became weak, and when he tries to recall the address, Harker becomes Harper, the number of the street has been lost, and he cannot get anywhere near the name. All he remembers is Bridgeport. If he had seen the address printed, he would have gripped it more certainly, for he remembers better by sight than sound. By a proper system of ear training that address, once heard and impressed upon the attention by willpower, would remain good until it could be accurately transmitted to paper. The Exercises we give develop eye and ear memory.

EXERCISES

Exercise VI

When next you take a walk abroad, either in town or country, resolve to notice as much as you can of the things that are in any degree unusual. You will, of course, see much that is familiar, the same kind of people wearing the same kind of clothes, and hear them using the same kind of talk; but keep your eyes and ears open for anything that is out of the common. Deliberately search for sights and sounds with an element of newness to you. When you have returned from your walk, hastily go over in your mind the route you took, then begin your memory exercise by starting at the end of your journey and going backward over the ground all the way to the beginning. This method of the return journey is a little difficult at first, but it is one of the finest mental exercises ever prescribed. You are developing your powers of observation, you are also training your concentration, memory, and reproductive imagination. If during the process of reconstructing your journey from the end to the beginning, you observe weak connections, places where recollection is difficult, study those weaknesses very closely, because they are bound to reveal memory defects which call for attention.

In order to show how this exercise can be worked we append a diagram drawn by a student.



A is the starting point.
The arrow shows the direction out and home.

The numbers are explained below:

1. Noticed a big Pierce Arrow car with yellow plate and black letters. (Found out afterwards that this indicated it had come from Florida.)
2. Clump of Fir trees. They have one side dark green or mossy—the other side quite brown. Why? Is it from the West Wind?
3. Church clock stopped at 12 noon. It is Friday and people agitated. Clock has never stopped for 40 years. Old women quite superstitious and filled with foreboding.
4. Rector's front garden being bedded out in carpet fashion. Effective in a way but not truly aesthetic.
5. In the direction of S-I noticed the three factory chimneys were not "smoking." (Inquiry later showed a strike had begun that morning.)
6. Motor-cyclist in trouble. Seemed to be biting a piece of copper wire all the time.
7. New silent policeman at corner. Never saw one there before.
8. G-'s poultry farm. Fowls looked too cramped together. What happens when science is overdone?
9. Bull finch in the hedge. Rather uncommon.
10. Sign on the garage says: "Gasoline 28." Half a mile back it was 27.

(We need not complete the list.)

You can probably follow this example, but in reporting your results to the Institute, all that is needed is something like this: "I succeeded better in the outward than in the return journey (or *vice versa* as the case may be) and was able to reconstruct the whole walk mentally, omitting . . . facts which I saw at the time (as proved by a second walk)" or "I succeeded almost as well on the return journey as the outward one."

Exercise VII

The use of a pen and pencil in recording observations is an excellent training in both speed and accuracy. The next time you visit a friend's house, or the room of any building to which you are a stranger, or even the inside of a shop where you make a purchase, take two glances round the room, and when you get home take four sheets of paper and by means of rough designs or squares indicate what you can remember of the pictures on the walls. On a fifth sheet, put down the position of the furniture of the room and indicate the number of tables, chairs, and other articles. This can be

made not only mentally profitable but socially fascinating. The members of a party can be provided with the proper materials, and allowed a certain time in which to look round a room. Marks can be awarded for accuracy, and if need be, a prize can be given to the winner.

Exercise VIII

The aim of this exercise is two-fold, first, to discover the limits of your ear memory; next, to train that memory until its efficiency is greatly increased.

Read one line of words aloud, allowing one second for each word. Then close your eyes and repeat from memory. If you can get someone to call them off for you so much the better.

1. Tree, Fig, Card, Ice.
2. Emboss, Embalm, Day, Joy.
3. Care, Carry, Fustian, Ring.
4. Don't, Subaltern, Gibraltar, Fix.
5. Marry, Cost-accounts, relay, women.

Keep an account of the number of your mistakes for purposes of report to the Staff of the Institute.

We now come to longer lines of words. These are naturally more difficult than the shorter ones, and if, at first, there are more "slips" in recalling them, it should be remembered that practice soon develops more power. Ear memory work is excellent training for conversation in foreign languages. Waitresses who can take 10 verbal orders for food, and place it before the right people, have acquired good ear-memories.

1. Tub, Mill, Mix, Cigar, Paper.
2. Scrap, Room, Cork, Fat, Job, Duke.
3. Tube, Joss, Home, China, Fix, Star, Ham.
4. Skill, Teaser, Fob, Jay, Tobacco, Simply, Toil, Jam.

The way in which you should report results is as follows:

- "In the first list I had . . . right and . . . wrong."
"In the second list I had . . . right and . . . wrong."

"Wrong" means either an incorrect word, a word in the wrong place, or inability to recall a word.

Exercise IX

Take a walk in the country and sit down. Listen to the sounds you can hear. From what direction do they come? How many are there, and what is the difference between them? Afterward, when reading nature descriptions, compare your knowledge of sounds with that of the author. If you cannot easily get into the country adapt the exercise to the sounds of the city. Repeat these exercises as opportunity serves but endeavor to preserve regularity.

Note. Exercises 5, 6, 7 and 8 should be practiced as opportunity permits; but as each text-book arrives turn to the new exercises it contains.

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

SECOND LESSON

I.—In Bed

Before you get up, and while you still lie in bed, stretch out your right hand and arm up in front of you. Then, if there is room, send it to your side so that it is in a straight line with your shoulders. Have the fingers well apart, as if you were striking an octave, and have them bent well back, the exact opposite of the grasping habit. Have the arm quite stiff and the elbow back, and the shoulder well back. Now hold this position for a moment. Then, keeping the arm quite stiff, and the fingers stretched back, rotate the right hand round as far as it will go - first in one direction, then pause; then in the other direction, then pause. Repeat this three times.

During this movement, be sure to keep the left hand as relaxed and limp as possible. Do not let that twitch and "sympathize" with the work of the right hand. Economize energy this way.

Now reverse the sides. Go through the exercise with the left hand and arm, instead of the right, and this time keep the right hand and arm relaxed and limp. Do this exercise three times with the left hand and arm.

Then do it three times with the two hands and arms together.

After this, shake out your hands freely, as if you were shaking the stiffness out of them.

Then keep quite still, with your arms by your sides, and recall the exercises in imagination. Recall the movements and sensations. If you have done the exercises properly, you ought to be able to do this quite easily, as you will still have the muscular sensation in your mind.

Breathing Exercise

Lying on your back, as before, and having your two hands over your abdomen, as in the First Lesson, go through the abdominal breathing as described in the First Lesson.

Now, as a change, begin as before: that is to say, as you inhale, send your abdomen up and out; but, instead of exhaling, hold the breath in, and move the abdomen up and down a few times. It is comparatively easy to move it up, but much harder to move it down and in, and in the latter exercise the hands are of use in pressing downwards and inwards. Be sure not to strain.

Then, if any air is left, exhale from the mouth. This exercise not only enables you to inhale more oxygen than usual, but it massages the stomach and liver, and it also helps you to circulate and disperse the air through the lungs, and up to the apex of the lungs, where disease so often is apt to begin.

II.—Out of Bed

Get out of bed now, and, if you like, go through the skin drill, but, whether you do this or not, practice hopping or skipping exercises without a rope. Keep your chin in, and the small of your back hollow. Have your hands as relaxed and as limp as possible, not gripped. Have your feet pointing straight forward – not turned out; and have your feet also comfortably apart – about six inches apart would do to start with.

While you hop on your left foot – of course on the ball of the foot, not coming down on the heel – send your right leg straight out in front of you, with the toes as far away from you as they will go, and the knee well back. Hop a few times on this foot, and then hop on the other foot, sending the left leg and foot out and down in the same way. By degrees you will be able to get your raised foot and stiff leg higher and higher without difficulty, but at first do not try to stretch too much upwards.

Then, hopping on your left foot, send your stiff right leg with the toes still as far away from you as they will go, back behind you. Be sure to keep the knee well braced back: do not bend the leg. Hop a few times on the left leg. Then hop on the right, sending the left leg back in the same way.

If you begin to get out of breath, stop and do a little gentle, but deep and full breathing. Inhale and expand the lungs as fully as you can. Hold the breath in for a moment, and then exhale quickly and sharply, forming the lips as if

you were going to whistle. Do two of these breaths in succession.

Now hop on the left foot, and this time, instead of sending the stiff right leg in front of you, raise your right knee, with the toes as far away from you and as far down as you can. Hop a few times with the knee held in this position.

Then hop on the right foot, and send up the left knee similarly.

Then hop on the left foot, and send up the right knee, and draw the right knee up towards your chest with your hands. Then hop on the right foot and draw the left knee up to your chest with your hands.

During the hopping it is most important to keep your chin in, and the small of your back hollow, and - except of course when the hands are gripping the knee - to keep your shoulders back and down. Do not let the head poke forwards; do not let the shoulders be rounded.

Now comes a very hard practice. Stand with your feet about six inches apart, as before, close your eyes for a moment, and imagine the action of skipping. Imagine yourself to be skipping, but do not move. Recall both the movements and the muscular sensations.

DON'TS

1. Don't be a grumbler. The man with an everlasting grouch usually grieves his chances out of existence.
2. Don't aim too high, but aim high enough. Adjust your ambition to your abilities, and your ambition will grow accordingly.
3. Don't bewail your lot. Instead of thus wasting your energy, use it to find a better position, or in other ways to enlarge your interests.
4. Don't be afraid of being laughed at.
5. Don't fail to see that the "Don'ts" just urged upon you are directly concerned with the development of mental efficiency.
6. Don't be content with a low ideal. Give it an elevation.

THIS DO

1. Accustom your mind to the fact that the working methods of the PELMAN Institute are based on long years of experience, and on a vast expenditure of money in experimental research of all kinds.
2. You may not always see how we are going to help you, but proceed confidently, and the whole plan will become plain.
3. There is a loss and a gain in every step forward. Something must be left behind. The loss is not important if you secure the gain: so know clearly what you want, then begin the task, cheerily.
4. Draw up your scale of values, the things of most worth. Among these are health of body and mind; friends; books; adequate money; inward peace; service to others.
5. To obtain these values you must *work*; they seldom come of their own accord. Self-expression is the chief method of attraction: it may just as easily attract the confidence of the moneyed man as that of the philosopher.
6. It has been said that all things work together for good. They do in the mental world; hence psycho-synthesis. Aim at the harmony of all functions both of the body and of the mind.

Special Instructions as to Work Sheets and Text Books

1. Write your name and address legibly on every Work Sheet.
2. Your registered number should appear on all your communications, otherwise much unnecessary labor devolves on the staff.
3. The Text-Books should be kept by the student for future reference.
4. From seven to ten days are sufficient for the mastery of a Text-Book and the filling up of the Work Sheet, but it is possible to do these things in a briefer period. There is no fixed time for the return of Work Sheets.

PELMAN LESSON III

As the range of one's knowledge and memory depends primarily on the range of one's sensations and perceptions, your attention is specially directed to Lesson III, where we show you how you may not only become a keen observer, but understand the meaning and importance of what you see.

www.powersofthemindcourse.com

For more information on this amazing, rare, and powerful personal development course on what is can do for you... please visit www.powersofthemindcourse.com anytime.

Thank you.

Lawrence Katcher

Email me at: webmaster@powersofthemindcourse.com should you have any questions.